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JANUARY, 1855.

Salutatory.

"THE AMERICAN BAPTIST MEMORIAL" TO ITS VISITEES.

JUST starting upon my fourteenth annual visitation, I have called at your house, my dear friend, on this cold January day, assured of a warm and hospitable reception. So, if you please, close the shutters, stir up the fire, trim the lamp, wheel your old arm-chair up to the hearth, and let us sit down together, and have a cozy chat. The good wife and the daughters may get out their sewing or knitting, and the boys may shut up their school books for a little while, if they will sit very quiet and listen.

Now, have I not kept the promises I made to you last January? Every month I have brought you my budget of good things, which I am glad to believe have been appreciated and relished. You have made no complaints, and I am vain enough to think that you have been gratified with my visits. What a variety of topics we have discussed together! We have carefully avoided all disputes and contentions, which, without much profit, tend to alienate the hearts of brothers from each other, and have communed only on those themes in relation to which we agree. As Baptists, we have so many things in common that it seems to me it would be very unwise for us to overlook the ninety-eight points of fellowship for the purpose of bringing into harsh collision the two points of difference. Let others quarrel, if it is

No. 1.—1

their vocation, but we will have peace and concord in all our interviews. We will not even quarrel with them for quarrelling.

Do you not remember with pleasure a great many of the profitable lessons which we have conned together in our monthly meetings? We have considered what a great many good men have said on a great many good themes. We have looked over the pictures together, and have been pleased to see the lineaments of good men's countenances, and the representations of handsome new church buildings and schools. We have learned something of the best and most improved methods of constructing such edifices. And, by the way, we must have considerably more talk on this subject.

I have detailed to you the brief biographies of thirty-two of our excellent brethren, who were "faithful unto death, and have received the crown of life." We have together looked over the historical annals of twelve of our churches in different parts of the country, and rejoiced in the good influences exerted by them.

And then what a variety of memorable little things we have gleaned into our garner about all sorts of interesting transpiring events. I have told you of the baptism of 35,897 converts to the truth, as it is, in Jesus, and who baptized them, and where. What an army if they all should prove faithful and valorous! We have prayed together that their faith might be steadfast, and their accession to the churches a bles-

sing. I have told you where 182 new Baptist churches were constituted to aid in gathering in the ransomed of the Lord, and where 117 new meeting houses have been erected and opened for the worship of the Lord. I have told you the names of 201 dear brethren who have been solemnly ordained to the blessed work of the gospel ministry, and generally where they are located; and also the names of 33 ministers who, after having preached in connection with other denominations, have become convinced that so far as regards distinctive peculiarities, the truth is with the Baptists, and have united in our communion. If all faithful men of God, what a blessed accession to the number of laborers in the whitening harvest-fields. I have told you too, with a sad heart, the names of 89 of our dear brethren in the ministry, whose services on earth have been terminated by death. "They rest from their labors and their works do follow them."

We have marvelled too as we have looked over the names of 655 ministers, (not 6,653, as the careless printer made me say,) the most of whom have removed from one church to another, and wondered when the churches would have a *settled* ministry. We have together looked over the associational records of whole states, and rejoiced at the general indications of increase and prosperity.

During the present year, with your kind permission, I shall take your home on my way in my monthly visitations. I shall bring with me each time as many right good things as I can cram into my budget. I think that as I grow older and enlarge my acquaintance with the brethren and the churches, I shall be able to render my visits increasingly interesting and profitable. I know from the pleasant smile that turns up the corners of your mouth, that I shall be welcome to your domicile; and the children—bless their hearts—look as cordially and as much interested as though they

would be really disappointed if I should fail in my monthly visits. But through the favor of a kind Providence I shall not fail. If through neglect or forgetfulness, through steamboat or railroad or stage coach accidents, (I travel a great deal by public conveyances, and always by the mail lines,) I should not reach your house before the middle of the month, just drop a line to me to Philadelphia, Pa., or to Richmond, Va.,—I live at both places,—and I will set out at once for your home.

Farewell!—May God bless you!

Before I leave, however, permit me one single word in your own ear—just step this way—here, outside the door, where the children cannot hear. I am sorry to suggest the thing, but really I am a little embarrassed just now for want of funds. Will you be kind enough to let me have THAT DOLLAR?

The Herd of the Age

FOR AN EDUCATED MINISTRY.

NO. IV. BY THE EDITOR.

A SERIOUS problem, of more than ordinary interest to the Church at this day, is that which is involved in what is called SOCIALISM.

Socialism is the expression of a great fact, and of a great want. The fact, that there is a wide dissatisfaction and restlessness under the present relations of society; and the want of a generous enlargement of social privileges and rights. It is vain to talk of this expression as impiety, as a murmuring against limits to liberties, appointed by a Divine providence. The right to labor, and to gain "a fair day's wages for a fair day's work," are righteous demands. These intimations of dissatisfaction and desire—not always wisely nor even intelligently uttered—are the instinctive strugglings of the people for rights and blessings, which have been too long and too bitterly denied to the millions. That there are grievous wrongs perpetually operating in society, by which labor is oppressed,

and large classes are shut up to perplexity and despair, is *admitted* by wisest writers on political economy. That social reforms are greatly needed, and that they are *possible* is past doubt. *How* they are to be *effected* is as yet an unanswered question. What are the just *relations* between labor and capital? How the worker may gain a more direct *personal* interest in his own toil? How to gain a just and practical *recognition* of the rights of labor? How to secure a higher, *social* and *intellectual* elevation in the proletarian sphere? *These* are questions upon which socialists have declaimed, dreamers have had visions, and shallow philosophers have constructed utopian theories, which visionaries have emptied their purses in *vain* to render beneficently *practical*. *Wise* and profound men too have studied these problems, have toiled with throbbing brains to find remedies for existing social evils, and yet darkness envelopes the whole subject.

There are *theories* enough, but experiments have uniformly disappointed the hopes of their sanguine framers. Communism has organized its congregations in all conceivable forms and modes.

St. Simon's aristocratic community was a stupendous failure.

Fourier has improved Plato's democratic theories and made them look attractive and feasible, but practically they will not operate. The brutal materialism of Owen's and Fanny Wright's system could not save New Harmony from discord, dissolution and contempt. Those who have incorporated the religious element—though false and imperfect—have lasted longer as those of the Jesuits in Paraguay, the Shakers and the Mormons. But none have solved the enigma of the true method of social reform. And with this whole subject the minds of men are busier *now* than ever. "The organization of labor" is the rallying cry and demand of *millions*.

Shall the Church of Jesus Christ—

that glorious institution—the first in the world founded for the benefit and elevation of the laboring poor, whose *fundamental humanitarian principles* are equality and fraternity—whose first communist law is, "Love one another"—within whose pale, according to the beautiful exposition of the Apostle, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but *all* are *one* in Christ Jesus," whose earliest members were associated on the economical basis of holding "all things in common," shall *this* Church and its ministry take *no* interest in such an investigation, leave it in the hands of infidelity and estrange the masses by its cold indifference or cruel hostility? The principles of the truest, most salutary, and practical communism are found in the *gospel*, are involved in the organization of the Christian Church. Every member of a church, according to its primitive constitution is a brother to every other, having a just claim to the sympathy, encouragement, aid and love of each. Every disciple is required by the very terms of his admission to the fraternity, to seek primarily the well-being, physical, social, intellectual as well as spiritual of all who are associated with him—"doing good unto all men, especially to those who are of the household of faith."

That the Church has *not* carried out these principles into practical results is a mournful truth. It is too sadly evident that the temporal, material and social interests of brethren are neglected by brethren. Still, I insist that all the important and valuable principles for which socialist philosophers contend *are* theoretically involved in the organization of the Christian Church. Examining this whole subject of socialism from this point, I believe there may be found a solution for all the difficulties that surround it. The Church is in theory, and it ought to be in practice, the happiest, most successful communist association that wisdom can devise. It binds men together in

society, upon terms of equality, and makes the well being of each the care of all. This must be shown to the world, not merely as a beautiful theory but in its beneficent practical workings. And the multiplication of these ecclesiastical phalansteries, until they include all our brothers of the Adamic race will be the salvation of the world, the promised millenium of earth.

Time will allow me but these imperfect hints on this momentous subject.

The questions involved in this controversy the ministers of Christ must meet in their coming labors. Let them look at them from the stand point of the gospel, and they will find, I believe, a solution of the difficulties that surround them. For all these indefinite longings of the human heart there are satisfactory provisions made in the gospel. For all social ills, Christianity is the panacea, after which humanity is blindly groping. It is for ministers of Jesus to aid in directing aright the search. The essential needs of the soul too must be answered before it will be at rest. No supply or relief merely partial or temporary can satisfy the longings of our immortal nature. The gospel alone meets the *whole* demands of humanity; and through *its* agency God will manifest his goodness and procure prosperity to the earth.

Biographical Sketches.

REV. LEVI TUCKER, D. D.
(With a Portrait.)

BY REV. S. W. ADAMS, CLEVELAND, OHIO.

THE subject of this sketch was born July 4th, 1804, in the town of Broome, Schoharie co., N. Y. Levi was the second son, in a family of nine children, six of whom were sons, and five of the six became ministers in the Baptist denomination.

With the early life of the deceased, the writer disclaims familiarity, nor has his personal acquaintance at any period, been such as to justify a full delineation of the character under re-

view. The task now attempted has been assigned to the writer chiefly because he is the successor of Dr. Tucker in one of his pastorates, though not his immediate successor. This statement is due to the departed, while it also bespeaks a lenient judgment for any inaccuracies that may appear, from an acquaintance formed through others, rather than by personal intercourse.

Passing over much that may deserve attention, it will be the aim of this effort to notice some of the more prominent features of Dr. Tucker's character, and his labors in the ministry, without attempting to present a finished portrait.

We will first speak of Dr. Tucker, as a man.

It is not extravagant to say, that the traits of humanity were liberally bestowed upon him, and subjected to such culture as secured for them no stunted growth. No one could long enjoy his companionship, without discovering a prominence in every feature of his character.

1st. *He was distinguished for his frankness.* It was not in his nature to conceal from his well known friends his most intimate plans. Beyond what is usual to men, he was betrayed into a disclosure of his plans and purposes, rather from a large vein of ingenuousness, than of self conceit. This freedom to unbosom himself, gave to those prone to indulge in criticism, a frequent advantage, which they might easily turn to his disquiet and injury.

This openness of soul, was in close affinity with a disposition to please and entertain. These he sought to do, both in private and public intercourse. This key, which seldom passed from his hands, became the natural and easy device to obtain a ready entrance into many a stranger's heart; for the law of reciprocal action is strikingly exemplified in frankness.

2d. *Dr. Tucker was not less marked by kindness of heart.* His soul was an ample dwelling-place of this element, in which there were many and spacious

apartments, and we might add, in which there were ever numerous guests; or to change the figure, his soul was like a fountain, ever full. He who shared his kindness once, was furnished with a pledge of its renewal whenever his necessities should require it. None could fail to see this trait; and particularly where poverty oppressed, and where misfortune claimed its victims. The danger with him was, that he would be betrayed into expressions, either extravagant, from his fund of friendly feeling, or drawn into measures of relief disproportionate to his means. It was this kindness of heart that laid the foundation of that benevolence for which he was ever noted, and of which his life furnished a connected series of illustrations. On the score of liberality to the needy, he might well claim relationship with the missionary Elliot, in whose hands it was useless to deposit funds of his own, with the hope of their retention. So many channels for the relief of human woe did he discover, that an ample fortune would have been inadequate to his wishes. In the day when the sick and suffering shall bear witness to the liberality of their benefactors, we doubt not that many will attest the generous donatives of our departed friend and brother. It was not in his heart to meet an appeal of charity with denial; nor would it satisfy his nature, to dole out a mere pittance to the suffering poor. The structure of his munificent heart forbade an enumeration of the dimes that escaped from his hand, when want was to be satisfied, or when the tide of human woe was to be assuaged. He had not the coolness and calculation at such an hour to stand sentry over his purse, though his own family might soon need drafts therefrom. Thus his liberality was likely to impoverish him, but for the speedy recompense of Him who hath said, "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again." Seldom do we record such instances of benevolence where it be-

comes a passion to give. Less would be the tears, and more numerous the joys of our race, could this earth become more frequently the residence of such men. Humanity repeats a song of thanksgiving at their birth, and drapes itself in mourning at their death.

3d. *The deceased was possessed of strong social feelings.* He was constitutionally averse to unbroken solitude. No art, however skilfully chosen and plyed, could ever have made him a recluse. Sequestered he might be for a time, in the pressure of mental effort, but society he loved, and emphatically could it be said, he lived, and moved, and had his being in society. The larger or smaller circle, was ever cheered by his presence, and the freedom of his discourse, gave to others an emancipation from fear and restraint, and brought their social powers into vigorous activity. The naturally diffident and unsocial, cheerfully rendered their dues to him, for putting away from them a painful reserve, and overcoming at once, a distance and coldness which so often bar this class from much enjoyment.

Hence it was that so many entered him on their list of friends. Even the stranger would claim him for the hearty shake of the hand, and the full expression of good-will, as his ardent friend. From a predisposition to greet with warmth and animation, all whom he purposely or casually met, he collected around him a host of admirers, and the friendship that began under happy auspices, was usually continued through every vicissitude of life. The number was not restricted to the limits of the church, but embraced many without. We mention a single instance of attachment as illustrative of his companionable qualities.

During his recent tour in Europe, three southern gentlemen, from the State of Alabama, became interested in Dr. Tucker, and so anxious were they that he should accompany them through Palestine, that they assured

him the journey should involve him in no additional expense. This offer, which was declined, is the more notice-worthy, because he was faithful with them in their spiritual interests. They were worldly men, as the writer was informed, though they had evidently the discernment and courtesy to appreciate a Christian gentleman.

4. *He was ever ready to sympathize with the bereaved.* It would be incompatible with what we have already stated, to say that he was either slow in his expressions of condolence, or insensible to the afflictions of others. To the grief-stricken circle he was a "son of consolation." Had the fatal archer spared his own family, his fund of sympathy would ever have been abundant. But death's visits in his own cherished group, rendered him still more alive to others' losses. Experience added to the rich qualifications of nature, and furnished to mourners a ready comforter in him.

Let us now pass to consider the labors of Dr. Tucker in the ministry.

We are not apprized of the precise period in which his conversion took place. At the age of twenty-five, however, he was ordained to the work of the ministry, and settled as Pastor.

There is evidence, that from the first of his labors, that his zeal was of no ordinary measure. Naturally ambitious, and thirsting for the highest degree of success, he seems to have set before him a commanding standard of ministerial excellence. Hence it was, that his energies were called out, and marshalled for effective action. It is the sober conviction of his friends, that his zeal carried him beyond his strength, and super-abundant public labors, laid the foundation of that disease, which, baffling all medical skill, at length terminated his life.

It was not in the pulpit only, that he toiled with severity; but in various capacities did he respond to the calls of public bodies, both religious and secular. To an extent surpassing the physical vigor of any man, did he

attempt to discharge the labors pressed upon him by public solicitation. His ambition to attempt much, transcended the line of prudence, and over-exertion at last crushed a giant frame, and sent the once stalwart man, with painful reluctance, from his field of toil, in quest of health. Such a zeal as quickened him, was enough to consume any one. It was like fire shut up in his bones. One of his composition never could *rust out*, he must *wear out*, by incessant attrition.

The early opportunities of Dr. Tucker, so far from being remarkable, were quite limited. He was permitted, however, to reap the benefits of a course of study in Hamilton Literary and Theological Institution, when the curriculum of study embraced four years (which has since been extended to eight years.) With commendable industry, he sought to indemnify himself against the deficiencies of early culture. The seeds of diligence strown with liberal cast, sprang a harvest that well rewarded him, though it could not be as productive in a few years, as if many had been given to it. The study began with ardor, was prosecuted under the pressure of professional labors, and the range of investigation was extended beyond the legitimate one of the ministerial vocation. The attainments of Dr. Tucker were noted for their variety, rather than their thoroughness, and his knowledge was more general and discursive, than minute and critical in any one direction. The cast of his mind inclined him rather to the descriptive than the analytical style in his productions, and in the historical and practical, rather than speculative and doctrinal subjects.

It was in the pulpit that he disclosed his hidden power. The sermons of others might excel his in critical exactness, in scholastic arrangement and logical connection, but it is rare that sermons are equally effective. His delivery was always energetic, accompanied with that warmth of soul which won acceptance from every heart, and

seldom, if ever, failed to command the attention of his auditory. The stations which he has occupied, with so much honor to himself, and acceptance to the public, indicate that he was to a high degree successful as a pulpit orator.

The favor awarded him will ever remain as an evidence of his popularity, and a pleasing memorial of his appreciated merit.

The labors of Dr. Tucker were continued through a term of nearly twenty-four years and distributed in the following order:—Two years in Deposit, Delaware Co., N. Y., five years in Blockley, now West Philadelphia, Penna., nearly seven years in Cleveland, Ohio, six years in Buffalo, N. Y., and nearly four in Boston, Massachusetts.

In June third, 1829, he was graduated in a class consisting of twelve members. His ordination and settlement took place on the tenth of the same month in Deposit. His eldest brother, Dr. Elisha Tucker, was present on the occasion and gave the charge.

During the brief labors of his first pastorate, Bro. Tucker was permitted to enjoy a precious revival, in which the church received an accession of over one hundred members. His relations to this people were abundantly blessed, as the records of the church show, and the older living members now testify. The name of the now sainted pastor is often mentioned, and always in terms of praise. Into the fellowship of this church he baptized 174, and besides these, 8 were received by letter.

In the summer of 1831, Bro. Tucker accepted a call to settle with the Baptist church in Blockley, Pa., now West Philadelphia. In this place he labored to acceptance and profit for the term of five years. Many still bear their testimony to his indefatigable labors, not in this church alone, but to his frequent efforts to supply the adjacent towns, with the preached word. As the fruit of his toil, he was permitted to baptize into the fellowship of this church 74, in which number were two

of his own brothers, Aaron and Silas. Fifteen were also received by letter.

For awhile he was also agent for the Baptist Educational Society of the State, and was instrumental in promoting an interest in the subject in that section of the State.

From West Philadelphia, Brother Tucker removed to Cleveland, Ohio, in the spring of 1836. The period of settlement with the First Baptist Church in this City was auspicious. It was in a season of revival that he was called to assume the pastoral charge, and just after entering the present house of worship, then just completed. He continued with this church nearly seven years, receiving abundant tokens of success. The accessions by baptism were 229, and by letter 204. Dr. Tucker gathered to himself a large number of friends beyond the limits of the church, and his name and memory are still cherished in the city.

His next field of labor was in Buffalo, with the Washington Street Baptist Church, and at that time the only Baptist church in the city. Here, as in the previous charges, he was honored with flattering success. During his six years' pastorate, 163 were added by baptism, and 238 by letter.

His last settlement was with the Baldwin Place Church in Boston, effected in December 29, 1848. Here he was the immediate successor of Dr. Stow. He had not been long in this new field before there were decided indications of good. A gracious work was enjoyed, in which many that had for years been favored with the most clear, able, and faithful instructions, yet had refused practical obedience, were brought into the kingdom of Christ. Upwards of 50 were received by baptism and experience during the first year of his pastorate in Boston, and 24 by letter. At the close of his services with this people, there had been admitted in all, by baptism, 144, and 37 by letter.

His labors, however, were too severe. "They were enough," says an asso-

ciate minister of the city, "to wear out a constitution made of iron." After about two years' toil in this field, his strength gave way, and though reluctant to relinquish his favorite work, he was compelled to. At first, he sought temporary relaxation, and journeyed in the south, hoping thereby to reinstate his health. A resumption of pulpit services was, however, sure to prostrate him.

During his illness, and while he was abroad in quest of remedies, he was suddenly called to meet a most crushing affliction. The partner of his life who had cheered him in seasons of depression, soothed him in sorrow, and proved herself a ready helper in all his necessities, was suddenly summoned to her final home. This sad event took place on the 21st of October, 1851. Language is too feeble to express the weight of this affliction; yet as far as the sympathies of a fond and affectionate people could alleviate it, they were rendered for this purpose. The attachments of former days were not lost upon him, but called forth from warm hearts, expressions of condolence in the trying hour. It was under this severe stroke of Divine Providence, while an incurable disease was preying upon his system, that he was permitted to gather a second harvest of souls in this last field, which proved to be the final fruits of his ministerial toil. The results were nearly equal to those of the revival of 1849, in the same church. When admonished that he must soon yield under these growing, yet cheering labors, his own words were, "he would go home burdened with the sheaves."

The inroads of disease at length forced Dr. Tucker to tender his resignation in the Baldwin Place Church, on the 1st September, 1852. In about a month from this date he set sail for the Old World. He landed at Liverpool, and thence proceeded to London. He then journeyed upon the Continent, passing through France and Italy, and thence into Egypt, where he spent considerable time in surveying those objects of wonder, of which he had

often read with interest, but which he now saw with his own eyes, with rapturous delight. He returned to Boston in the early part of August, with his strength slightly improved. Pausing but a few days in the city, he soon came into Cortland Co., N. Y., and put up at the residence of Mr. W. G. Lee, a brother-in-law, in the town of Cincinnati. At the solicitation of friends he consented to preach upon the ensuing Sabbath, and the theme of his discourse was, *Redemption by Christ*. It was well chosen, and the occasion was fit to be the concluding one, in a series of solemn and momentous scenes.

The audience, we are informed, gave evidence of deep emotion, for scarcely an eye but was bathed in tears. The effort was quite beyond his strength; but no particular change was visibly alarming, until Wednesday following. Anticipating a rapid decline, he made arrangements to depart on the morrow, and to this end engaged a seat in the stage-coach westward bound. The ensuing morning, however, found him too ill to rise from his bed. He soon sank into a state of feebleness, from which no stimulants could rouse him. He said but little, enough however, was uttered in broken sentences, to assure friends of his willingness to depart and be with Christ. He lingered until Saturday morning, one o'clock, August 20th, when his calm and peaceful spirit took its flight to the realms of bliss.

His remains were conveyed to Boston, where his obsequies were observed on the 23d, in the sanctuary that had often echoed his voice, and where a vast assembly attested their unfeigned sorrow, for the decease of a good man and faithful minister of Jesus Christ. Hence his remains were borne to Woodlawn Cemetery, and deposited by the side of the body of his beloved and lamented companion, there to await the call of Him who is the Resurrection and the Life. The occasion was improved by an appropriate discourse, delivered by Dr. Stow.

Having now noticed the public

labors of Dr. Tucker, we will only add what the nature of this service requires.

The standing of Dr. Tucker in the ministerial ranks finds a flattering and merited compliment in the prominent churches which he has been called to serve. The frequent occasions on which the public demanded the exercise of his gifts, furnish monumental evidences alike of his ability and success.

Figuring in an age prolific in *isms*, so far from espousing any at war with the gospel, he held himself to the old landmarks of tried faith, and left his rebuke for such as are entirely seduced from the old paths of sound doctrine.

It will be seen from the above sketch that our esteemed Brother was allowed to welcome to the ordinance of baptism, 784, and to admit to church fellowship by letter and otherwise, 502. In the several pastorates in which he labored he received substantial proofs of devoted attachment on the part of the people, and warmly did he endear himself to very many.

It is not claimed that he was free from faults, and were it, no voice, could it be heard, would sooner protest than his own. It is neither our desire nor our duty to parade them in this production, nor suffer them to cloud the fair fame that flames brightly from his sepulchre. That he, in common with all men, needed the efficacious cleansing which faith in the blood of Jesus Christ secures, was the doctrine which he proclaimed from the commencement to the close of his ministrations. In the atonement of Jesus was his only hope of salvation.

It is notice-worthy that a bird's-eye view of men abroad, in England and upon the Continent, gave him a new insight into human depravity, and led him to exclaim, as his Journal shows, evincive of his own history,

"O, to grace how great a debtor,

"Daily, I'm constrained to be!

In his family Dr. Tucker was free, social and affectionate. The link which bound him to his companion was one of the most tender as well as the most fortunate that wedded him to earthly

creatures. In his wife was concentrated an assemblage of social qualities, affections, and christian graces which her station demanded, and which rendered her especially fit for her husband. Traversing the field which her weary but willing feet have trod, testimonials of her goodness have met us unsought. It is eulogium enough, that "her works praise her."

A glance at one touching epistle, bearing inscriptions of tenderness, penned when the sainted mother was no more, and the broad Atlantic barred the children from the father's embrace, suggests the strong affection which Dr. Tucker cherished for them. This consideration alone, will doubtless constrain numerous friends of the departed to ask more fervently for the divine blessing upon the children in their orphanage. Out of seven children, two preceded the parents in their departure by many years; five survive them, four sons and a daughter, to bear a name precious in memory. We trust the dismembered family (for no two dwell together) will often find mention at family altars, yet encircled by most if not the entire membership of the household, and that when dispersions and wanderings on earth shall cease, the little company may be gathered to rest in the bosom of their Father's God.

Swift Travelling and a Long Journey.
Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says, there are stars so infinitely remote, as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years gone by.

A Day's Ride in Georgia.

BY REV. A. SHERWOOD, D. D., OF MO.

BROTHER EDITOR.—The road from Augusta to Keokee creek and its house of worship is full of interesting localities. It is not *classic* ground, only in a partial sense, but it is fuller of interest to Baptists than any spot immortalized by the heathen poets. It is *revolutionary* ground in a double sense; for British and tory travelled it as well as patriots of the truest stamp; but religious revolutionists were here as early as 1771—men that published a free salvation, and did not understand that the gospel could be curtailed by parish lines or the behests of worldly hierarchs.

Let us pause on the acclivity two miles west, and look at the city, begun in 1735, by Genl. Ogelthorpe. It was the scene of bloody fighting in '81, when the two forts were rescued from the British by Genls. Clark and Twiggs. Wm. T. Brantly, in 1808, just from South Carolina College with distinction, took charge of an richly endowed academy in the city, and preached for two years to neighboring churches; during which time, he was ordained, and then removed to Beaufort, South Carolina, in 1811. During his absence, say 1815-16, a small church was constituted, but meetings were held in the Court House in 1818, when the writer heard *Abraham Marshall* proclaim the glorious gospel. In 1819 Mr. Brantly returned to Augusta, and the present excellent meeting-house was erected in 1825-6, the year he left for Philadelphia.

Let us proceed, and we soon reach Quaker Springs, and the neighborhood once cultivated by *Loveless Savage*. About 1773, *Elder Botsford*, whose memory is sweet in the churches to this day, was making his way to Keokee Meeting House, and enquires of Mr. Savage the right road: He is then invited to accompany the preacher but, churchman as he is, he does not like the Baptists, because they believe

no body but themselves baptized, and have you been baptized? enquires the preacher: "to be sure I have," is the response: How do you *know*? is the next question: "My parents have told me so," is the ready answer: "Then you know only by information," is the rejoinder, and the preacher hastens to his appointment. "How do you know?" was in his mind for weeks, and he found rest only in obeying the command for himself in the waters of the famous Keokee. He became a useful minister, and died in 1815.

Do you see that white house on a hill, west of the road? There resided, till about 1825, the identical officer who arrested *Daniel Marshall*, in 1771, for preaching in St. Paul's parish! He was taken to Augusta on Monday for trial, having given bail until his Sabbath meeting was over. Parson Ellington of the *regular succession*, began the examination of the prisoner, by commanding him to read a chapter in the New Testament. When done, he ordered him to come no more into the province, but Marshall responded in Peter's language, "Whether it is right to obey God rather than man." But why look at the house of that monster? He is a different man in 1825, compared to 1771—grace had changed him as it did a persecutor in the early ages, who went out to arrest Christians. He had been baptized by the same hands that *perhaps* he had tied for safety. What a triumph of christian principle over persecuting bigotry!

We are near to Applington, the Court House and public buildings of Columbia County, where is the grave of *Daniel Marshall*, who died in 1784. Near the road is a pile of brick and rubbish, and what does it mean? Here was an Academy in 1794 conducted by Dr. Waddel. Here B. M. Sanders, John C. Calhoun, Wm. H. Crawford, Thos. W. Cobb and others learned hic, haec, hoc, of that distinguished teacher. It is classic ground.

As we have come by the village, we

must continue on four miles to the brick meeting house. But we have crossed the Keokee, the first stream in the up-country sanctified by the administration of the holy ordinance. Here *Silas Mercer*, the father of Jesse, was baptized before the Revolution, and a large number who became eminent as ministers of Jesus. He was author of "Tyranny Exposed and True Liberty Discovered," 88 pages, and of some other works, none of which but the first was printed."

We are now in the *Marshall* neighbourhood; Daniel was the father of Abram, Abram was the father of Jabez, and Jabez the father of Epenetus; so that four generations of ministers are on the family records. What of Daniel, the progenitor? He had been a missionary on the head waters of the Susquehanna, and pitching his tent in Virginia and the Carolinas, had reached the Savannah river in 1770, and made three visits across to proclaim the gospel in Georgia. While at prayer he was arrested by *Mr. Cartlige*, whose residence has been described, and taken to Augusta for trial. Instead of being intimidated by Parson Ellington's threats, he soon moved his family across the river, and went every where preaching the Word with great power. When the State Constitution was formed in 1776, it abolished parish lines, and gave each man liberty to worship God in any place, according to dictates of his own conscience. In May, 1785, in this Keokee meeting house, the Georgia Association is organized; but in February preceding, through Episcopalian influence, a law to "support religion" was passed the legislature, giving two pence per pound on monies in the treasury, to the minister selected by every thirty families; but the association at this session deputed *Silas Mercer* and *Peter Smith* with a remonstrance vs. the Act, and it was repealed! Yet the Baptists were three to one of all the professing Christians in the State! They might have filled every

pulpit, and drawn all the money; but their fathers had not only *read* history, but *made* it; that is, they had furnished the occasions for many a chapter in their opposition to union of church and state, and unholy decrees and traditions of men; the sons had perused their biographies. The remonstrance urged the impropriety and impolicy of the measure, maintaining that a religion that could not support its ministers was not worth supporting. This paragraph in the history of the Baptists, as well all furnished by Rhode Island, puts the seal of silence on the general opinion that all sects will persecute, only give them the power. The Baptists never did persecute, and would never admit the doctrine of the union of church and state.

Let us ascend to the attic of the old brick mansion; what a pile of papers, minutes, letters, pamphlets—letters from Philadelphia, Boston, New York, Charleston, England! But we have tarried so long gazing at objects, and conversing with friends, that we cannot begin to look into that heap this evening; we must postpone our search till the coming day. So adieu for the present. A. S.

Mo., October 7, 1854.

The King of Tonga Island.

Among the many interesting speeches made at the anniversary of the Wesleyan Missionary Society at Exeter Hall, London, was one by the Rev. Robert Young, who had recently returned from a visit to the Wesleyan missions in Australia, Van Dieman's Land, New Zealand, Tonga, Fejee and Ceylon. The account he gave of his visit was thrilling. Everywhere, he said, he had beheld scenes of moral beauty, and everywhere he had heard songs of joy and holy triumph. Of his visit to Tonga, he thus spoke:—

"Their King George is a most remarkable man, and I suppose I shall be expected to give some account of him. On my arrival at Tonga, I

immediately paid my respects to him, and hearing that he had a desire to visit Australia, I at once offered him passage in the John Wesley. He accepted the offer, but said he must provision the ship. I refused, stating I was quite sure, from the high estimate which the missionary committee had formed of his character, they would be delighted to know that I had the means of offering him that accommodation. He said that was all very well, and looking at me very archly, and smiling at the same time, he said, "You are in a strange land, and you must be kind enough to obey the will of its king." I of course submitted, and he provisioned the John Wesley. He sent on board, five and a half tons of yams, fifteen cwt. of pork, upwards of two thousand cocoa-nuts, and about six hundred fowls. It certainly was a kingly provision. On our arrival at Fejee, he evinced the same kind of disposition, for on the day following our landing, he sent me my dinner to the mission-house, and it was well cooked. And what do you think that dinner consisted of? Six large puddings, four capacious baskets of tallow, and two large baked hogs. What others may be disposed to do, it is evident that King George has no disposition to stop the supplies.

"He is also a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period, I never heard a foolish word drop from his lips, nor did I see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Fejee, a most interesting, powerful and effective sermon.

"On his arrival in Sidney, he attended the missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship—that the idol god had been

preserved by Mr. Rabone, who being at the mission in Sidney, showed this to the king, and requested him to take it with him to the meeting. King George did so, and on the platform he held the idol up, and said, 'This is the thing which I and my family were accustomed to worship.' Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, 'My father cut off these fingers and offered them in sacrifice to this very thing.' The thrill that went through the congregation on his making this statement, was indeed most wonderful. But the king had been amply revenged upon his idol gods. On his embracing Christianity he had them all collected, and to the indescribable alarm of his people, he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them.

"King George is a most enlightened and humane warrior. About two years ago, the heathen part of the population, instigated by some of the emissaries of Rome, refused submission to his authority, and after the exercise of even a longer forbearance than that which England has shown to Russia, he was at last obliged to take up arms in defence of the laws and liberties of his country. But he went forth to war as a disciple of the Prince of peace, not to destroy men's lives, but if possible, to save them, and by a course of conduct unknown to military tactics, he succeeded in destroying his enemies without slaying any one of them, and in transforming the most inveterate foes into the most admiring and ardent friends. One of the rebel ringleaders came to me, and with tears in his eyes said, 'Oh, sir, the king has slain all our hearts.'

"I visited the tree under which the king sat to receive his rebel subjects—they approached with fear and trembling, knowing that they had forfeited their lives to the law of their country—

they expected to die.—But as they came, King George magnanimously said ‘Live.’ In a transport of joy and wonder, they began to thank the king for his clemency. But he said to them, ‘Thank Jehovah, whose *lotu* [religion] has enforced me thus to act. If it had not been for Jehovah’s *lotu*, every man among you would have perished.’ They now desired to attend family worship with the king, and he had it performed in his camp, and for the first time did they bow the knee at the foot of the great Jehovah. King George returned from the conflict, not with his garments rolled in blood, or with his head covered with the execrations of widows and orphans, but richly laden with the blessings of those that were ready to perish. His extraordinary conduct has made a powerful impression in that part of the world, and it seems to have utterly confounded both Paganism and Popery.”

All may do Good.

IT is not in my power to do any good; I am but a poor woman, and have no influence.”

Such was a remark I heard but yesterday; but to speak with all frankness, I did not believe a word of it, and indeed doubt whether the good woman who uttered the remark would like any one of her friends to tell her it was true. However humble in station, every christian has a degree of influence over others, and he who has but one talent is under as much obligation to improve it for the glory of God as he who has ten.

“Well, Mary,” I once heard the excellent Joseph Ivimey, of London, say to a female servant who had called to take her leave of him, because she was going from the city to reside in a country town. “Well, Mary, you know you must try to do good. The Baptist Church at — is in a very sad state, yet you had better go there, and pray and labour for its revival. I will,” he added, “give you a few hun-

dred tracts for distribution, and make the best use of them you can.” I have never seen that lively young christian since, but I have heard of her.

Some year or two after the interview I have described, I dined with my worthy friend Ivimey again; when he said, “were not you here when a young servant girl called upon me before she went to —?” “Yes,” I replied, “and what did she ever do?” “Why, she went down there, and in a meeting house that seats five hundred, she found about a dozen Antinomian Professors, who had neither Sunday School nor prayer meeting. She distributed her tracts, opened a Sabbath school, collected a few pious people together, made the place too hot for the old drunken pastor, got him away, and a lively young man was placed in the pulpit. The house is repaired, a new church is organised, having about a hundred members, a crowded congregation, a grand Sunday school, and large prayer meetings two or three times a week. Hallelujah, my brother, who says a poor servant girl can do nothing?” Who, indeed! The very thought is libellous against the God we serve, and the instrument for good—his own Word—which he has placed in our hands.

The seraphic Samuel Pearce was asked to preach at the dedication of a meeting-house, about twenty miles from his residence. When he arrived there he witnessed a church very few in number, and its members almost poverty personified. Several brethren of other denominations expressed their fears that the cause could not be sustained, and the neighbouring Baptist churches kept aloof from it as altogether hopeless. Pearce, however, was seldom discouraged, and when he entered the pulpit and delivered to them a most encouraging sermon on “*Great events from small beginnings.*” He most cordially congratulated them on the fewness of their number and the poverty of their condition, and declared his heartfelt persuasion that God was

about to do great things at B—. Coming then to the consideration of their duties, he told them that to crowd the house, few as they were at present was one of the easiest things in the world. Every one, he maintained, had some influence; and that now they must exert it. No one could pretend to be unable to bring one person to the house of prayer, which would double the congregation the very first Sabbath, and persevered in, would soon fill the house. The idea as he presented it, seemed a new one, and easy to be carried out. They tried it and found it entirely successful.

Away, christian reader, with all these proud excuses of ours, cherishing our own indolence, while thousands around us are going down to perdition! Be it remembered that our churches are not parlors, in which we are to loll at ease, but vineyards in which we are to labor; we are not called to enjoy ourselves in inglorious ease, but to be "laborers together with God," in the advancement of his glory." "Blessed are they that sow beside all waters," "Woe unto them that are at ease in Zion."—*The Church.*

Spiritual Cabinet.

[From the formation of the British Baptist Missionary Society, in 1816, the Rev. J. G. Pike was its devoted secretary to the day—nay, to the moment—of his departure hence; for he was in the act of acknowledging the receipt of a donation towards the loss by the fire at Berhampore when he died. All the Annual Reports of that Institution were prepared by him, and the few sentences which introduced them were usually gems of thought, which, read by him in his peculiarly impressive manner, were always listened to with serious interest. We select a few specimens from some recent reports which happen to be at hand. The last extract forms the introduction to the Report for the present year, which our departed brother just lived to complete.]

THE LORD'S WORKMEN.—Many years ago, before your Society had a being, it was remarked, that perhaps the most

formidable objection to forming such a Society was, "We have neither men nor money." To this the answer was, "How do you know you have not men? the Lord raises workmen for the work. What were the missionaries now abroad, when in England, but diamonds in the rough? When Carey sat on his shoemaker's bench, when Ward was employed in Drewry's printing office, when Marshman was teaching the English alphabet, was it ever imagined that Carey would become professor of the Sanscrit in an East Indian College, that Ward would superintend the printing of the scriptures in thirty languages, that Marshman, would unfold the secrets of the Chinese tongue? Was it is ever suspected that Carey, Ward, and Marshman would unlock the stores of divine knowledge to half the world?" That the Lord raises workmen for the work was thus the happy experience of the Baptist Missionary Society; nor has this sentiment been less strikingly illustrated in the story of your own. The Lord has raised up, and in several instances from very unexpected quarters, workmen for his work. He has given you men equalled by few Indian missionaries, and surpassed by none, in adaptation to their work, in untiring labours, and in the measure of success which the Holy Ghost has given them.

MISERIES OF HEATHENISM.—The year has, like former years, been chequered with trials and with blessings. Some, under very interesting circumstances, have been gathered into your mission churches; and others, that a year ago enjoyed communion with them, have passed away to join, it is trusted, the church triumphant: yet in both cases the number is small, compared with the countless myriads that crowd the mighty valleys full of the bones of the dead. Over these dry bones christians have still to prophesy and pray, depending for success on no earthly energy, no mortal arm, but on the power of that Eternal Spirit who causes the dead in trespasses and sins to arise and live. The misery of the heathen world cannot

be exaggerated, for its wickedness cannot be unfolded. Mr. Buckley, after furnishing to your secretary some information on this subject, recently received from his pundit, but too shocking for publication, adds:—"The statements of missionaries, that one half of heathen abominations cannot be told, are not unmeaning words—they have an awful import." Yet amidst all this guilt and gloom the light is diffusing; your senior missionary remarks: "The knowledge of Christ is spreading through a wider and wider circle. The cause has taken root in the soil. Christianity is obtaining a local habitation and a name. Though not many have come forward, many, I believe, are preparing fast to do so. Practical religion is better understood. The means of cultivating the wide field are increasing in efficiency and number, and we do rejoice, yea, and will rejoice."

LABOURING FOR ETERNITY.—The Holy Ghost, by an inspired apostle, declares "that one day is with the Lord as a thousand years, and a thousand years as one day;"—that compared with his eternity, the difference between a thousand years and a day is scarcely perceptible; and that the one period is as insignificant as the other. It is a strange and overwhelming consideration that, viewing man as destined to eternity, the same assertion applies to his future existence. To us, in the world beyond the grave, one day will be as a thousand years, and a thousand years as one day. To the millions of our world "that lieth in wickedness" the same observation applies, for the same eternity awaits them. Hence missions to diffuse the glorious gospel of the blessed God derive an importance which no language can describe, and which can be fully grasped by no finite mind.

FAMINE OF THE BREAD OF LIFE.—With deep sympathy have English Christians beheld the desolations of famine in unhappy idolatrous Ireland. Fearful are the horrors caused by the failure of bread, the staff of life; yet

there is a far worse famine than that occasioned by blighted crops and failing harvests—a famine whose results are a thousand times more deadly, and its miseries more intense and more lasting. It is that famine of the bread of life which India and China and other lands have been enduring for many gloomy ages. To give to millions famishing in these lands the bread of life, is an object far more sublime, and unspeakably more benevolent, than would be the attempt to save from the graves that famine opens the whole of a dying nation; for the great Author of salvation has declared that they who eat of this bread shall never die,—shall live for ever.

IMPORTANCE OF MISSIONARY LABOURS.
—The privilege of being instrumental in increasing the happy company that shall shine as the sun in the kingdom of their heavenly Father, belongs exclusively to those who labour in the cause of Jesus; for he has declared that they gather fruit to life eternal. Ten thousand ages hence, how forgotten will be the honours that the world heaps on its distinguished favourites! How insignificant—as a leaf driven by the wind—will be the plans, and schemes, and discoveries, that now engage universal attention and general admiration! But then, to have led one soul to heaven, will be a labour of love celebrated in the praises of the blessed, and remembered with undying gratitude by the happy object of such Christian labours, while God's eternal ages roll along. So grand and glorious are the obscure, and often unnoticed, efforts of those who, constrained by the love of Jesus, lead their dying fellow-men to Him. Of such efforts none are more benevolent, and none will be celebrated in eternity with more grateful praise, than that of sending the gospel to those who are dying in heathen darkness—of proclaiming to them the tidings which angels first announced to this sinful world: "Behold, we bring you good tidings of great joy, which shall be to all people; for unto you is born a

Saviour, which is Christ the Lord." The very message which angels thus brought from heaven to earth your missionaries now bear to heathen lands. Angels could not convey truths more important, or more joyful. Through another year your beloved brethren, amidst mortal weakness and numerous trials, have been permitted to act an angel's part in proclaiming these good tidings of great joy.

WILLIAM CAREY.—One of the deputations of the Boston Baptist Board to Burmah, Rev. Dr. Granger, thus refers to his visit to the former home and the grave of Carey :

"In the library, I did not ask for Carey's dried botanical specimens. In fact I forgot them. But they shewed me what interested me more, some of his manuscript works. There, for example, was his Sanscrit Dictionary, in five huge folios of about seven hundred pages each. There was his Bengali Dictionary, in manuscript, and other large works, any of which would have given any other man a world-wide reputation. Carey's own writing in Oriental characters is so neat and perfect, page after page, without an erasure or a blot, that one has to examine closely to convince himself that it is not printed. As I surveyed these huge tomes, and thought of the herculean labors of the man who learned thirty-eight languages that he might translate the Holy Scriptures into them ; as I thought of his want of early classical training ; as I thought of his labors as a professor in the Government college and translator for Government, and as superintendent of an indigo factory one hundred miles from this, all which secular work he undertook that he might raise funds to carry on his mission work, I stood amazed at the courage, boldness, and success of the man. God's grace gave the impulse. 'Eustace, I can *plod*,' shews the method of this, the most wonderful man of his age.

I'LL DO IT WELL.—Everybody believes the old adage, "Whatever is worth doing at all, is worth doing well," yet how few practice it. The farmer sees a hole in the fence, but instead of thoroughly mending it, he tinkers it up, saying to himself, that "it will last for awhile any how." Or he farms his land as his forefathers farmed it, regardless of the fact that scientific agriculture will enable him to cultivate it far better. A mechanic is called in to do a bit of work, in four cases out of five, he hurries over, caring only to make it good enough to pass, but having no ambition that it should be the best that he can do. We might extend our illustrations through every walk of life. Few men say to themselves "I'll do it well." Haste is preferred to thoroughness, the reputation of a quick workman to that of a good one. Lawyers, ministers and other public speakers, even make a pride of extemporaneous oratory, as if any truly sensible man could be ambitious of an impromptu speech, when with careful thought he might make his address incalculably better. The few, however, who adopt for their motto, "I'll do it well," always succeed in life. The lad at school who follows this rule, rises to the head of his class. The lawyer who makes thorough work, gets the best and most lucrative practice, for people know that his opinion can be depended on, and that he makes no mistakes. The hard student in medicine has the most practice, as soon as his proficiency is discovered, which inevitably happens sooner or later. The mechanic who turns out first rate work, obtains first rate prices and a first rate run of business. Whoever would go through life well, let him adopt for his motto at the outset, "Whatever I do, I'll do it well."

An excellent method of rectifying our judgments, would be always to put ourselves in the place of our neighbor, and our neighbor in our own. Have you received an injury ?



Burlington University, Burlington, Iowa.

Burlington University.

BURLINGTON, IOWA.

THIS Institution received its origin at the meeting of a General Educational Convention of the members and friends of the Baptist Denomination in Iowa and vicinity, held, in answer to the call of a committee of six, appointed by the Iowa Baptist State Convention, at Iowa City, April 13th and 14th, 1852. The corner-stone of the above edifice was laid with appropriate public ceremonies, July 4th, 1853, and the building, completed in all its parts, was dedicated one year after, July 4, 1854, with a public oration, by Rev. J. C. Burroughs, of Chicago, and a poem by Dr. Philip Harvey, of Burlington. This edifice was designed mainly for the Preparatory Department of the Institution, and for economic arrangement and tasteful proportions of architecture is superior to anything else yet erected for educational purposes in the State of Iowa. Its dimensions are forty-four by sixty-five feet upon the ground, three stories high, with flat tin roof, and surmounted by a beautiful cupola, furnished with a clock and bell. The material of the building is brick and its cost complete was \$8000. It was dedicated in a sense free from debt, the unpaid balance being provided for in subscriptions supposed to be good and

reliable. It stands upon a beautiful site of six acres, located near the centre of the geographical limits of the city of Burlington, and upon a hill overlooking the city and commanding a pleasant prospect of the town and Mississippi river in front and the rich prairies of Illinois beyond. The site also is considered worth at least \$8000, which with edifice, and independent of small investments in endowments, library, &c., constitutes an unincumbered property now in possession of the Board of Trustees, of about \$16,000.

Although the charter of the Institution admits of a Preparatory Collegiate and almost any other Department which the Board of Trustees may see fit to attach, still, the present design is only the establishment of a good Preparatory or Academic School, as the country is yet in its infancy and does not imperiously demand, at present, a collegiate department, and no sufficient endowment has yet been secured for its support. A Preparatory Department for both male and female students was opened in the basements of two of the city churches on the 5th of January, 1854, with about sixty pupils, and have since the completion of the new edifice been removed thither and re-opened with most encouraging prospects. Seven different individuals now stand connected with the Board

of instruction, and three are constantly employed in teaching in their respective departments. What this young Institution yet needs is ample endowment, and a high career of usefulness and honor we doubt not is reserved for its future history.

Peter and Judas.

FROM THE GERMAN OF THOLUCK.

IN the Christian life the sun is often enveloped in mourning, and its progress lies through storms and tempests; but we have in the Holy Scriptures the most striking exemplifications of the truth, that we may fall, but not to our utter confusion, if only we know how we can be raised up again, and that it is to the most feeble of his children that the faithful hand of the Lord is especially turned. How many who have deplorably fallen have drawn from Peter's example strength to rise up again! What a mighty and gracious blessing has God imparted to us, in preserving for us this portion of Peter's history?

He who has a nature like Peter's—in the morning weak, in the evening bold; to-day flaming, to-morrow cold—may well despair, at first sight, of the possibility of God's forming a temple for his glory from such sorry materials. Yet it was to none but Peter that the Lord addressed these words, "Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." Wonderful, indeed! Nor would we wonder the less did we know what poor materials the Lord possessed in the hearts of the rest of his disciples. How feeble their capacity for acquiring knowledge, or of understanding the plainest words of our Lord! and in their hearts how much impurity had grace to struggle with—the faithlessness of a Thomas, for instance, and the impure fire of a John! But there is one thing to be observed, they were children, and something can be made of children,—children can be trained. And hence, notwithstanding

all their spiritual poverty, their Lord was so certain of the result that he could rejoice and praise his Father in heaven, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes!

I have often met with those who could not conceive how a man like Peter, after such words as these, "Lord, to whom shall we go but unto thee? thou hast the words of eternal life," could deny his Master, and swear, "I know not the man." Ah,

"Wind and weather have overnight
Touch'd many a flower with a withering blight."

If once a man fall, of course the whole world will run him down. But how do we estimate a false word? If that will be once thrown down which should stand forever between the Christian heart and falsehood,—if between truth on the one hand, and falsehood on the other, what are called necessary lies can be allowed to introduce themselves, and if these can glide over the lips almost as freely as words of truth,—what reason have we to think that in the hour of danger and trial many of those who now boast with Peter, "Though all men shall be offended, yet will I never be offended," (Matt. xxvi. 33,) would not have fallen as that disciple fell?

But if none of us would have fallen on that night as Peter fell, how many of us, do we suppose, would have been found standing by his side when he testified in the very face of the judges of the crucified Jesus, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts v. 29-32. How many would have continued at his side when he willingly received the

stripes, and went forth from the council, "rejoicing that he was counted worthy to suffer shame for his name?" Acts v. 41. When his Saviour was dying on the cross, he was among the cowards; but when he was to verify the Saviour's words, "Whither I go, thou canst not follow me now, but thou shalt follow me afterward," henceforth we find him not among the cowards; henceforth we find him a witness of the sufferings of Christ; henceforth we find him following his Saviour indeed,—following him to the pillory and to shame, and at last entering upon a participation in his Saviour's cross. And how many of us who stand by and accuse him would have followed? No, Peter: thou knowest what thou saidst when thou spakest to thy Saviour thus: "Lord, thou knowest all things; thou knowest that I love thee."

In what more consolatory manner could this great truth have been presented to timid hearts, wavering still between heaven and earth,—our good Lord maketh his strength perfect in weakness? How often have I, when I felt my hands feeble and my knees weary, when I staggered hither and thither with uncertain steps, when I sighed, "O, shall the twilight never vanish, and I find entrance into the perfect light?"—how often have I, a fallen child, arisen by Peter's example!

Verily, it must have been long indeed before he was thoroughly imbued with the Spirit of the Saviour. Even after he had preached Christ, not only are we told that the *new* man Peter had to strive with the old, but that the old man was often victorious. When those zealous for the law came down from Jerusalem, he was afraid to eat any longer with his brethren contrary to the law. In this respect he feared man more than God; he acted contrary to his better knowledge; and for this he was reproved by his brother Paul. That the fear of man could conquer the better knowledge of an apostle was shameful in the highest degree; but while it saddens us deeply

to think of the greatness of human weakness, it leads us with still greater self-distrust to exclaim, "Let him that thinketh he standeth, take heed lest he fall," and to renounce all confidence in one's own strength. At the same time, we have in this no small testimony to the fact, that much grace and not a little weakness may co-exist for a long time in the human heart; while this testimony is enhanced by the reflection, that it was this very Peter who laid at Pentecost the first foundations of the Christian Church, who took joyfully scourgings and revilings for the name of Jesus, and who ultimately followed his Lord even to the Cross. Patience, therefore, thou weak heart of mine,—patience with thyself, seeing God has so much long-suffering with thee.

But how has this child, who has so often fallen, been always raised up again? He fell—but he never let go the hand which sustained him; and it was this hand which lifted him up again! The disciple spake no doubtful truth when he once said, "To whom shall we go but unto thee? thou hast the words of eternal life;" and again when he said, "Lord, thou knowest that I love thee; and, therefore, no sooner did he fall than the tears of penitence sprung forth, and, from these penitential tears, invigorated love. How beautifully is this depicted in the narrative of his denial! He was yet standing by the fire in the court of the high priest, when the doors of the inner apartment opened, and the Saviour stepped forth from the judicial examination. The cock crowed twice; "and the Lord turned to Peter, and Peter thought on the words of the Lord, which he said, Before the cock crow twice thou shalt deny me thrice. And Peter went out, and wept bitterly." O that Judas could have wept such tears! Perhaps it was at this very time that he went to the high priests and said, "I have sinned in that I have betrayed innocent blood;" even then, perhaps, there was no time to seek the Saviour of sinners himself. O,

Judas, why wentest thou to these cold-hearted hypocrites, who flung thee back thy money with a—"What is that to us? see thou to that?" Why didst thou not hasten to Him whose innocent blood thou hadst betrayed, and raise, even beneath the cross, thy hands in supplication? True, those arms, which were ever stretched forth to every seeking sinner, were now nailed upon the cross; but most assuredly those lips would not have said to thee, "See thou to that!" If he could no more stretch forth his arms to thee, would not his broken-hearted look at least have spoken forgiveness? But in that heart there was neither love nor faith! Severe, indeed, were the words pronounced over his betrayer by the meek and gentle Lamb of God: "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Matt. xxvi. 24.

Self-murder is too often the last convulsive effort of a storm which has raged for years through the bodily frame. Where it reveals its own peculiar nature, suicide is but the topstone of a life-long slavery to sin, in which the sinner springs into its opened jaws, merely because, over mountains and valleys, weary and worn, he has been lashed on by sin to this brink, where the last deed of his life is the culminating point of his sin, and in which he dies. Can there be aught more horrible than self-murder?

My Father and my God, one thing would I entreat: If in my great weakness I should fall, O give me true contrition in my heart, and let not my repentance be without tears! Lo, I can say with Peter, "If thou takest me not up, I know not where to go." Thy hand I never will let go. And if I leave it not, thou wilt not leave me lie in the dust, but will lift me up; and when thou shalt have humbled me, so that I renounce dependence on myself, and seek my strength, my consolation, all in thee, then the hour will come

when I shall no more tread with uncertain steps, but shall walk forever in uprightness of heart before thy face!

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 GOING TO A SIGHT.—Rev. Mr. Venn once told his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was. Perhaps some children will guess it was a show, or a circus, or a ventriloquist, or some such thing.

Mr. Venn did not gratify their curiosity, he only told them to wait. When evening came, he took them by the hand, and led them to a miserable hovel, whose decayed walls and broken windows bespoke poverty and want.

"Now," said he, "my dear children, can any one that lives in such a wretched place as this be happy? Yet this is not all: a poor young man lies on a miserable straw bed within, dying of fever, and afflicted with nine painful ulcers."

"O, how wretched!" they all exclaimed at once.

Mr. Venn then led them into the cottage, and going up to the poor dying young man, he said, "Abraham Midwood, I have brought my children here to show them that people can be happy in sickness, in poverty, and in want; and now tell them if it is not so."

The dying youth, with a sweet smile, immediately answered, "O yes, sir; I would not change my state with the richest man on earth who had not the views which I have. Blessed be God, I have a hope through Christ, of going to heaven, where Lazarus now is. He has a great while ago forgotten all his miseries; soon I shall forget all mine. Sir, this is nothing to bear, while the presence of God cheers my soul. Indeed, sir, I am truly happy, and I trust to be happy through all eternity; and every hour I thank God, who has given me to enjoy the riches of his goodness and grace through Jesus Christ."

Could there be a more interesting sight than this?

## Editor's Corner of Cleanings.

RE-BAPTISM OF CHILDREN.—We give a portion of a letter received from a lady in Pennsylvania, and our answer to her questions. It was a private correspondence, but similar questions have not unfrequently been asked us, and this answer may be of service to others who have no means of asking questions personally.

“Some four years ago, an Irish woman came to my father's, with a little child, fifteen months old, which she had so badly treated, that it was scarcely alive, and its thin, pale face, so won upon my sympathy, I asked her to give it to me, telling her I could not bear to have the sufferer so abused. My parents have consented, and we have adopted her as our own, and a sweet, promising child she is. Being a member of the Presbyterian church, I have felt a desire to have her baptized; (none of my friends are members,) but as baptism has been formerly administered by a Catholic priest, it is a question of conscience whether it will be right to have it repeated; and it is upon this point I wish you to instruct me.

[REPLY.] DEAR MADAM.—In regard to the matter of which you wrote me, I would say.

1st. That there is not any longer, in the Protestant church, (at least not to a great extent) any such idea connected with infant baptism as was held originally, when Catholics regarded the child's salvation to be dependent upon it.

For it was thought that *original sin* (whatever that might be) was washed away by baptism. An infant without *overt sin*, and baptized out of original sin, dying, won't go to heaven. All that is passed. No effect is produced on the *child* directly by baptism. The whole force of the ordinance is moral; and in the first instance it takes hold only upon the parents and guardians of the child. They solemnly covenant to rear the child in Christian ways; and in so far as it can be done, they *consecrate* the child to God. Baptism is the seal in the child of their faith and promises.

2d. When a child has been baptized by a Catholic priest, the simple act is just as valid as if it had been done by a Protestant pastor. If Roman Catholic parents become Protestants, the baptism of their children stands good.

But when a child passes to other hands, and others stand to it in the relation of parents, they then assume all the moral obligations which the original parents are supposed to have taken, and there is no necessity for re-baptism.

3d. But though there is no ceremonial or moral necessity, so, on the other hand, there is no possible objection.

If in any respect you think the child would be advantaged, or if your own sense of religious care would be aided; or if any other moral impression or result may be obtained, I know of no objection to a second or third baptism.

Baptism is not a superstition. It is not an endless charm, a spiritual amulet. It is a positive form of consecration.

INFANT BAPTISM IN NEW-ENGLAND.—The Boston correspondent of the Journal of Commerce says;

A Presbyterian pastor of this city baptized three infants last Sabbath in his own house of worship, and in connection gave to the parents quite minute directions as to the duties they owed to the children. He gained their assent that they would perform these duties.

In our congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State, there had not been, a few years since, an instance of infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New-Hampshire that reported no infant baptism. This year ninety-six churches, or about one-half in the State, report none. If this indifference continues, the ordinance will become extinct in the Congregational Church.

We are not surprised at this statement. We believe that the statistics of New-England's Congregationalism indicate the inevitable desuetude of infant baptism. It is an ordinance which can be practically important only under ideas of sacramental efficacy with which Congregationalism has no affinities.

SINGULAR INCOME.—The church of All Hallows, in London, still possesses an income originally given to it for the purpose of buying faggots for burning heretics.

NEW MODE OF LIGHTING CHURCHES.—The London Watchman in a notice of the anniversary service of Wesley Chapel, Leeds, which is one of the largest chapels in England, gives the following description of the mode in which that building is lighted:—

The trustees have introduced into the chapel a new mode of lighting places of worship, public buildings, and large rooms, and the new light was first used on Wednesday evening. Contrasted with the old mode of lighting, the effect of the new plan was vivid and striking. The light in those parts of the gallery and the body of the chapel which come within the direct rays of the concentrated mass above, is probably fourfold greater than with the ordinary gas apparatus. Yet the light is soft and mild, and from its general diffusion, and the source of light being absent from the eye, it is the nearest approximation to broad daylight we have witnessed. All the gas standards are removed from the gallery, the pendants from below, and the brackets from the pulpit, so that a full view may be had of the preacher and the congregation without any intercepting object, and without any glare dazzling the eye. Brackets are placed all round the walls of the building to light under the galleries, and two lights are required for the use of the organist and the orchestra. The light is in the centre of the ceiling, and only a few inches below its surface. It is placed under a cone carried through the roof of the building, which rises outside about five feet above the ridge-stone. The construction of the cone is such as to render it perfectly secure from the possibility of ignition. Just below the lower orifice of the cone is a cluster of burners, making a circle of  $25\frac{1}{2}$  inches in diameter. Forming the outer circle are 12 smaller circles, composed of nine jets each, and when lighted they have the appearance of so many luminous roses. Within this is a central circle of 18 jets, making a total of 126 jets. The light thus composed is itself a beautiful object, and the effect beyond anything we have seen from an artificial luminary. The radiation of heat seems to reach you from the central mass down to the body of the chapel, but in so mild and gentle a degree that the sensation is rather pleasing than otherwise; and when you have sat for two hours under its influence you will feel no accumulation of heat, nor the least sensation of oppression arising from it, provided there is a sufficient admission of cold air from below. This results from the perfect ventilation that is carried on in the cone

during the time of combustion, and which tend much to reduce the risk of injury to persons of delicate constitution. It is even recommended to light up the apparatus during the day time when the chapel is excessively crowded, and the heat is great, as a means of reducing the temperature. It is of course difficult to say at present what may be the precise expenditure of gas, but from calculations made, it will probably be a saving of 30 per cent, in the consumption as compared with the old principle of lighting.

PROGRESS OF RELIGION IN THE UNITED STATES.—From the Presbyterian of the West we take the following interesting Statistics:

In 1830 there were 9837 ministers of the gospel in the United States, with 1,199,069 church members; and the census showed a population of 12,866,920. This was one minister for every 1,307 of the population; and one church member for a little less than eleven.

In 1840 there were 15,947 ministers, with 2,065,575 church members; and the population was 17,062,574. This was one minister for every 1107; and one church member in a little over eight.

From the next period of ten years from 1840 to 1850, while the increase of the population was something above 36 per cent, the ministry increased 61 per cent, and the membership increased 42 per cent. To take a definite case during this period, we may say that the Presbyterian Church, O. S., increased from 1840 to 1850, in the ministry 54 per cent, and in the membership 64 per cent.

So then it is not in numbers that the church in the U. S. is retrograding. Though not doing what she should, she is more than holding her own.

In 1850 there were 25,718 ministers, with 2,931,188 church members; the population being 23,263,488. This was one minister for every 904 of the population, and one church member for a little less than eight.

We deduce from these that for the term of ten years from 1830 to 1840, while the increase of the population was but 33 per cent, the increase of ministers was 62 per cent, and the increase of members was 61.

It seems scarcely needful to furnish the figures to prove that in pecuniary contributions to benevolent purposes, there is no going backward. Let it be but remembered that the present century has given birth to every missionary, bible,

tract and Sabbath school society in our and; let it be seen from the annual reports of all the large societies, that year after year their receipts are swelling; let it be firstly considered that their urgent calls are founded on enlarged operations, and arise not from diminished resources; and it must be conceded that in giving to the claims of benevolence, the present generation of Christians is behind no preceding one. Let any man examine the census reports for the number of churches in the country at large; or look around his own neighborhood for those that have gone up under his own eye; or notice the establishment of Sabbath schools and the circulation of religious newspapers and books; or reflect upon the colleges and seminaries that Christians have erected, and comparing all these with the like in former times, he must judge that it is not in either pecuniary ability or pecuniary contributions that the church is retrograding. It is notoriously true that more is now given cheerfully, than can be shown to have been given at any time before.

A CONTROVERSY illustrative of the present attempts of the Romish hierarchy to control the temporalities of their Church, has lately arisen in Hartford, and reached a fatal issue. For eighteen years Father Brady had been the priest of a parish in that city, which had grown on his hands to great magnitude and importance. Then came a Bishop, and put on airs in relation to Church property, to which the priest declined to submit. The priest was deposed, and died of cholera, alleged to have been brought on by a broken heart. Burial for him in the church-yard was refused by the Bishop, and even the church-doors were closed, that mass should not be celebrated over his remains. But the laity rose in rebellion; they dug his grave even a second time in defiance of the Bishop, and found a priest who dared to say mass, notwithstanding the inhibition. The excitement was intense, and the conduct of the Bishop was universally reprobated.

NOAH'S ARK.—The largest ocean steamship, (says the Sailor's Magazine,) now plying on the Atlantic, bears precisely the proportion in length, breadth and depth, that are recorded concerning Noah's Ark. The dimensions of the Atlantic steamers are, length 322 feet, breadth of beam 50, depth 28½ feet. The dimensions of the Ark were, length 300 cubits, breadth 50 cubits, depth

30 cubits. The Ark, therefore, was nearly twice the size, in length and breadth of those vessels, the cubit being nearly twenty-two inches; both had upper, lower, and middle stories. After all the equipments of forty-two centuries which have elapsed since the deluge, the ship builders have to return to the model afforded by Noah's Ark.

DEDICATION.—On Thanksgiving day the new house of the Second Baptist Church on Broadway, Baltimore, was opened for the public worship of God. The cost of the house and furniture was stated as \$13,800.—of which about \$2600 remained to be provided for. \$500 of this amount were collected on the day of dedication. The appearance of the building is neat and attractive. The interior is handsomely frescoed. It has a front of 55 feet and depth of 90 feet. The basement is above ground and has a wide vestibule with stairway leading to the main body of the church. There is a session room extending across the building, besides two class rooms and dressing rooms. The main floor has a vestibule, which opens into the nave, which is 50 feet by 70, with an arched chancel space for the baptismal pool and pulpit platform. There is a curved gallery over the vestibule and a part of the main floor, supported by wooden pillars and having an arcaded front. The seats are curved so that all will face the pulpit. The ceiling is 32 feet from the floor, covered at the sides. The building is Romanesque in style, built of brick, with iron shafts. In front the first story has a gabled porch, with two orders of arches and pillars and small vestibule windows. The main story has over the porch a large window with three bays, divided by light iron shafts and brick arches.—At each side is an arched and shafted window; a cornice of brackets and arches crown the gabled front. All the front is covered with mastic.

THE TWO ARMIES.—It cost the English government \$500 to carry each of the 20,000 soldiers from England to Turkey, who not only diminish the resources of their own country by going, but go to destroy those who would add to the resources of other countries. In one week in May, over 20,000 European emigrants landed at New York at an expense of less than \$.0 each, bringing with them the bone and muscle that will assist in developing the resources and increasing the wealth of this county.

COMPENDIUM OF UNITED STATES STATISTICS.—Mr. De Bow, Superintendent of the United States census, has just issued a new volume, of which a very heavy edition was printed by Congress. It is a most complete cyclopaedia of new and interesting statistics. The following facts are digested from it, but the whole volume is worthy of study and reflection :

In 1821 there were three miles of railroads in the United States; in 1830, 41; 1840, 2167; 1850, 7355; 1854, 17,317 miles, and about 5000 miles of canals. The total cost of railroads \$489,603,128; number of miles in construction, 12,526. Total miles constructed in Great Britain, 7,686; Germany, 5,340; France, 2,480.

In Richmond the number of persons to a dwelling in 1850 averaged 5.2; Charlestown 5.6; Mobile 5.8; New Orleans 6.5; Philadelphia 6.6; St. Louis 7.7; Cincinnati 8.2; Boston 8.9; New York 13.6. Number of persons to an acre in Mobile 13.8; New Orleans 45.4; Philadelphia 80; Boston 82; New York 135. In 30 years, Charlestown, in 1850, had increased 73 per cent.; Savannah 102; Baltimore 169; Philadelphia 198; Boston 221; New York 316; New Orleans 328; Louisville 976; Cincinnati 1097. In about the same period, Paris had increased 47 per cent.; London 91; and Berlin 134.

The number of Indians in the United States in 1789, 76,000; 1853, 400,764, of whom 271,030 are in California, Texas and the Territories. In 1800, 3806 persons, exclusive of army and navy, were in federal employ; 1854, 35,456. Coinage of United States mint 1800, \$571,331; 1852, \$57,104,569. Vessels built in the United States in 1815, 1314, of 154,624 tons; 1852, 1444, of 351,493 tons.

Average age of white persons who died in the United States in 1849-50, 25.45 years; colored, 21.39.

The main shore line of the Union, including bays, sounds, &c., is 12,609 miles, of which 6,861 miles are on the Atlantic, 2,281 on the Pacific, and 3,467 on the Gulf. Of the continental shore line 997 miles are on the Atlantic north, and 1,256 south of Virginia, (inclusive;) 1,764 are on the Gulf; 1,343 on the Pacific. The distance from New York to New Orleans is equal to that from London to Rome; from New York to Astoria by water, equal to that from Liverpool to Canton by way of Cape of Good Hope. The total length of shore of navigable rivers is 49,065 miles. The frontier line of the Union on the British possessions is 3,303 miles; on Mexico, 1,456 miles.

A NATION OF ATHEISTS.—The American clipper ship *Lady Pearce*, Captain Burr, fitted up at San Francisco in a costly manner, for a "peace expedition" to Japan, arrived with her owner, Mr. Silas E. Burrows, at Hong Kong, on the 14th of August. Mr. Burrows describes his visit as having been attended with the most pleasurable and satisfactory results.

He likewise asserts the Japanese to be a nation of Atheists, denying the existence of a God, and selecting as an object of worship either the Spiritual Emperor at Mecca, or any other Japanese. He was told by the interpreters that formerly their religion was similar to that of the Chinese, but that the belief of a Supreme Being had latterly been entirely discarded; and they professed to be much shocked on *Dee-Yee-No-Skee* (a Japanese saved from a wreck by the American ship,) declaring his belief in the Deity, to whom, and not to the Spiritual or Temporal Emperor, he said his successful applications for, and thankful acknowledgments over deliverance from the drifting junk had been directed.

RUSSIA AND ITS CHANGES.—The Russian Church affects toleration. Of the vast population of fully 60,000,000 only about 45,000,000 are members of the regular Church; 350,000 are dissenters or heretics to the Church itself; 3,500,000 Roman Catholics are found throughout the wide domains of the Czar, and fully 250,000 Armenians. The protestants of the Augsburg Confession of Faith amount to 2,000,000; those of the Reformed Church to 54,000. There are 10,000 Moravians; while no less than 2,500,000 belong to the Mohammedan creed. The Jews are 600,000 in number; and the followers of that mysterious potentate, the Grand Thibet, amount to no less than half that amount. There are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian Empire; 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of Fetichism, worshipping bats, cows and every uncouth specimen of brute, as representative of the Divinity of Heaven.

"THE CHRISTIAN MESSENGER."—We have received the first number of a handsome sheet, bearing this title, published at Bradford, Canada West, and intended as the organ of the "Regular Baptists" of that region. Rev. T. L. Davidson and R. W. Sawtell, are editors. It is welcome.

THE GERMANS IN NEW YORK CITY are estimated at 80,000 at least. They congregate chiefly along the eastern borders of the city. A Mr. Bogen has undertaken the duties of a Missionary to these people.

ABJURATION OF FIFTY-THREE CATHOLICS.

—It is not long since we gave an interesting account of the progress which Christianity is making in Geneva. Only last summer, more than a hundred Roman Catholics left the Pope for the Gospel, and on Sunday, August 31st, 1854, FIFTY-THREE Romanists made a public abjuration of the errors of their former faith, in the church of St. Peter, where Calvin preached for years against the abominations of the popish religion.

The vast edifice was crowded with spectators, of all classes of society, and of all religious denominations. In the Rome of Protestantism, the pastors work assiduously to increase the ranks of the army of Christ.

DR. CHALMERS ON ROMANS VI.; 3, 4.—

“The original meaning of the word Baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection.

“We by being baptized into his death are conceived to have made a similar translation. In the act of descending under the water of Baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life—along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress towards the perfection of full and ripened immortality.”

PRESS OF THE UNITED STATES.—According to the census returns of 1850, the total number of newspapers in the United States was 2,747, of which 815 were Whig, 742

Democrats, and 1,180 neutral, independent, and religious. The following table exhibits the number in the principal States:

New York, 458; Pennsylvania, 328; Ohio, 302; Massachusetts, 209; Illinois, 118; Indiana, 121; Virginia, 100.

In the other States they number from 65 downwards.

The following will show the comparative number of daily, weekly, &c.

Daily, 247; tri-weekly, 90; semi-weekly, 71; weekly, 2,024; semi-monthly, 46; monthly, 149; quarterly, 16.

The aggregate issues are:

Daily papers, 898,267; tri-weekly, 76,580; semi-weekly, 85,797; weekly, 2,763,526; semi-monthly, 267,265; quarterly, 19,075; twice a year, eight times, &c., 67,550.

PRESENT AND PROSPECTIVE POPULATION OF OUR COUNTRY.—In 1850, according to the census then taken, the total population of our country exceeded twenty-three millions. The total number now must be about twenty-five millions.

Advancing at our present rate, both naturally and by immigration, in 1870 we shall number thirty-nine millions of people, in 1890, we shall number seventy-four millions of people, and in 1900, above one hundred million! What a field! What a population for missionary enterprise!—*Home & For. Record.*

GOD OF MY MOTHER.—Rev. Charles Morgan of East Troy, Wisconsin, in giving an account of a religious revival in that place, says:

An infidel of talent and respectability, under the power of truth bowed upon his knees and cried in agony;

“God of my mother, have mercy on me!”

His mother is a devoted Christian in the State of New York.

“God of my mother!” How much is revealed in that simple exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress on his soul too deep to be obliterated by time and sin.

There is nothing more absolutely foolish, than to require faith in any doctrine, while the evidence upon which it should mainly depend is withheld. To hold any tenet, without having the ability to show its consonance with right reason, is mere prejudice, and unworthy the understanding of man.

**NORTH CAROLINA BAPTIST CONVENTION.**—We learn from the Biblical Recorder, that the twenty-fifth annual session of the Baptist State Convention of North Carolina, was held with the Baptist Church in Fayetteville, from the 12th to 16th inst.

The claims of Home and Foreign Missions, the Bible and Publication Societies, and Ministerial Education received due attention, and a Society was formed denominated the North Carolina Baptist *Church Extension Society*; the object of which is to assist feeble churches, in towns and other important localities, in putting up suitable church edifices.

We are very glad to perceive that this system of *Church Extension* is growing in popular favor, and we earnestly hope, that every State will soon have a similar Society in operation.

**"INNOCENT AS A CHILD."**—A New Orleans paper makes the following statement:

During the last year there were expended something near \$30,000,000 for intoxicating drinks in the 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 1,000 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. All this has been done, and more, and yet we have men who tell us that "the rum-seller is as innocent as a child."

**CALIFORNIA ITEMS.** The Episcopal church is contemplating the establishment of a mission among the Chinese in California.

The twenty churches in San Francisco of different denominations, embrace nine thousand nominal members.

The sectarian schools which were established by Roman Catholic priests in San Francisco, and have drawn \$17,000 from the pockets of the people, have proved abortions, and are complained of by the Grand Jury as nuisances.

The leading members of the Chinese church in San Francisco, under the pastoral care of Rev. Mr. Speer, were converts under the ministry of the London Society's Missionaries at Hong Kong or Amoy.

**HOWARD COLLEGE.**—The buildings, library, apparatus, &c., of the Howard College, at Marion, Ala., were destroyed by fire on the morning of Oct. 16th. One of the professors and several of the students were severely injured by leaping from the windows. A colored man, employed as a servant in the buildings, has died from burns and injuries received. Noble efforts are being made in various parts of the state, which will doubtless prove successful, to again erect the buildings and repair the losses that have been so calamitously endured. Arrangements were promptly made for resuming and continuing the exercises of the college.

**JUDGE A. W. WOODRUFF**, who died in April last, at Greensboro', Ala., in the 28th year of his age, was a worthy member of the Baptist Church in that town, and universally esteemed by his fellow citizens. He was a lawyer of fine abilities and although so young, was elected the year previous Judge of the Probate Court of the county. His piety was sincere and earnest and his loss is greatly mourned by those who knew him. He had been for ten years a consistent member of the church, and gave promise of large influence and usefulness.

The first colony from the United States was established in Liberia in 1820. The total number of emigrants sent out by the American Colonization Society up to the date of the Ashburton treaty in 1842 was 3,868. The colony declared its independence in 1847. From the date of the treaty of January, 1854, the total number of emigrants was 4,422. The average annual emigration prior to the treaty was 173; since the treaty, 368. The emigration of the year 1853 was greater than that of any previous one, amounting to 782. Some 200,000 native Africans acknowledge the authority of the republic, and enjoy under its wing a free Christian government.

**RELIGIOUS LIBERTY IN EUROPE.**—The Lutheran Pastoral Conference of Bonn in Germany, Dr. Hollneg presiding, has declared unanimously against suppressing Baptist missions by secular authority,—against compulsory infant baptism,—and against attaching civil advantages to the observance of the rite of confirmation. That is a long stride forward, and in every such advance we may recognize the hand of God, leading on to full deliverance.

## BEYOND THE RIVER.

Time is a river deep and wide ;  
 And while along its banks we stray,  
 We see our loved ones o'er its tide  
 Sail from our sight away, away.  
 Where are they sped—they who return  
 No more to glad our longing eyes?  
 They've passed from life's contracted bourne  
 To land unseen, unknown, that lies  
 Beyond the river.

'Tis hid from view ; but we may guess  
 How beautiful that realm must be ;  
 For gleamings of its loveliness,  
 In visions granted, oft we see.  
 The very clouds that o'er it throw  
 Their veil, unraised for mortal sight,  
 With gold and purple tintings glow,  
 Reflected from the glorious light  
 Beyond the river.

And gentle airs, so sweet, so calm,  
 Steal sometimes from that viewless sphere ;  
 The mourner feels their breath of balm,  
 And soothed sorrow dries the tear ;  
 And sometimes listening ears may gain  
 Entrancing sound that hither floats ;  
 The echo of a distant strain,  
 Of harps' and voices' blended notes  
 Beyond the river.

There are our lov'd ones in their rest :  
 They've crossed Time's River—now no  
 more  
 They heed the bubbles on its breast,  
 Nor feel the storms that sweep its shore.  
 But *there* pure love can live, can last—  
 They look for *us* their home to share :  
 When we in turn away have pass'd,  
 What joyful greetings wait us *there*,  
 Beyond the river.

**MORE STUPIDITY** The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful in order to avert the wrath of the Almighty.

**MISSIONARIES IN CHINA.**—The British Banner states, on the authority of Dr Tinman, that in China there are 443 Missionaries, 698 native teachers, and 29,000 church members : and on the authority of Rev. W. C. Mitre, that there are 51 Missionary openings on the coasts of China, where are more than 70 missionaries, and 41 chapels, with an average of 200 persons : and in connection with these are 23 native assistant teachers.

**MUNIFICENT BEQUESTS.**—The Belfast News Letter learns that Mrs. Wilson, (a most estimable lady, sister to the wife of the late Rev. Dr. Hanna,) who has fallen a victim to the prevalent epidemic, has left the truly magnificent legacy of \$150,000 to the poor of Belfast. It is stated that this sum is to be allocated at the rate of seven shillings per week each to poor widows connected with the town. She has also bequeathed \$25,000 to the Ulster Institution for the Deaf and Dumb and the Blind. To the charities of London, where she resided during the latter years of her exemplary and benevolent life, she has left \$100,000.

**CHURCH IN KANZAS.**—A correspondent of the Boston Recorder writes: "On the 15th of October, a Congregational church was organized at Lawrence City, Kansas. A friend just handed me a letter from that new settlement from which I learned the fact. The church was organized under a large tent, by the direction of Rev. Mr. Lum, of the Kansas City Mission.

**GROGGERIES IN NEW YORK.**—Rev. Dr. Cheever, of New-York, is reported to have said in a recent address: "There are 7000 groggeries in this city, 3000 of them are open upon the Sabbath. There is a dram shop to every 85 of the inhabitants. It costs the city for rum and its fruits one million dollars annually. Four-fifths of the committals and arrests, according to the warden's testimony, are from the intemperate. There has been an increase of committals from year to year. The year just ended shows *fifty thousand.*"

**ASTRONOMY'S CONQUESTS IN 1854.**—Professor Challis announces, as the conquest of astronomy during the past year, four new planets, and the same number of new comets ; none of the latter has been, as yet, identified with any of their predecessors, which, unfortunately, is also the case with respect to the planets—the number of which, instead of being the mystic seven, bids fair to increase to seventy ; equally to the inconvenience of astronomers and the juvenile students of astronomical catechisms.

"THE TRUE UNION" has become the property of the Maryland Union Baptist Association, by the gift of the Rev. Franklin Wilson.

### Our Own Book.

**MINISTER'S LIBRARIES.**—We often hear of the sore want of books, suffered by many of our ministers in all parts of the country. We offer to every minister, feeling such a want, an opportunity of obtaining what they desire as a commencement or an addition to their libraries. We hope thus to be useful to our brethren, as well as to secure a large circulation for the "Memorial," and the former motive has not been without great force in inducing the proprietor of the work to make this magnificent proposal. Any person acquainted with the expense of printing a work of this kind, must know at a glance that returning \$60 worth of books for one hundred subscribers, leaves the proprietor without any profit. Indeed, it is a settled matter with him (and this is written without his knowledge,) not to make money out of the work. Every dollar of profit it yields, is sacredly pledged to objects of benevolence. And he deems that he can thus be most useful to his brethren in the ministry throughout the land, in giving the opportunity without cost to themselves of procuring such works as may be useful to them in the prosecution of their labors.

We believe it is the most splendid and useful offer that ever was made by the proprietors of any periodical.

We hope that any who propose availing themselves of it will inform us as early in the year as possible, that we may preserve a sufficient number of the January issue to supply the demand.

The Editor of the Memorial will hereafter reside in Richmond, Va., while the Publisher will continue in Philadelphia. The work will be published in future simultaneously in Philadelphia and Richmond on the first of the month, and we will endeavor to have each number on your table by that day. Communications may be sent to either city, and the best address is simply "American Baptist Memorial."

Our friends will please take notice that on small notes we have to pay a discount of from five to fifteen cents on a dollar, and if they will only take the trouble to wafer a gold dollar or dollars to their letters, they will come safely, and we will be greatly obliged.

AGENTS must always send the money with their lists.

**RECEIPTS.**—Some of our subscribers may not have gotten receipts for money paid us. There need be no uneasiness on this account, as the payments are always marked promptly on our books, and no bills will be sent to those who have remitted to us. If, notwithstanding our carefulness, bills should be sent to some who have paid—and in such a business as ours mistakes of this kind will occasionally happen—instead of getting vexed or angry—emotions always unlovely and unprofitable—just drop us a line, and all will be cheerfully rectified.

**LIBRARIES.**—We are making arrangements with some of our publishers, by which we shall be able to send promptly, the libraries that may be claimed by ministers for procuring subscribers for us. Send for any books you want, and if obtainable in the market, they shall be promptly forwarded.

**20,000 SUBSCRIBERS.**—We are desirous of running up our list of good paying subscribers to 20,000, during the present year, and mean to offer all possible inducements, both in the character of the "Memorial" and in the compensation offered to our brethren to work for its circulation.

**THE BROTHERS TUCKER.**—The engraving of this plate has been commenced by the artist, and will be issued in the March or April No. of the Memorial. It will be steel plate, in the best style of the art. The biographies will follow in consecutive numbers.

**PERSONS** wishing bound volumes for 1854, can be supplied to a limited extent by an immediate application to the editor, at Richmond, or to the publisher, in Philadelphia.

Our subscribers will do well to note that the postage on the Memorial is only six cents a year, to be paid in advance at their own post office.

We see that a Prospectus has been issued for another Baptist paper in Tennessee, to be printed at Knoxville. It is to be issued on the first of January, provided 1500 solvent subscribers are obtained.

**MINNESOTA.**—*Rev. T. R. Cressy, of St. Paul,* says, that there are nine missionaries and six churches, containing in all some 160 members, in that new territory.

## Book Shelf.

**CHRISTIAN REVIEW.**—This denominational Quarterly was never better conducted than now. Its articles are generally on important themes, and its discussions are logical, clear, always respectable, and often elegant. It ought to have a place on the table of all the members of our communion who can appreciate the character of its contents, and who desire to sustain and encourage a thorough denominational literature. Published by Colby & Ballard, New York, at \$3 00 a year.

**NORTH BRITISH REVIEW.**—This is one of the ponderous Quarterlies, securing the labors of the best thinkers and writers of the British Isles, and thus embodying and giving direction to English literature. To students and statesmen these great Quarterlies are indispensable. Republished by Leonard Scott, New York.

**EDINBURGH REVIEW.**—Another of the mammoths, which we presume maintains its ancient and hardly earned reputation. Unfortunately we have not seen it for the past year.

**PROTESTANT QUARTERLY REVIEW**, edited by the champion of Evangelical Protestantism, Rev. J. F. Berg, D.D., of Philadelphia. Its blows are like those of a catapult against the fortress of "Babylon." Published in Philadelphia, at \$1 00 a year.

**BLACKWOOD'S EDINBURGH MAGAZINE**, is a necessity to literary men. It needs no commendations to those who know its worth, and those who do not have already lost more than they will be able easily to regain. The republication of the work for this country is issued from the press of Leonard Scott, & Co., New York, at \$3 00 a year.

**THE NATIONAL MAGAZINE**, takes a place in the very front rank of the monthlies of this country. Its pure moral tone, its high literary character, its fine engravings, deserve the wide circulation which we are glad to learn it is receiving. It is published by Carlton & Phillips, New York, at \$2 00 a year.

**GODEY'S LADY'S BOOK**—With the January No., 1855, this popular Monthly commences a semi-centennial volume. (We do not mean, however, by this assertion to re-open the controversy whether the half century commences with the fiftieth or fifty-first year.) For its fashion-plates, embroidery patterns, diagrams, models, receipts, etc., of all imaginable varieties for the toilette, the

parlor and the table, Godey is making his magazine a necessity as well as a luxury to the ladies.

The January No., a little in advance of time, contains 100 pages of matter, with 68 engravings, and contributions from 60 pens. It is a great number! Terms, \$3 00 per annum. To Clubs, 11 copies for \$20.

**ARTHUR'S HOME MAGAZINE.**—The January No. is the first of Vol. V. It is profusely illustrated, and within its 80 pages has a large variety of good reading matter. Arthur's name is a good guarantee for the healthful moral tone of the work. Terms, \$2 00 per annum. To Clubs, 12 copies for \$15. Published in Philadelphia.

**THE SOUTHERN LITERARY MESSENGER**, published in Richmond, Va., at \$3 00 per annum, is filled with sterling articles. Its tone is always courteous and calm, and its contributions uniformly evince that the writers are men of thoroughly disciplined and well stored minds.

The following Monthlies, which we find upon our shelf, are all good, each in its own department, and either of them is worth in a family far more than its cost.

*Baptist Missionary Magazine*, Boston, Mass., \$1 00 a year.

*Mother's Monthly Journal*, Philadelphia, Pa., \$1 00 a year.

*Ladies' Christian Annual*, Philadelphia, Pa., \$1 00 a year.

*Presbyterian Magazine*, Philada, Pa., \$1 00 a year.

*Household Words*, New York, \$2 00 a year.

*National Preacher*, New York, \$1 00 a year.

*Baptist Preacher*, Richmond, Va., \$1 00 a year.

*Western Literary Messenger*, Buffalo, N. Y., \$1 00 a year,

*Parlor Visitor*, Nashville, Tenn., \$1 00 a year.

*Christian Repository*, Louisville, Ky., \$2 00 a year.

*Millennial Harbinger*, Bethany, Va., \$2 00 a year.

*Evangelical Repository*, Philadelphia, \$1 50 a year.

*The Schoolfellow*, New York, \$1 00 a year.

THERE are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine—not by the shadow.

# The Monthly Record.

**ALABAMA.**

|                            |               |    |
|----------------------------|---------------|----|
| New Lexington, Tuscaloosa, |               | 37 |
| Greensboro, Greene,        | W. S. Barton. | 43 |

**ARKANSAS.**

|                             |               |    |
|-----------------------------|---------------|----|
| Missionary, Chapel, Benton, | J. A. Sloven, | 7  |
|                             | Monroe,       | 30 |
| Ash Grove,                  | St. Francis,  | 18 |

**BRITISH PROVINCES.**

|                |                |                |    |
|----------------|----------------|----------------|----|
| Simond's,      | N. B.          | Wm. Harris,    | 27 |
| Mangerville,   | N. B.          | R. H. Emmerson | 33 |
| Gundalo Point, |                | D. Crandall,   | 10 |
| St. John,      | (Brussels St.) |                | 2  |
| Upper Falls,   |                | J. G. Skinner, | 3  |
| Waterford,     | C. W.          | A. Slaight,    | 18 |

**CONNECTICUT.**

|             |          |               |   |
|-------------|----------|---------------|---|
| New London, |          | O. T. Walker, | 2 |
| Willington, | Tolland, | W. C. Walker, | 8 |

**DISTRICT OF COLUMBIA.**

|             |           |                 |   |
|-------------|-----------|-----------------|---|
| Washington, | (1st Ch.) | S. P. Hill,     | 9 |
| "           | (13 St.)  | T. C. Teasdale, | 5 |

**GEORGIA.**

|                 |          |                   |     |
|-----------------|----------|-------------------|-----|
| Hepzibah,       | Lincoln, | J. A. Carter,     | 23  |
| New Hope,       | "        | " "               | 11  |
| West Point,     |          | W. D. Harrington, | 13  |
| Penfield,       | Greene,  | J. F. Dagg,       | *49 |
| Smyrna,         | Liberty. | T. J. Beck,       | 19  |
| Asmuchoe,       | Floyd,   | J. Hendricks,     | 5   |
| Pleasant Valley | "        | "                 | 12  |
| Cedar Creek,    | "        | "                 | 10  |
| Sylvania,       | Scriven, | M. N. McCall,     | 11  |
| Middle Ground,  | "        | "                 | 14  |
| Thomasville,    |          | D. G. Daniel,     | *21 |

**INDIANA.**

|                    |                     |                |    |
|--------------------|---------------------|----------------|----|
| Dupont,            | Jefferson,          | M. B. Phares,  | 2  |
| Little Buck Creek, |                     | A. C. Hume,    | 11 |
|                    | (Coffee Creek Ass.) | W. Y. Monroe,  | 20 |
| Cany Fork,         | Owen,               | J. D. Black,   | 51 |
| Versailles,        | Woodford,           |                | 20 |
| Bethel,            | Franklin,           | F. H. Hodges,  | 45 |
| Haysville,         | Marion,             | A. J. Dye,     | 20 |
| Cow Creek,         | Clark,              | J. C. Hunton.  | 14 |
| Dripping,          | Spring Logan,       | D. Buckley,    | 14 |
| Mt. Pleasant,      | Jessamine,          | T. J. Drane,   | 80 |
| Plum Creek,        | Spencer,            | X. X. Buckner, | 25 |
| Cloverport,        | Breckenridge,       | Wm. Head,      | 4  |
| Corn Creek,        | Trimble,            | A. S. Smith,   | 19 |
| Pleasant Grove,    | Davies.             | R. C. Buckner, | 5  |
| Drennon's Ridge    | Henry,              | J. Dulancy,    | 13 |
| Greasy Creek,      | Green,              | Wm. M. Kidd,   | 7  |
| Forks of Dix R.    | Garard,             | B. Kemper,     | 13 |
| New Market,        | Marion,             | J. Ingram,     | 10 |

**LOUISIANA.**

|         |          |                 |    |
|---------|----------|-----------------|----|
| Sabine, |          | Bray,           | 65 |
| Monroe, | Wachita, | A. E. Clemmens, | 38 |

**ILLINOIS.**

|                           |             |                    |    |
|---------------------------|-------------|--------------------|----|
| Lake Milligan, Alexander, |             | H. W. Richard-son, | 13 |
| Sandy Creek,              | "           | Isaac Lee,         | 8  |
| Shiloh,                   | Pulaski,    |                    | 9  |
| Bethlehem,                | Addison,    | John Brown,        | 17 |
| Salt Creek,               | Menard,     | N. J. Coffey,      | 4  |
| Concord,                  | Washington, | P. Hagler,         | 7  |
| Paradise Prairie          | "           | "                  | 22 |
| Bellville,                | St. Clair,  | Mr. Morton,        | 20 |
| Momence,                  | Hill,       | Mr. Whitehead,     | 5  |
| Pekatonia,                | Winnebago,  | Wm. Gates,         | 5  |
| Chicago,                  | (Swedes.)   | Mr. Fisk,          | 3  |

**MAINE.**

|            |          |             |   |
|------------|----------|-------------|---|
| Thomaston, | Lincoln, | Mr. Sawyer, | 4 |
|------------|----------|-------------|---|

**MARYLAND.**

|            |         |                    |   |
|------------|---------|--------------------|---|
| Baltimore, | (1 Ch.) | J. W. M. Williams, | 2 |
| Baltimore, | (7 Ch.) | R. Fuller,         | 2 |

**MASSACHUSETTS.**

|                         |                |             |     |
|-------------------------|----------------|-------------|-----|
| Jamaica Plain, Norfolk, |                | H. Lincoln, | 14  |
| Lowell,                 | (1st Ch.)      | D. C. Eddy, | 6   |
| "                       | (Worthen St.)  | Mr. Winn,   | 2   |
| East Haverville, Essex, |                | A. Brown,   | *25 |
| Boston,                 | (Merrimac St.) | Wm. Howe,   | 4   |

**MISSISSIPPI.**

|                            |             |               |    |
|----------------------------|-------------|---------------|----|
| Old Fellowship, Claiborne, |             | D. Snodgrass, | 8  |
| Concord,                   | Panola,     | W. Dupuy,     | 20 |
| McIver Creek,              | "           | "             | 25 |
| Zion Hill,                 | Landerdale, |               | 11 |

**MISSOURI.**

|                  |            |                 |    |
|------------------|------------|-----------------|----|
| St. Louis,       | (Zion Ch)  | Owen,           | 25 |
| Concord,         | St. Louis, | J. Hickman,     | 4  |
| Mt. Airy,        | Warren,    | J. E. Welch,    | 15 |
| Pisgah,          | Cooper,    | R. H. Harris,   | 11 |
| Zenton,          | St. Louis, | W. Hickman,     | 5  |
| Mill Creek,      | Oregon,    | J. N. Russel,   | 15 |
| Richland,        | Greene,    | "               | 8  |
| Senter,          | Polk,      | Wm. B. Senter,  | 8  |
| Mt. Zion,        | "          | "               | 36 |
| Limestone,       | Dade,      |                 | 20 |
| Coon Creek,      | St. Clair, | J. T. Wheeler,  | 10 |
| Mt. Horeb,       |            |                 | 65 |
| New Garden,      | Lynn,      | T. S. Allen,    | 4  |
| Lebanon,         | Clinton,   | F. Graves,      | 12 |
| New Hope,        | Clinton,   | L. Graves,      | 27 |
| Pleasant Valley, | Jackson,   | J. B. Bowers,   | 10 |
| Six Mile,        | "          | T. Franklin,    | 7  |
| Oak Grove,       |            | T. Campbell,    | 2  |
| Blue Spring,     | "          | H. Farmer,      | 8  |
| West Fork,       | "          | J. B. Bowers,   | 6  |
| Mound Prairie,   |            |                 | 28 |
| Good Hope,       | Saline,    | W. M. Bell,     | 20 |
| "                | Pike,      | Jas. F. Smith,  | 4  |
| Liberty,         | Clark,     | Chas. J. Brent, | 19 |
| Oak Hill,        | St. Clair, | M. Ely,         | 3  |

**NEW JERSEY.**

|            |            |               |   |
|------------|------------|---------------|---|
| Bethlehem, | Hunterdon, | J. J. Baker,  | 6 |
| Trenton,   | (2d Ch.)   | J. F. Wilcox, | 2 |

NEW YORK.

|                |               |                   |     |
|----------------|---------------|-------------------|-----|
| New York,      | Calvary,      | A. D. Gillette    | 23  |
| Albany,        | (South Ch.)   | J. N. Hill,       | 12  |
| Albany,        | (German Ch.)  | A. Von Putthamer, | 4   |
| S. Bainbridge, | Chenango,     | G. Balcom,        | *83 |
| Port Byron,    | Cayuga,       |                   |     |
| Dewittsville,  | Chataque,     | A. H. Trow,       | 37  |
| Adams,         | Jefferson,    | J. F. Bishop,     | *74 |
| Yorktown,      | West Chester, | E. Andrews,       | 12  |
| Red Mills,     | Putnam,       |                   | 16  |

NORTH CAROLINA.

|                   |              |                |    |
|-------------------|--------------|----------------|----|
| Rock Springs,     | Rutherford,  | B. Bruce,      | 12 |
| Yatesville,       | Hertford,    |                | 50 |
| Whiteville Grove, | Perquimans,  |                | 16 |
| Buckhorn,         | Hertford,    |                | 30 |
| Sandy Run,        |              |                | 10 |
| Elizabeth City,   | Pasquotank,  | G. W. Johnson, | 80 |
| Camp Creek,       | Cleveland,   | Dickson,       | 6  |
| Corinth,          | Northampton, |                | 29 |
| Swan Creek,       | Yadkin,      |                | 23 |
| Brassfield,       |              |                | 32 |
| Corinth,          | Granville,   |                | 22 |

OHIO.

|                 |           |                 |    |
|-----------------|-----------|-----------------|----|
| New Hampshire   | Auglauze, | S. M. Brower,   | 3  |
| Black Creek,    | Mercer,   | "               | 4  |
| West Jefferson, | Madison,  | S. T. Griswold, | 20 |
| Antrim,         | Guernsey, | G. T. Jones,    | 18 |

PENNSYLVANIA.

|               |              |                 |    |
|---------------|--------------|-----------------|----|
| Scottsville,  | Wyoming,     | J. A. Kelley,   | 8  |
| Clearfield,   | Clearfield,  | D. W. Hunter,   | 4  |
| Saltsburg,    | Indiana,     |                 | 2  |
| Moreland,     | Lycoming,    | H. Essick,      | 7  |
| Mill Creek,   | Huntington,  | J. B. Williams, | 5  |
| Harlemburg,   | Lawrence,    | D. L. Clouse,   | 8  |
| Philadelphia, | (Spruce St.) | J. W. Smith,    | 5  |
| Salem,        | Westmoreland | J. R. Cramer,   | 17 |
| Philadelphia, | [12th Ch.]   | B. C. Morse,    | 3  |
| Windsor,      | Chester,     | J. M. Richards, | 17 |
| Alleghany,    | Alleghany,   | T. R. Taylor,   | 16 |
| Salem,        | "            | Cramer,         | 5  |
| Hughsville,   | Lycoming,    | S. Miles,       | 3  |
|               | Warren,      |                 | 6  |

RHODE ISLAND

|             |                |               |    |
|-------------|----------------|---------------|----|
| Providence, | (High St. Ch.) | G. R. Darrow, | 13 |
| "           | (3d Ch.)       | Mr. Simmons,  | 4  |

SOUTH CAROLINA.

|                  |              |           |    |
|------------------|--------------|-----------|----|
| Boiling Springs, | Spartanburg, | Landrime, | 60 |
| Antioch,         | York,        |           | 7  |
| Philadelphia,    | Spartanburg, |           | 35 |
| Bethel,          | "            |           | 15 |

TENNESSEE.

|                 |          |                    |    |
|-----------------|----------|--------------------|----|
| Memphis,        | (1 Ch.)  | C. R. Hendrickson, | 6  |
| Barton's Creek, | Wilson,  | R. R. Barton,      | 9  |
| Macedonia,      | Bradley, | H. A. Chambers,    | 10 |

TEXAS.

|            |                    |                  |    |
|------------|--------------------|------------------|----|
| Brenham,   | Washington,        | J. W. D. Creath, | 30 |
| Huntville, | (In State Prison.) | "                | 8  |
| Macedonia, | Panola,            | M. Melton,       | 11 |

VERMONT.

|                 |          |  |   |
|-----------------|----------|--|---|
| Bellow's Falls, | Windham, |  | 3 |
|-----------------|----------|--|---|

VIRGINIA.

|                 |                |                  |    |
|-----------------|----------------|------------------|----|
| Richmond,       | (2d church.)   | R. B. C. Howell, | 3  |
| "               | (Oregon Hill.) | W. Watkins,      | 2  |
| "               | (2d Afr'n ch.) | J. Porter,       | 12 |
| "               | (1st " )       | R. Ryland,       | 33 |
| Lynchburg,      | Campbell,      | J. L. Pritchard, | 11 |
| Greenfield,     | Pittsylvania,  | J. B. Hardwick,  | 10 |
| Ebenezer,       | "              | "                | 4  |
| Mt. Calvary,    | "              | "                | 3  |
| Ashcamp,        | Charlotte,     |                  | 19 |
|                 | Putnam,        | A. J. Warren,    | 5  |
| Mud River,      | Cabell,        | J. H. Rece,      | 31 |
| Red Sulphur,    | Monroe,        | J. Bragg,        | 19 |
| Spring Hill,    | Albemarle,     |                  | 41 |
| Pleasant Grove, | "              | B. Creel,        |    |
|                 |                | P. M. Carpenter, | 86 |
| Greenbrier,     | Greenbrier,    | M. T. Bibb,      |    |
|                 |                | L. A. Anderson,  | 52 |
| Hebron,         |                | Geo. W. Harris,  | 7  |
| Powhattan,      | (In 18 mo's.)  | T. E. Reynolds,  | 93 |
| Liberty,        | Powhattan,     | "                | 13 |
| Mt. Moriah,     | "              | "                | 25 |
| Cumberland,     | "              | "                | 20 |
| Mt. Carmel,     | Pittsylvania,  | S. Seigfried,    | 3  |
| Mt. Calvary,    | York,          | W. A. Crandol,   | 15 |
| Meadow Grove,   | Greenbrier,    | M. T. Bibb,      | 7  |
| Broad Run,      | Monroe,        | "                | 5  |
| Springfield,    | "              | "                | 22 |
| Lick Creek,     | Greenbrier,    | J. L. Marshall,  | 12 |
| Wilderness,     | Spottsylvania, | L. W. Allen,     | 12 |
| Danville,       | Pittsylvania,  | J. H. Lacey,     | 38 |
| Free Union,     | Albemarle,     | B. Creel,        | 10 |
| Pleasant Grove, | Green,         | "                | 27 |
| Spring Hill,    | Albermarle,    | P. M. Carpenter, | 41 |
| Dundee,         | Green,         | "                | 8  |

FOREIGN BAPTISMS.

|                |         |              |     |
|----------------|---------|--------------|-----|
| Delarna,       | Sweden, |              | 200 |
| Narkopping,    | "       |              | 37  |
| Stockholm,     | "       |              | 7   |
| Bassa Cove,    | Africa, | A. P. Davis, | 7   |
| Lexington,     | "       | Murray,      | 4   |
| Louisiana,     | "       | White,       | 5   |
| Monrovia,      | "       | John Day,    | 7   |
| Clay, Ashland, | "       | Harden,      | 6   |

Churches Constituted.

| Names.          | Where.              | When.     | Memb. |
|-----------------|---------------------|-----------|-------|
| Farmersville,   | Sinon, Africa,      | April 9,  | 29    |
| Buena Vista,    | Richland, Wis.      | Aug. 31,  |       |
| Jerusalem,      | Caldwell, N. C.,    | Sept. 23, | 9     |
| Greesy Creek,   | Green, Ky.,         | Oct. 6,   | 21    |
| Mill Creek,     | Oregon, Mo.,        | Oct.      |       |
| S. Rutland,     | Jefferson, N. Y.    | Oct. 19,  |       |
| Monroe,         | Wachita, La.,       | Oct.      | 50    |
| Pinckney,       | Lewis, N. Y.,       | Oct. 19,  |       |
| Meadville,      | Halifax, Va.,       | Oct. 27,  | 30    |
| Fenton,         | St. Louis, Mo.,     | Oct. 29,  | 6     |
| New Garden,     | Lynn, Mo.,          | Oct. 30,  | 30    |
| Maple Hill,     | Wayne, Pa.,         | Oct 31,   |       |
| Whitefield,     | Marshall, Ill.,     | Nov. 9,   | 20    |
| Stillman,       | Ogle, Ill.,         | Nov.      | 9     |
| Chicago,        | (Swedish ch.) Ill., | Nov. 13,  | 30    |
| Leroy,          | McLean, Ill.,       | Nov.      | 16    |
| Mendota,        | Ill.,               | Nov. 16,  | 22    |
| New Bedford,    | (3d ch.) Mass.,     | Nov. 16,  |       |
| West Union,     | Steuben, N. Y.,     | Nov.      |       |
| Franklin Sq're, | (Baltimore.) Md.,   | Nov. 17,  | 30    |
| Township,       | Albany, N. Y.,      | Nov. 22,  |       |
| W. Hoboken,     | N. J.               | Nov. 23,  |       |
| Dundee,         | Green, Va.,         | Dec. 10,  |       |

## New Church Edifices.

| Names.         | Where.             | When.    | Cost    |
|----------------|--------------------|----------|---------|
| Nevada,        | Cal.,              | Sep. 15, |         |
| Albany, N. Y., | (German ch.,)      | Oct. 29, | \$4,000 |
| Fort Edward,   | Washington, N. Y., | Nov. 9,  |         |
| Chicago,       | (1st ch.,) Ill.,   | Nov. 12, | 26,000  |
| Oak Hill,      | St. Clair, Ill.,   | Nov. 12, |         |
| Liberty,       | Clark, Mo.,        | Nov. 12, |         |
| West Philada., | (Chapel,) Pa.,     | Nov. 20, | 5,000   |
| Baltimore,     | (2d ch.,) Md.,     | Nov. 23, | 13,800  |
| Naples,        | Ontario, N. Y.,    | Nov. 29, |         |

## Ordinations.

| Names.                | Where.                | When.        |
|-----------------------|-----------------------|--------------|
| Mr. Cross,            | Sumterville, Ala.,    | August 27.   |
| H. P. Bowen,          | Buena Vista, Wis.,    | August 31.   |
| W. Stillson,          | Warrensbg, N. Y.,     | October 5.   |
| Wm. Hitchcock,        | Laporte co., Ia.,     | October 27.  |
| G. E. Leonard,        | Mt. Vernon, O.,       | October 28.  |
| John B. Van,          | Jonesboro' Tenn.,     | October 28.  |
| A. Reynolds,          | Scott, Wayne c., Pa., | November 1.  |
| W. J. Goldsborough,   | Jefferson c., O.,     | November 1.  |
| H. F. Buchanan,       | Dallas, Ga.,          | November 3.  |
| H. W. Weyer,          | Upperville, Va.,      | November 5.  |
| G. S. Smith,          | Friendship, Me.,      | November 8.  |
| G. G. Dennison,       | Gillmer co., Va.,     | October 30.  |
| J. G. Bennett,        | Hensdale, N. H.,      | November 8.  |
| J. C. Smith,          | Friendship, Me.,      | November 8.  |
| S. W. Ziegler,        | Ridley, Pa.,          | November 9.  |
| Bryant Bouver,        | Buck Creek, N. C.,    | November     |
| Ira Foster,           | Danville, Pa.,        | November 11. |
| B. S. Tuttle,         | Kirtland, O.,         | November 12. |
| L. L. Frisk, (Swede), | Chicago, Ill.,        | November 13. |
| Chas. Coon,           | Rupert, Vt.,          | November     |
| P. P. Shirley,        | Grafton, N. Y.,       | November 15. |
| H. B. Fosket,         | Southboro' Mass.,     | November 15. |
| B. Bonner,            | Spartanbg dis., S.C., | November 18. |
| W. C. Van Meter,      | Jacksonville, Ill.,   | November 18. |
| G. W. Anderson,       | North East, N. Y.,    | November 21. |

## Deaths of Baptist Ministers.

| Names.           | Where.              | When.    | Age. |
|------------------|---------------------|----------|------|
| Amos Sutton,     | Orissa, India,      | Aug. 17, | 68   |
| J. B. Bowers,    | Independence, Mo.,  | Sep. 22, | 30   |
| John Calfee,     | Sylacogga, Ala.,    | Sep. 23, | 48   |
| Seth Wickham,    | Lexington, Ill.,    | Sep. 30, |      |
| H. J. Stevens,   | Walthourville, Ga., | Oct. 10, | 29   |
| Caleb Briggs,    | Richmond, N. Y.,    | Oct. 20, | 71   |
| T. E. Thomas,    | Clarion, Pa.,       | Nov.     | 76   |
| Samuel Cole,     | Belfast, Me.,       | Nov. 11, |      |
| Aaron G. Spivey, | Bertie co., N. C.,  | Nov. 13, |      |
| F. Rees,         | Louisville, Ky.,    | Nov. 26, | 65   |

## Ministers Rec'd from other Denomin's.

| Names.              | From what Body. | Where.             | Time.   |
|---------------------|-----------------|--------------------|---------|
| Rev. Dr. Willwhite, | Methodist,      | Texas,             | Oct.    |
| Rev. Mr. Brown,     | "               | "                  | "       |
| Rev. R. R. Coon,    | Presbyterian,   | Pekin, Ill.,       | Nov. 2. |
| Rev. Mr. Mansell,   | Campbellite,    | Bradley c., Tenn., | Nov.    |

## Ministers Deposed.

Walter B. Tucker, Millersburg, Mo., Nov.

## Clerical Removals and Settlements.

| Names.               | Whence.           | Where.               |
|----------------------|-------------------|----------------------|
| Adsit, S., Jr.,      | Sennett,          | Auburn, N. Y.        |
| Barker, F. M.,       | Lone Pine,        | Fifes, Va.           |
| Beaman, Jas.,        | Cataract, Ia.,    | Boonsboro', Io.      |
| Bland, F. D.,        |                   | Delphi, Ia.          |
| Booth, J.,           | Elkhart,          | Fox Lake, Wis.       |
| Bowen, H. P.,        | Verona,           | Cygnat, Wis. ¶       |
| Brandt, Thos.,       | Westport,         | New York, N. Y.      |
| Breckenridge, T. L., | La Salle, Ill.,   | Lafayette, Ia.       |
| Bronson, A. C.,      | N. Reading,       | Leominster, Mass.    |
| Brooks, W. M.,       | Belle Plain,      | Lacon, Ill.          |
| Brown, E. C.,        | Norway,           | Fenner, N. Y.        |
| Brown, S. M.,        | Woodstock, Ill.,  |                      |
| Butler, G. W.,       | Shirley, Mass.,   | Sutton, N. H.        |
| Chambers, J.,        | Columbus,         | McConnellsville, O.  |
| Chick, J. M.,        | Plastow, N. H.,   | Groton junction M's  |
| Clarke, J.,          | Rockford, Ill.,   |                      |
| Cooper, Jas.         |                   | Cincinnati, O.       |
| Cornelius, S.,       | Troy,             | Detroit, Mich.       |
| Crandall, B. C.,     | Springport, N. Y. |                      |
| Crane, W. J.,        | Adrian, Mich.     |                      |
| Davis, B.,           | Zanesville,       | Hebron, O.           |
| Denison, F.,         | Westerly, R. I.,  | Norwich, Ct.         |
| Eaton, W. H.,        | Salem, Mass.,     | Agt. N. London Inst. |
|                      | N. H.             |                      |
| Estes, S.,           | Canton, Me.       |                      |
| Gallman, W. B.,      | Raymond,          | Clinton, Miss.       |
| Gates, G. W.,        | Holland Patent,   | N. Y.                |
| Gordon, W. G.,       | Steuben,          | Henry, Ill.          |
| Groute, E. K.,       |                   | Leslie, Mich.        |
| Hand, J. R.,         | Calahoe, Ala.     |                      |
| Hutchinson, E.,      | Windsor, Vt.      |                      |
| Johnson, —,          | Aurora, Ia.,      | Ghent, Ky.           |
| Jordan, A.,          |                   | Harrisonville, O.    |
| Keyser,              |                   | Niagara Falls, N. Y. |
| Landsell, J. J.,     | Columbia,         | Elizabeth city, N.C. |
| Laws, Wm.,           | Accomac co.,      | Norfolk, Va.         |
| Mahew, A. W.,        | Hamden, Me.       |                      |
| McCarthy, Wm.,       |                   | Holland Patent, N.Y. |
| Marder, L.,          |                   | Tudor Hall, Va.      |
| Martin, N.,          | Springfield,      | Utica, O.            |
| Mason, S. G.,        |                   | Meadsville, Va.      |
| Mathews, Geo.,       | Cazenovia, N. Y., | Seekonk, Mass.       |
| Miller, J. E.,       |                   | Kenton, O.           |
| Miller, J. S.,       | Vincentown, N. J. |                      |
| Morse, L.,           | Depont, N. Y.,    | Newark, N. J.        |
| Nichols, D. A.,      |                   | Port Providence, Pa. |
| Osborne, E. H.,      |                   | Memphis, Tenn.       |
| Patton, A. S.,       | Haddonfield,      | Hoboken, N. J.       |
| Pointdexter, A. M.,  | Halifax,          | Richmond, Va.        |
| Post, A. L.,         | Montrose, Pa.     |                      |
| Pratt, A.,           | Martinsburg,      | Chester, O.          |
| Ranstead, Mr.,       |                   | Montrose, Pa.        |
| Smith, Lewis,        | New Mexico,       | Trenton, N.J.        |
| Taylor, S. W.,       | Hallowell, Me.,   | Jacksonville, Fla.   |
| Teague, E. B.,       |                   | La Grange, Ga.       |
| Teasdale, J.,        | Alton, Ill.,      | St. Louis, Mo.       |
| Tilton, J. D.,       | Limerick, N'th    | Sanbornton, N.H.     |
| Tobey, S.,           | W. Jackson, Pa.,  | Caton, N. Y.         |
| Watkins, S. F.,      | Avon,             | North Eaton, O.      |
| West, H.,            | Mecklenburg,      | Watkins, N. Y.       |
| Williams, J.,        |                   | Peru, O.             |
| Ziegler, S. W.,      | Lewisburg Univ.,  | Leipersville, Pa.    |

## AMERICAN BAPTIST MEMORIAL.

THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

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### EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

*Rev. R. Babcock, D. D., New York.*

You do not know how heartily I rejoiced to learn, that the poor bantling of my early care, ycleped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

*Rev. J. M. Peck, D. D., Shiloh, Ill.*

After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

*Rev. John Dowling, D. D., Philadelphia, Pa.*

I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

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You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

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I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

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I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

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I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

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As to your Memorial, I like its appearance and promise.

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The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

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I am pleased with it because it breathes the sentiments of old fashioned Baptists.

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I am gratified at the hearty reception given to the Memorial by all who have seen it.

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I enclose \$5. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

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*J. W. Renshaw, Round Hill, Mo.*

Accept my best wishes for your success in this undertaking.

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I am anxious for its circulation in the church of my charge, and will do what I can for it.

*Rev. S. Allen, Newport, R. I.*

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

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I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

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*Rev. B. McRoberts, Springfield, Mo.*

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I shall be happy to introduce it among my people.

*Rev. G. W. Young, Washington, Pa.*

I am very much gratified with the present arrangement. I could not wish it better.

*Rev. J. K. Fuller, Decatur, Ia.*

I am pleased with the work, want it to be taken here, and will do what I can for it.

*Rev. C. E. Brown, Norway, N. Y.*

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply to "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, PA.

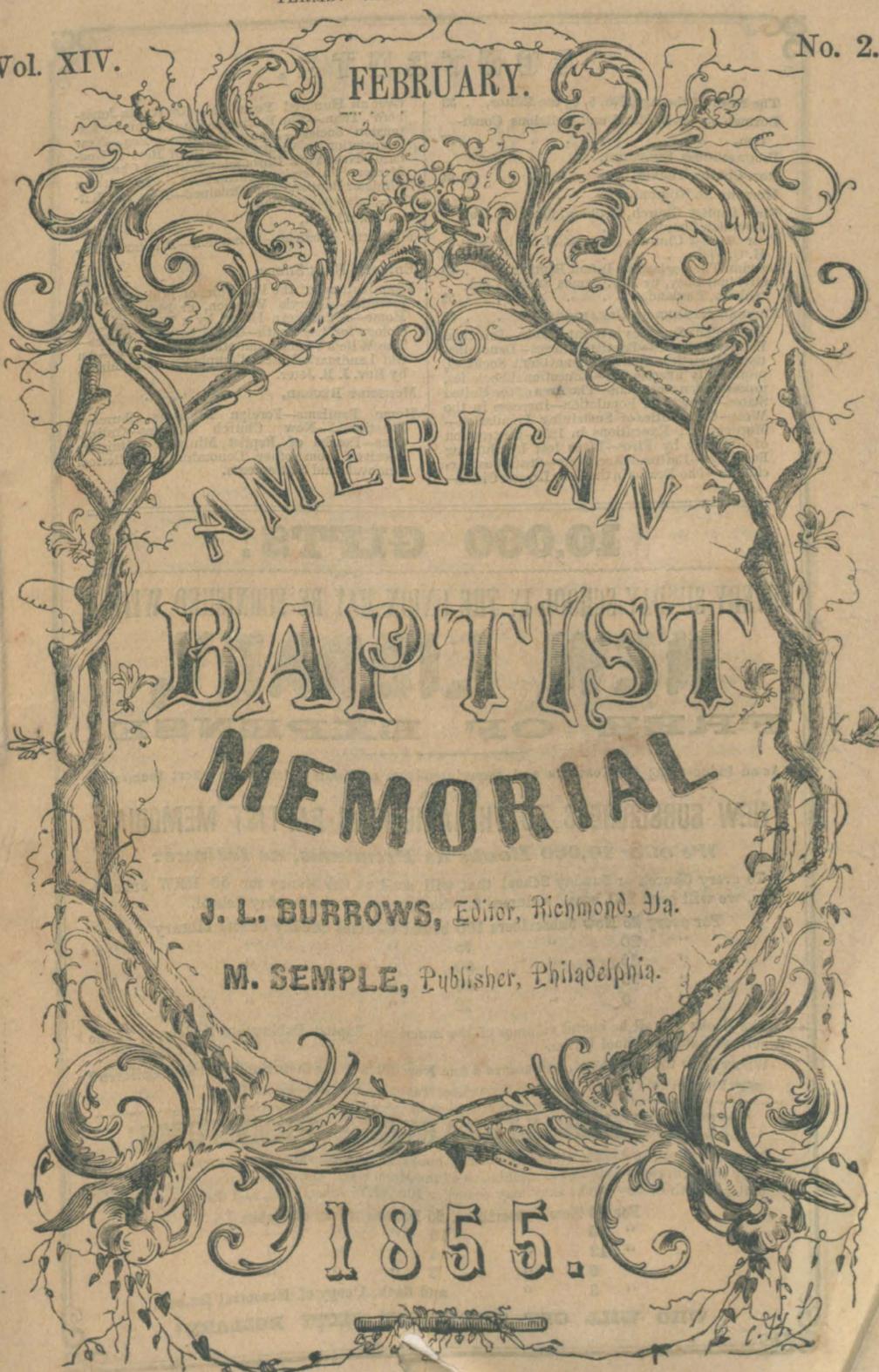
*Samuel Jones*

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No. 2.



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MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

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1855.

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# AMERICAN BAPTIST MEMORIAL.

FEBRUARY, 1855.

*The Need of the Age*  
FOR AN EDUCATED MINISTRY.  
No. V.  
BY THE EDITOR.

ANOTHER marked characteristic of the age, is found in its *enlarged facilities for intellectual culture*. A half a century ago, in our land, there was the beginning of a public educational system in New England, but beyond its boundaries there was none at all. Every where else the schools were few and expensive. The education of the people was rarely a principle of governmental policy. Here and there was an academy, and at wide intervals, a feeble college. There was no theological institution, no law school, for training teachers. There was, however, a military school to teach young men the science of war, and three medical colleges, two of them very small and just commencing. In Europe, Protestant Scotland and Holland, were the only nations that had organized public school systems. Asia, with the dubious exception of China, had no system for the instruction of the people; and Africa presented its great Sahara as the fittest type of its *intellectual barrenness*. How vast the changes wrought in fifty years! The American states that are now without established and well adapted school systems, are few and disgraceful exceptions. Every where legislators acknowledge the right of the people to instruction, and seek to provide means as wide as their wants. Protestant Prussia, Switzerland, England, Wales and Russia, have caught somewhat of the

spirit of Protestant Scotland and Holland and schools supported by the state are opening through all their territories. France, Belgium, Austria, Greece and Ireland, have within the last few years entered upon this fundamental work. Most Catholic Spain, Portugal and Italy, with Norway, Sweden and Moslem Turkey, have yet scarcely seen the necessity of instructing the children of the people and are without *any* public school systems.

In Asia and Africa, *Missionary* schools are beginning to dispense instruction and awaken a thirst for knowledge.

In this country more than *seventeen hundred newspapers*, daily and weekly, are circulated. Religious newspapers are comparatively a new discovery and yet more than an hundred and twenty of them are distributing their thousands of copies, while magazines, journals and reviews of all grades of excellence and utility, have so rapidly multiplied, that the catalogue of their titles would fill a respectable volume. "Of making many *books* there is no end." It is estimated that the reading matter annually published in this country, is equal to an octavo volume of 600 pages for every man, woman and child of our population.

In portions of Europe, especially in England, France and Germany, there is also a large distribution of mental food, although a shackled press and an infamous "index expurgatorius," deprive the people of many countries of the kind of instruction most necessary to their own interests.

We cannot forbear, in passing, an allusion to that most wonderful invention for communicating intelligence, the magnetic telegraph. The transmission of thought, unwritten, unspoken, unclothed, unattended by any visible messenger, even undelayed by sound; thought flying through the air, unseen, unheard, a thousand miles while the eye-lid quivers once, is an amazing conception.

The researches of science into all imaginable departments, the admirable systems of classification, the simplifying of its most recondite laws, so as to bring them within the comprehension of the people, the practical influences of these studies in ameliorating the physical, social and intellectual condition of man, we can only glance at as evidences of the progress of humanity. Philosophy labors in these times for the whole race, not merely for students.

The ministers of Jesus are to labor in a generation which is to test the moral value of *popular education*. Unless the spirit of christianity brood over our schools, these developments threaten incalculable evil. If "knowledge is power," it is power for evil and evil only, unless controlled by moral principle. The more power gained by a depraved man, the more dangerous does he become. Some of the most thoroughly educated men have been the worst, the most mischievous men. Than the writers of the "French Encyclopedia," perhaps no equal number of men associated together, have ever acquired more profound and varied learning, and probably no equal number of men have ever inflicted upon society mischiefs so appalling and destructive. One of the most thoroughly educated beings in the universe, is the Devil. Would you cultivate the instincts of the tiger and hyena, and while their thirst for blood remains, teach them how they may better use their fangs and employ their treacherous cunning?

Yet some speak of popular education as though it contained in itself the elements of the salvation of the world. We

ought to know better. The church of Christ, must make this universal dissemination of knowledge a blessing to the world, or it cannot fail to become a direful curse. If it be accompanied with holy influences—the education of the religious sentiments—the culture of the heart—the most ardent imagination can scarcely conceive the worth of its blessings to our race.

Here, then, is another portion of the work of the church, to gain and keep the control of the educational institutions of the world. Directly or indirectly the training of the intellect must be accompanied with the right culture of the moral faculties. Here is to be a battle ground, for the combined forces of Infidelity and Popery on the one hand, and a pure christianity on the other. Infidelity would leave the moral affections entirely uncultivated in our systems of education. Popery would warp them in the direction of bigotry and a blind obedience to priestly dogmatism. Already its anathemas are thundered against our public schools, and its inquisitors are scrutinizing their text books, and separating their pupils. The church will be a name of joy, a praise and an honor in the earth if it shall be able to control and sanctify these intellectual developments of the age.

In view of these facts, what style of ministry does the age demand? Can ignorance, though fervent and pious, mould these seething elements? Is there not a necessity that the teachers should know more than the people whom they instruct? When the masses are learning so rapidly and with such aids, can they confide even in the religious instructions of those whose general intelligence is inferior, or simply equal to their own? The piously ignorant, cannot control the sceptically learned. They cannot retain the respect and confidence of those who are their superiors in intellectual attainments. God will work no miracles in favor of ministers. This mental progress of the age demands a corresponding

progress, in the mental culture of such as are ordained the teachers of their generation.

There are new developments of *Infidelity*, which must be watched and controlled, and there is no agency that can control it but the pure simple gospel of Christ, intelligently presented and enforced.

Infidelity constantly changes its forms and modes of attack upon Christianity. It has not like the gospel central, positive truths that remain fixed forever. Its attacks against the church are like those of an army of light cavalry against an impregnable fort. They dash around its ramparts prying out breaches in the walls, making great clamor, but dealing light blows, while the defenders relying upon their old and well tried artillery, conscious of safety, maintain their position. We need to make more frequent and effective sallies, charging and routing the motley host, that without any positive principles of union among themselves, are gathered by the one rallying cry, "Crush Christ." Infidelity is always making new discoveries. Its learned men travel into Egypt, and decipher the hieroglyphics upon the pyramids and obelisks, its exhumed sarcophagi and mummy wrappers—they dig among the ruins of Ninevah and Babylon to prove that the human race is older than the Bible asserts. Others delve into the earth and pry open the rock-bound book of creation, and as they read its records shout back that they find proofs of the falsehood of revelation, for they discover that the world existed before the period fixed for its origin in the Holy Oracles. Others scrutinize the anatomy of the different races of mankind, and proclaim that they are not descendants of a single primeval pair as the Bible teaches. Some have lately found out that the twelve patriarchs and the twelve apostles are mythical representations of the twelve signs of the zodiac. Having settled the question that no proof can substantiate a miracle, they have pushed their research-

es along the same vein, and discovered, aye! and revealed it too, in a book, that a book revelation is impossible, thus claiming that they can do what Jehovah cannot. They have discovered that all that is necessary to form a man, is to develop an oyster, and that a mental nature may be joined to the physical structure by progressive fermentations of beets and potatoes. His fine organs and subtle absorbents work over "the self-dynamic spirit," evolved from vegetables, and the result in due time is an intellectual essence, a spiritual nature. It accepts and defends the inference that the immortal soul is the product of corn and cabbage.

The advocates of Christianity must follow these men ever—as they have done, subject the hieroglyphics to a profounder scrutiny, dig deeper into their own granite quarries, take "new walks into old fields;" in a truer and fairer philosophical spirit, study the physiological, mental and spiritual characteristics of man and prove their scoffers, sciolists in science as they are in theology. The same Jehovah who formed the world has given us his word and the revelations of the Bible, rightly comprehended, subject to just rules of interpretation, must accord with all the facts of his works. The deeper the research the more manifest will appear the agreement, the more accordant the harmony.

The latest phase of infidelity is piety. The howlings of the savage and sensual scepticism of the past generation, are warmly rebuked by the Infidel writers of the present time. They reproach their predecessors as "destructives, approaching the subject of revelation without reverence, without religious feeling, without enthusiasm of any kind." They denounce Voltaire as "one who did his work like an executioner, striking without sympathy for his subjects." They renounce the misanthropic, passionate school of which Goethe and Shelly were the high priests and of which Richard Carlyle, Taylor and Paine were the blasphemous bullies.

Now Infidelity grows most reverent and religious. It prays, quotes scripture largely, invokes the name and doctrines of Christ, claims to be a development of Christianity and organizes the new church. It speaks of the religion of Jesus as an excellent old system, having had a most important mission in the world, which it has accomplished. It must now be superceded by a new economy. It has become philanthropic, and throws open its arms in affectionate yearnings toward the world. Woe! to those who are won to the pressure of that stifling embrace!

With Froude and the younger Newman, "tears stream down the cheeks" of the new schoolmen as they pass by the church door and listen to the old Psalms and the old Creed which now, alas! an inexorable logic has compelled them so reluctantly to renounce. They would believe in the old Christianity if they only could, and because they cannot call back the child-like faith that made them so happy, they tear their hair, and lay their head in bitter grief upon the tear-soaked earth.

For their relief, Auguste Comte with his tardily-won conferees organizes the "Church Positive" of the XIX century, and constructs his "Calendar for the systematic worship of humanity." In merciless caricature of the Papal Calendar, he appropriates every day in the year to a separate saint or hero, to be the object of devout contemplation and adoration to the communicants of the "Church Positive." Side by side, among the saints of the new worship, stand Prometheus and Abraham, Orpheus and Solomon, John Baptist and Mahomet, St. Gregory and Wm. Penn, Voltaire, Priestly and Gall, DeFoe, Walter Scott and Byron.

Into all its winding labyrinths are we to chase this protean Infidelity, tear off the masks that hide its hideous features, and show to the world its essential and irreformable ugliness.

It may be true that learning and logic

can do but little in refuting the preposterous assumptions of Infidelity. Its most formidable and unconquerable antagonist, doubtless, is the simple gospel of Jesus. Preach *that* wisely and in its adaptations, and you root out Infidelity without seeming to touch it. Yet how much of wisdom and knowledge are necessary in order so to exhibit and impress that gospel, as quietly to undermine and overthrow these influences. We cannot know by intuition or inspiration, what points are attacked, and what defences are to be made. The errors must be known or the truths that are fitted to uproot them, cannot be wisely presented. To dig and explode a mine successfully under the feet of a vaunting foe, we must know where he stands. It is not best always directly, to assail error. We may simply make known the positive truths, which established, ensure its overthrow. But we must know the truths, and we must know them in their relations and adaptations, to work these results.

What style of Christian ministers then does this age need? Profound questions of infinite practical importance are stirring the heart of humanity, and dare any of us hope for lives of ease, of literary leisure—of dull mediocrity—of mere perfunctory service?

What profound and persevering study is necessary, in order to comprehend all these subjects in their relations to the gospel of Christ! What patient labor, to teach and convince the people that all proposed reforms and changes are salutary only so far as they are hallowed by contact with the Cross of Christ! What intimate spiritual intercourse with Jesus, in order to imbibe His spirit of benevolence and learn His will! What reliance upon the Holy Spirit for wisdom and strength, what readiness of knowledge, and promptness of adaptation to meet the ever varying and constantly new-arising claims and needs of society!

Ministers of Jesus! Well may you tremble in view of the claims and respon-

sibilities resting upon the Christian ministry in this age. But to shrink from them, when God calls, would be cowardly guilt. In the name of God and humanity, then gird on your armor and casting yourselves in weakness upon Jehovah's arm of strength—in perplexity, upon His guidance, in ignorance upon His wisdom, in all your need upon his un-failing supplies;

"Rouse to thy work of high and holy love  
And thou an angel's happiness shalt know,  
Shalt bless the earth; while to the world above  
The good begun by thee, shall onward flow  
In many a branching stream, and wider grow;  
The seed that with these few and fleeting hours  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amarantine flowers,  
And yield thee fruits divine, in Heaven's  
immortal bowers.

### Burmah.

#### ITS CIVIL, MORAL AND RELIGIOUS CON- DITION.

BY DR. JNO. DAWSON, OF RANGOON, BURMAH.

"Hope! when I mourn with sympathizing  
mind,

The wrongs of fate, the woes of human kind,  
Thy blissful opens bid my spirit see,

The boundless fields of rapture yet to be.  
Prone to the dust, oppression shall be hurled,  
Her name, her nature, withered from the  
world."—Campbell.

THE late war between the East India Company and the government of Burmah, has drawn the attention of the civilized world to the condition of this unfortunate but interesting country. In permitting war, however much provoked on the one side, and however unjustly excited on the other, between the belligerents, the God of the nations keeps still in view his own grand designs of love and mercy toward men!

His children, in countless numbers, scattered up and down over the earth, who *know* and *feel* their responsibilities, as members of his body, deem it their unutterable privilege to hasten the spreading of that "light" whose rays are to illumine our whole sphere.

This topic presents itself under three heads:

*First.* The civil condition of Burmah.

*Second.* The moral aspect of the people.

*Third.* The Boodhist religion.

#### FIRST DIVISION.

#### *The Civil condition of the Burman Em- pire.*

Burmah does not seem to have been known, at least with any degree of clearness or accuracy, to ancient European historians or geographers.

Ptolemy's "Mareura Emporium," according to Dr. Francis Mason's opinion, "was certainly a city of Burmah; and the Burmese histories first open out from the region of fable, with the statement, that the ancestors of the Burmese tribes came down from the north, and founded the city of "Maureya," on the site of the present town of "Mue-yen," which is located on a branch of the Irrawaddy, about one hundred and fifty miles northeast of Ava.

The earliest European navigators to the east became acquainted with the territory of Pegu, long before other parts of the sea coast of India had been visited. For it appears that both Spaniards and Portuguese succeeded, sometime in the sixteenth century, in establishing factories in the present districts of Bassein and Pegu, whilst the historical records of the now great English presidencies in India, give a much later date as the period when the Europeans first got a footing in those places. The white settlers in Burmah, however, were soon expelled from it, and this expulsion was owing partly to their own misconduct, and partly to the jealousy of the natives, who, for various reasons, soon began to look upon them with suspicion.

The geographical portion of south eastern Asia, now commonly called Burmah, was formerly divided into two distinct kingdoms. These were governed by the two rival kings of *Ava* and *Pegu*. Though identical, in some respects, as these nations were, the Burmese and Talines were entirely independent, separate in language, institutions and alle-

giance. Thus they continued through many centuries. The two races hold some analogy to the borderers, who formerly resided on the boundary line dividing the kingdoms of Scotland and England. They were one in religion, and one in country, but different in language and government.

For a long period the Talines seem to have been an aggressive people. Their encroachments on the dominions of the Burmese nearly swallowed up a third of their ancient territory. But at length the tide of fortune turned in favor of the later race. The kingdom of Burmah, which had been gradually dwindling in importance, as well as in geographical limits, took a fresh start in the theatre of politics, and adopted measures for the overthrow of her apparently powerful neighbor. During a succession of generations the imbecility of her kings had been remarkable. Their gross sensuality, which was notorious, and upon which there was neither curb nor moral restraint, tended doubtless to this result. A new aspirant, however, for the throne of Ava, arose, in the person of Aloung-pra, a celebrated hunter chieftain of the village of Moke-so-bo, situated to the north of the capital. This spirited man, with great physical activity and powers of endurance, combined a native genius for conquest and dominion.

In 1752 the throne of Ava became vacant, by Dweepdee, king of Pegu, overrunning the whole of the upper country belonging to the Burmese. Rallying the drooping energies of his fellow countrymen, the chief of Moke-so-bo took the field in person as leader, and by a succession of dashing exploits recaptured Ava, and drove back the haughty Peguan invaders.

Thus, from the humble position of a common hunter, and headman over then an insignificant village, Aloung-pra raised himself to regal office and imperial splendor. His success was complete. After consolidating his own power as the founder of a new dynasty, and

arranging the affairs of the country, his first efforts were directed to the subversion of the Peguan monarchy and state, as a just retribution for repeated attacks made upon Burmese subjects.

The rivalry now became strong between the two races. An army was fitted out of one hundred and fifty thousand men, and placing himself at its head, Aloung-pra swept over the entire kingdom of Pegu, routing its armies, destroying its king, breaking up the government, and by annexing the province to Burmah, thus extinguished Peguan nationality. The dynasty which then commenced still exists, but there is a strong probability, judging from the progressive spirit of the age, that the last Burmese king, who will reign as an independent sovereign, is now seated on the throne. His present powerful neighbors, the East India Company, who are far more formidable as enemies than were the poor Peguans, will perhaps before long find a variety of reasons to depose him from his kingly office, and with his few remaining relatives and adherents send him into exile in Ceylon, with a princely pension for his support.

From the remotest period of Burmese history, the character of the government of Burmah has remained unchanged. Its form and practical working is that of an *absolute despotism*. In the person of the king is centred all the elements of power, dignity and greatness. He is superior to all law, whether written or traditional. He is the source of all authority known or felt among the people. A verbal order from him is sufficient to ensure the infliction of torture or imprisonment, the confiscation of personal or private property, or to procure the instant destruction of any citizen or subject, however high his rank, or exalted by position or influence in the empire. All this he can do simply by the dictate of his own will. In short, his power knows no limit beyond that of physical impossibilities.

The king's privileges and possessions

are also great. All the land and its productions, all the rivers and their produce belong, by right of inheritance and dominion, to the king. The rarest fruit, the sweetest flower, or the richest gem, by whomsoever raised or found, within the boundaries of the kingdom, must be unconditionally surrendered if required, for the benefit of his golden-footed majesty. Even the sacred precincts of the domestic circles of his subjects are not exempt from arbitrary interference, but are constantly made to contribute to his pomp and passions.

Thus the harshest form of an unmitigated despotism, which could possibly be conjectured by any intelligent mind, has characterized the civil administration of the Burman empire from remote antiquity.

#### SECOND DIVISION.

##### *The Moral aspect of the People.*

Among the Hindoo and Mahomedan races, *caste* holds a very prominent place in the social compact. It fences round the different classes of the Hindoo community to a degree that makes it, in their estimation, a positive sin for a high caste man to eat, or even associate, with one who is considered of an inferior grade. Though scarcely so strict, or so bigotted, as are the Hindoos, the followers of Mahomed are filled with notions of superior sanctity and cleanliness over the infidels; and all who do not believe that Mahomed is "the true prophet of God," are classed as infidels.

Among the Burmese, Talines and Karen nations, there exists no such distinction as caste. There are no social barriers in those communities, beyond what office or court favor may raise, to the free intercourse of the people among themselves. With the single exception of *official position*, there is no privileged class in the country. All others stand on one common level. The Priesthood, however, has special privileges and reverence accorded to it, as claimed for it by its founder. The domestic rela-

tions existing between husband and wife, or of parent and child, as a general rule, are respected and perpetuated with much harmony through life.

According to a heathen's idea of morality, the people regard themselves as very moral. The refined and intelligent portion of the community consider it very vulgar and improper to use abusive language, or to quarrel, or to drink intoxicating liquors, or to treat one who asks for charity with disrespect. But the Mormon wickedness of a plurality of wives and concubinage, are allowed without a blush. An oath, or contract, is not binding, if it can be evaded without present hurt to the individual; and to tell lies or flatter, for the gratification of a king or nobleman, is deemed eminently praiseworthy in a subject or servant. In paying *debts*, the people are disposed generally to be honest, and sooner than do the thing which is dishonorable, many a Burman has sold himself, his wife or child, into bonded servitude, and worked out the stipulated period, thus cancelling the obligation. In buying and selling to one another, there is a remarkable freedom from cheating. Slandering or traducing character is not common among them, and the graver offences against society, as robbery and murder, are forbid by their religious laws, and are punished with death. Some phases and forms of moral turpitude, which would shock the feelings of a Christian man, are treated by a heathen community with the veriest indifference, while others of less dark aspect are held to be of great importance.

#### THIRD DIVISION.

##### *The Boodhist Religion.*

The Ceylonese, Siamese, Burmese and Talines, are Boodhist nations. The Chinese are partly so, and also a few tribes inhabiting parts of Burmah and Siam.

*Gaudama* was the originator and founder of the present Boodhist system.

Anterior to his appearance in the world, three other Boodhistic divinities had been manifest on the earth, and who are severally named Kou-ka-than, Go-nagong and Ka-tha-pah. There is not now a shred left among men, either of their wisdom, or the precepts and teachings which they inculcated.

As the rising of the sun extinguishes the night, so the manifestation of a new divinity eclipses his predecessor.

Arey-ma-dai-yah, the last god spoken of, will appear some thousand years hence.

On making an examination of Boodhism, as a religious system, which is believed in by millions of the human family, you are at once struck with its philosophy and its feasibility, when reduced to practice in the actions of men.

It is based on the merit rewarding principle, viz: good deeds produce good rewards—evil actions bring evil returns. Human conduct, or more properly speaking, men's actions, are classified into various degrees of excellence, and various stages of vice. The good done here yields its substantial rewards by a spiritual necessity, in a future state of existence. An illustration may be given. If a man in this life builds a pagoda of brick, he may expect as his reward a golden pagoda to be raised for him, by some law of necessity, as the effect of an antecedent cause, "in the golden country of good spirits,"—(nats.) The least of all good works also meets with a recompense.

If a person shall proceed to the pagoda and there pull up a single blade of grass, it is accepted as a sacrifice, and he will receive for his portion a spire of gold in the next world.

Degradation to inferior forms of existence, results from a neglect of religious duties, and consequent affliction and punishment while in that particular state. The torments of hell are entailed in cases only where there is no hope of recovery or reformation. The doctrine

of the transmigration of souls, in which Boodhists are firm believers, affords many loop holes by which this extreme penalty may be escaped.

As a place of happiness, to which the soul of a good man may go, after his departure from earth, they refer to "the golden country of good nats," over which there reigns a king, who is styled the "Tha-gya-meng." But even there the rest is not eternal. The soul seems to be a mere passenger to other cycles of unknown worlds.

"*Nikeban*," or annihilation, both corporeally and spiritually, is the only goal at which the most enthusiastic believer in Boodism can possibly aim. The four divinities already named have passed into *nikeban*. Many hundreds, it is said, of the priests have also gone the same road.

Comprehended under five general laws for guidance, and five doctrines of belief, the whole system of Boodism may be briefly summed up, namely:

The five laws forbid killing, stealing, lying, adultery and the use of intoxicating drinks.

The five fundamental articles of their faith are:

1st. That the universe will exist forever.

2nd. The transmigration of souls.

3d. Annihilation is the end of the righteous and the just.

4th. At long intervals of time, divinities will appear in the world.

5th. Merit obtained by good works.

The heart of man is less regarded in this system than his outward conduct and actions. Self is the idol erected, and at which constant homage is received. Every benevolent act performed, is like so much purchase money deposited, for some good to be enjoyed by "*self*" hereafter.

In the three books of the "*Betegal*," all that Gaudama preached or inculcated is said to be faithfully recorded. The Poongyees are the teachers of this system. On entering the monastery

and assuming the yellow robes of a priest, the individual so inducted, is absolved from all family connections and relationship. He is thenceforward holy or set apart to "holiness," and beyond what natural affection and his own instincts might dictate, he knows no father, mother, brother, sister, wife or child, out of the pale of the priesthood. He assumes vows of poverty, celibacy and chastity. Many of them remain in the ranks of the priesthood only a few months or years, especially the boys, and but a very small number continue in the profession through life. They can drop the yellow robe with the greatest possible ease, and re-enter the monastery again with similar facility.

But I must close this brief and somewhat hurried delineation of Buddhism, and of the moral and civil condition of the people of Burmah, in the hope that the outline thus traced, may not prove altogether unacceptable, to the readers of the "American Baptist Memorial."

### Biographical Sketches.

REV. CHARLES TUCKER.

REV. CHARLES TUCKER was born April 19th, 1809, in Broome, Schoharie co., N. Y., and was the son of Charles and Charity Tucker. His mother died when he was only seven years old. His father, who survived him, living to be eighty-four years of age, was engaged in teaching, and was well known as a licensed preacher of the gospel. Of six sons who attained to maturity, five became ministers; the other son, Augustus, was a lawyer, of Zanesville, Ohio; he died in early manhood, at the house of his brother Levi, and lies buried by the side of Charles, in Blockley, Pa., graveyard. During his last sickness he remarked to the writer of this sketch, "If I recover I shall abandon the law and preach the gospel." I mention this as affording a remarkable instance of the devotion of a whole family to the

ministry. Away from the parental roof the God of his father met Charles, and at the age of sixteen he became a trophy of grace. He united with the Presbyterian church in Durham, Greene co., N. Y., and his piety and talents so won the regard of that people, that arrangements were making to afford him a ministerial education. In his enquiries after truth, his mind had been led to question the validity of the baptism by which he had entered the visible church, and the Bible convinced him that it was his duty to be "buried with Christ in baptism." He was baptized at Deposit, N. Y., by his brother Levi, then pastor of the church in that place. He soon after entered the institution at Hamilton, N. Y., and for two years remained there, sustaining a high reputation both as a Christian and a student. Failing health compelled him for a time to relinquish his studies, but they were subsequently resumed and continued, at Haddington Institution, Pa., under the presidency of Rev. Dr. Dagg. During the absence of his brother Levi, (pastor of Blockley church, two miles west of Philadelphia,) Charles supplied the pulpit for many weeks, to the entire satisfaction of the hearers. In the social meetings of the church, and in visits to the sick, and from house to house, he gave promise of that excellence which afterwards characterized him as a pastor. On leaving Haddington, he visited and preached for the Baptist church in Milesburg, Centre co., Pa., and at their request he was ordained in 1837, at the New Market Street Baptist church, Philadelphia. He immediately settled with the Milesburg Church, as their pastor, and the following year was married to Margery B., daughter of Hon. Andrew Gregg, United States Senator. This lady, with three children, still lives to mourn the loss of the excellent, the beloved husband and father. For three years Mr. Tucker continued the

laborious, faithful pastor of Milesburg Church, and the divine blessing attended his efforts. At the close of that period, he settled with the church at Jersey Shore, Lycoming co., Pa. While with that people, and mainly through his efforts, they erected the neat and commodious house in which they still worship; and here, too, he was the instrument of the conversion of many who became lively stones in the spiritual temple of God. Nor were his labors confined to the people of his charge. Although often physically infirm, he travelled much to supply destitute places; and in associational and other ecclesiastical meetings, he held ever a prominent position as a man of sound and dispassionate judgment, and of unimpeachable Christian integrity. In 1848 he was unanimously elected pastor of the Tabernacle Baptist Church, of Philadelphia, then an infant of days, now a strong and vigorous church of our Lord Jesus Christ. During the first summer after his settlement, a sickness which it was feared would be unto death fell upon him; but the church which had already learned his value as a pastor, lifted up the voice of prayer and he lived. So great was his anxiety to resume his labors, that long before the paroxysm of disease had passed away, he was in the sacred desk. He labored assiduously for the welfare of his people, in public and private, by general and by personal effort, and the Spirit worked with him; the feeble band increased in strength and numbers. In the winter of 1849, after the establishment of Male Adult Evening Schools in Philadelphia, and before any provision had been made by the public for females, his active benevolence saw the necessity for schools for them, and by his individual effort he procured the means for defraying expenses, and the church having granted the use of their lecture room, the school was opened; the benefits arising from it eternity only can unfold. Here was erected for

Charles Tucker, an enduring monument, reared in many a grateful heart. In the benevolent operations of Philadelphia, he ever bore his part. Although his health was frail, there seemed a change for the better, and on Sabbath day, September 15, 1850, many friends remarked that he looked unusually well. On the morning of that day he preached with reference to the recent death of the lamented Judson, from the words: "And so Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, but no man knoweth of his sepulchre unto this day." After which he administered the ordinance of baptism. In the afternoon he conducted the services of the communion; in the evening, preached solemnly, affectionately, from the words: "For if ye live after the flesh ye shall die." As was his wont, he exchanged courteous greetings with brethren and sisters, and left the sanctuary. He had preached his last sermon! His own case proving the truth of a remark made in the sermon of the morning, "This for some of us may be our last Sabbath on earth, before another dawn we may be in eternity." On Monday morning his own hand recorded his texts; in the afternoon he attended a ministerial conference at West Philadelphia, there proposed, and urged strongly the supply of a destitute portion of the city, remained and took part in the Union prayer meeting in the evening, and returned with his ministering brethren to Philadelphia. His unusual cheerfulness, his Christian kindness, were observed by all. He bore to his waiting wife a bouquet of flowers sent by a friend. Before they faded, the hand which gave them was motionless in death. He retired to rest, but at 4 o'clock on Tuesday morning sprang from his pillow with an attack which he supposed to be cramp in the stomach. Medical aid was at hand, and hopes were high that all would be well. During the day he dozed, seemingly from the effect of

the opiates administered; about 7, P. M., he awoke, asked "where are the children?" said he felt much easier, much better, then slept again; that slumber deepened and deepened until he slept in Jesus; entering his eternal rest on Wednesday, September 18th, 1850, at 7, A. M., just twenty-seven hours after his attack. Mr. Tucker was in the forty-first year of his age. A post mortem examination of the body showed that his death was caused by the rupture of an internal abscess. On the following Saturday his lifeless form was borne to the sanctuary, where, on the preceding Sabbath, he had sounded the gospel trump. The throng which gathered there evidenced how much he was loved, how deeply lamented.

As a preacher, Mr. Tucker was eminently practical. Without neglecting the great doctrines of our holy faith, he aimed at making his people active Christians, and it was his habit never to close a sermon without a direct appeal to the impenitent. He sought, too, to instruct his flock. After his settlement in Philadelphia, he illustrated the Acts of the Apostles, and delivered a course of lectures on the Pilgrim's Progress. The present pastor of the Tabernacle Church, Rev. M. G. Clarke, testifies to the value of these labors of Mr. Tucker. As a Christian, his hospitality was prominent, ever willing to do good to all; especially to the household of faith did he manifest his liberality. No traveling minister, no weary agent, ever met other than a warm welcome in his house. To a distressed family he once sent a barrel of flour, and the head of that family, an avowed infidel, had a curiosity to hear the man whose religion prompted him to dispense bread to the hungry. He listened, felt, wept, prayed, and sought to eat of that bread which came down from heaven. Mr. Tucker's piety was of a high order; he entertained a deep reverence for holy things, and ever frowned on the light jest or witticism made on sacred truths. During the last six months of his earthly

pilgrimage an unusual spirituality was manifest. In his preaching, in his prayers, in his conversation, he dwelt much on the uncertainty of earthly things, on the glory of the heavenly world. On one occasion he remarked, "I have been visiting a dying Christian, and the more I see of such scenes, the more delightful does death appear; it is a sleep for a Christian, and the grave a quiet resting place for the wearied body." A few weeks before he took his upward flight, he visited the beautiful cemetery at Laurel Hill. A Christian friend remarked, "gladly would I rest here if I could do so, with the firm hope of sharing in the first resurrection." Fixing his eye steadily on her, Mr. Tucker replied, "you ought to have that assurance; I have it, sinful as I am; I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him."

We needed not his testimony as he entered the Jordan of death. His life gave it, and leaves us without doubt that He in whom he believed received him into rest.

### Historical Notices.

FIRST BAPTIST CHURCH, DEDHAM, MASS.  
BY REV. JEREMIAH CHAPLIN.

THIS church originated in events which, as to human purpose, had not the remotest reference to the promotion of Christ's kingdom, but which strikingly display the sovereignty of God, causing "the wrath of man to praise him." In that part of Dedham, called West Parish, Socinian sentiments had prevailed for a long time previous to 1807. The Rev. Mr. Thatcher, pastor of the church in this parish, at the period of which we are about to write, was a decided foe to evangelical doctrines, and was the representative of the general feeling. A perfect union in this respect continued until 1808. In that year the proposal to build a new meeting house gave rise to a serious

dispute. An eastern and western party were formed, the former contending for the old location, the latter for a more central site. The dispute ran high, attended with very great excitement, in some cases breaking up old friendships, and even dividing families. The many meetings which were held with reference to the difficulty, brought an amicable adjustment no nearer, until at length it was agreed to refer the contested question to three disinterested persons living out of town. Their decision was in favor of the eastern party. But a large portion of the other party, believing that an improper influence had been exerted by their opponents upon the referees, refused to abide by their decision. Some of the western party, however, going over to the opposing ranks, a majority was found to be in favor of the eastern location. But this did not bring peace, and in the course of a few months a secession took place.

The "Levitical law" in Massachusetts was then in force, and in order to be rid of the payment of taxes in their own parish, the dissentionists must unite with a society of a different denomination. The Episcopal society in the Central parish, and the Baptist Church in Medfield, a distance of five or six miles, were the nearest, but from the former they received no favorable overtures, and so they seemed to be forced to the latter, which was then poor and feeble, and despised even by the most of those who now sought a union with it. One Sabbath morning in the year 1808, over sixty persons from Dedham entered the Baptist meeting house in Medfield, and thenceforth they continued to attend there, although they had no sympathy with the doctrines of grace which they now heard for the first time. They were destined here also to feel the pressure of the troubles from which they had sought refuge in Medfield. It was soon ascertained that this society had never been incorporated, and the Supreme court having recently decided

that such a society, though, like that in Medfield, of fifty years standing, could not be recognized in law, they found themselves before long still within the grasp of the opposing party, and obliged to pay their full proportion of the \$5,000 expended in the erection of the new parish meeting house in Dedham, and of all the other current expenses of the society from the time of their withdrawal in 1808. This was in 1810. Cattle and farming tools were taken by force of law to meet these demands. Some persons had a brief sojourn in the county jail. One, at least, of these is now living, (1854,) having survived the discomforts of a night's lodging in prison, and is still able to recount the scenes connected with his capture and imprisonment. But though harrassed by vexatious lawsuits and burdened with taxes, these "mad Baptists," as they were termed, although yet unconverted, resolved to continue their aid to the society in Medfield, and to bear everything sooner than retrace their steps.

But the state of things was to assume a more pleasing aspect. Many of those who had gone to Medfield from worldly motives, or in "wrath and bitterness," became the subjects of renewing grace during a religious awakening under the pastoral labors of Rev. Mr. Peckins, and united themselves with the church in Medfield. Thus, also, was the feeble society, which had seemed almost ready to perish, most providentially strengthened; and for a number of years, very efficient aid was rendered by the Dedham portion of the society, both by those within and without the church.

After the completion of the new meeting house in the west parish of Dedham, the old one was advertised for sale at public auction. The individual who bid it off, for the purpose, as was supposed, of converting it into a barn, offered it to the seceding party for the price he was to pay. The offer was accepted, and the frame immediately

reconstructed on the present site of the Baptist meeting house. This was in the spring of 1810, and the house was dedicated on Thanksgiving day, November 28. The Rev. William Gammell, successor to Mr. Peckins, preached on the occasion. From that time until 1823 he preached alternately in Medfield and Dedham. Among the fruits of his labors were some of the residents of Dedham, who joined the Medfield church.

In the history of the Baptist Church, in West Dedham, Mr. Gammell deserves most honorable mention. He was no ordinary man. His rather limited early means of education he improved to the utmost, and attained an enviable rank in the ministry as a preacher; his talents were of a distinguished order, so as greatly to attract even those who disliked his doctrines. He was indefatigable in his labors. While pastor of the Medfield Church, and preaching stately at that place and in Dedham, he extended his efforts into several adjoining towns. His earnest efforts in behalf of religious liberty gave him popularity with the many in neighboring towns, who felt oppressed by existing statutes, and thus brought into his congregation not a few who dissented from his doctrinal views. And we may here add, that political considerations had much to do with the growth of the early Baptist Churches of Massachusetts. The Baptists were *dissenters*, and were, of course, subject to many annoyances and persecutions from the "standing order;" and hence those who were disaffected towards existing laws, restrictive of religious freedom, were naturally drawn in sympathy to such as, like the Baptists, were suffering and struggling for conscience' sake. The impulse which those scattered and feeble churches gave to religious freedom in New England is scarcely appreciated by the present generation. All honor to those true-hearted defenders of soul-liberty, whose names have, for the most

part, passed away, but whose work is imperishable.

In common with the Baptist ministers of his day, Mr. Gammell was known as Republican or Democratic in his political views; and on such public occasions as a State fast or a thanksgiving, large congregations, including many persons from neighboring towns, assembled to listen to his bold and eloquent political discourses, as the advocate of civil and religious liberty.

In 1823 Mr. Gammell became pastor of the Second Baptist Church in Newport, Rhode Island, an event which brought great sorrow to those who had long enjoyed his ministry.

In 1824 Mr. Samuel Adlam, now (1854) pastor of the First Baptist Church in Newport, was engaged to preach in Dedham once in two weeks.

On the first day of November, 1824, the First Baptist Church in Dedham (known as the West Dedham Baptist Church) was organized, consisting of twenty-six members, twenty-five of whom had for this purpose been dismissed from the Medfield Baptist Church. Among the members of the council, convened on the occasion, were Baldwin, Grafton, Sharp and Wayland. At this time Mr. Adlam was ordained to the ministry, and the pastoral charge in Dedham. He was a faithful pastor, but his connection with the church was short. He left March 28th, 1826.

The church was now passing under a dark cloud of discouragement. But in the autumn of 1827 the cloud began to break. On the evening of the 18th of October, the church, for the first time since its organization, heard from a number of persons a relation of their Christian experience. Mr. Jonathan Aldrich, a member of the Newton Theological Institution, now supplied the pulpit, and his labors were greatly blessed. On Lord's day, October 28th, 1827, the ordinance of *Christian baptism* was administered in Dedham, for the first time since the constitution of

the church, to four candidates, by the Rev. H. J. Ripley, professor in the Newton Seminary. Mr. Aldrich was ordained as pastor of the church January 3d, 1828. During his ministry, of two years and three months, thirty-five persons were received into the church by baptism, and fourteen by letter. In May, 1830, Rev. Thomas Driver became the pastor. During a revival in the year 1831-'2, forty-seven were received by baptism, and between seventy and eighty during his entire pastorate. Important improvements were also made in the meeting house. Mr. Driver was succeeded in 1839 by Rev. Timothy G. Freeman; and in 1841 by Rev. Joseph B. Damon, under whose ministry twenty were received by baptism, and a new interest set on foot in East Dedham, where is now (1854) a respectable church, with a handsome meeting house. From November, 1843, to the autumn of 1849, Rev. J. W. Parkhurst was pastor, under whose faithful labors the church prospered, and a considerable number were baptized. He was followed in November, 1850, by the present pastor, Rev. Jeremiah Chaplin. During a very interesting revival in the year 1851-'2, between forty and fifty were added by baptism. The meeting house has been greatly improved and beautified, and an excellent organ, the gift of one of the members, adds much to the interest of public worship.

FIRST BAPTIST CHURCH, NEWARK, N. J.

BY REV. H. C. FISH.

**T**HIS church was organized in 1801. The number of constituent members was seven. It originated in the Baptist Church at Lyons' Farm, which sprang from the Scotch Plains Baptist Church, a body that had its origin in the church at Piscataway, which is the second in point of seniority in the state; that at Middletown being the first. It has had fourteen different pastors, viz; Charles Lahatt, Peter Thurston, Daniel Sharp, John Lamb, David Jones, Daniel Putnam,

Ebenezer Loomis, C. F. Frey, P. L. Platt, Daniel Dodge, Wm. Sym, Henry V. Jones, E. E. Cummings, and Henry C. Fish, who has now been the pastor for four years. At the close of thirty years from the time of its organization, it numbered but one hundred and eleven members. This small increase was doubtless owing to a variety of causes; but the main source of evil is detected in the following resolution found upon the records as early as 1803.

*Resolved*, as a standing rule to be observed until otherwise ordered, that our public worship on Lord's-days, (morning or afternoon, but not both,) be conducted after the following order,—viz: The pastor, after the opening of the meeting, shall address to the congregation, a brief exhortation or exposition, after which he shall proceed to call upon such persons as the church shall appoint, who may speak to the congregation by two or three, if they feel at liberty, in exercise of such gifts as the church judge they possess, and they shall stand while speaking, where the minister usually stands; provided the above order be not exacted when any strange minister be among them."

This arrangement was afterwards modified in some particulars, but the main features here contemplated, obtained, until within, at least, the last third of the past fifty years.

To comprehend the spirit and tendency of this movement, it must be viewed as connected with the doctrines of Mr. Haldane, of Scotland, which about this time were highly popular in some parts of Great Britain, and were spreading, to some extent, especially among the Baptists in America. Haldane, particularly during the earlier part of his public career, advocated many of the sentiments of Sandeman, whose errors are exposed with a master hand in the works of Andrew Fuller.

My main object in transcribing the above item from the records, is to indicate a peculiarity of the system of

Sandeman, viz: a plurality of pastors, or bishops, or elders in each church.

Although this body never acknowledge a plurality of pastors, the clause in the order of exercises, "he shall proceed to call upon such persons as the Church shall appoint who may speak to the congregation—and in exercise of such gifts as the Church judge they possess, and they shall stand while speaking in the place where the minister usually stands," sufficiently establishes the virtual existence of a belief in the propriety and scripturalness of having several ministers at the same time.

According to the originator and defender of this theory, the elders were expected to continue in their worldly professions and pursuits, and a want of literary attainments was to be no bar against their promotion to the office.

At the public meetings of the church, some one of them assumed the entire charge of the services; or, (which was the case in a majority of their meetings) in the room of a single discourse, the time was occupied in mutual exhortations, each taking part according to his respective inclination. By thus introducing into their public assemblies a class of religious exercises that befitted the social meeting, the former ceased to become attractive to the multitude, and were visited almost as a natural consequence, by only such as sympathized with the peculiar plan of operations.

But the results of this system terminated most disastrously upon the ministerial relation.

A church adopting these measures, if they called to their service a man of adequate endowments, could scarcely expect to retain him, while several others among its members, of no commensurate attainments, claimed the same prerogatives, and assumed the performance of the same duties. The result would almost inevitably be his withdrawal, and the consequent degradation of the office of the ministry.

For a small church to have more

pastors than one, must, as Fuller observes, "favor idleness, and confine useful ministers from extending their labors." And he adds, "to place two or three in a post which might be filled by one, must leave many others unoccupied. Such a system is more adapted for show than for promoting the kingdom of Christ."

Beyond this, it should be added, that the history of this opinion in its ripening and developments, proves that, designedly or undesignedly, it was a slight put upon God's holy ministry—an instrumentality that towers mountain-high above every other, in the Divine plan of saving mankind. Even in Fuller's time, as he avers, the office of elder in churches favorable to those sentiments, "was little more than nominal." And yet it was stoutly insisted that "Elder" was a *term of office*, not only, but of the *pastoral office exclusively*. Was it strange, then, that the frown of Heaven rested on this movement from its origin? To render it more apparent that this leaven was a most mischievous element in the earlier experience of the church whose history we are passing under review, I will state that I have certain knowledge that its existence was a serious impediment in at least the ministry of Dr. Sharp, and finally compelled him to resign his charge. And his prediction proved but too true, which he announced in his letter of resignation: "If you adopt Haldanian plans, ignorance, folly, and impudence will become your teachers, and men of enlarged views will entirely forsake your place of worship."

The brethren then composing the church were doubtless good men, and, in adopting these plans, beyond question, acted from honest and conscientious convictions. But the comparative desertion of the sanctuary, especially by the more refined and intelligent of the community; the ill odor in which the church, and to some extent, the denomination was held; the frequent changes in the ministry, and the slow progress of the

enterprise for half of its existence, all declare to us that the sentiments and measures they adopted, in this particular, were exceedingly injurious and unwise.

There long existed another element in this church, which was a constant source of irritation, and a serious impediment. I refer to the disposition of some of its members to insist upon the adoption of their own notions and favorite measures. In its earlier, as well as in its latter history, this body has represented in itself not a few of the nations of the earth. Its constituent members were probably from four distinct countries, though the larger proportion came from England; and soon the diversity was still greater. Now nothing could have been more evident than that, if peace and harmony were to be enjoyed, there must be mutual concessions, and a willingness to be governed in all their actions by the voice of the majority. Unfortunately, however, this principle was either overlooked or disregarded. Good brethren embraced different opinions as to the proper policy to be pursued in the various matters presenting themselves, and each one felt bound to carry his point, and have everything in his own way. He was conscientious in it, and not less so was the brother differing in opinion; and hence each tenaciously clung to what he considered right and duty. As a consequence, the church meetings for business became too often the arena of strife; and matters of trifling importance were, like a grain of sand in the eye, the cause of irritation and disquiet to the whole body.

Besides this, the affections of brethren became alienated, and those of less influence, not willing to be denied their respective rights, at length withdrew from the church; while from the same reason others refused to join it. Mr. Sharp's allusion to this feature in his letter above referred to, is worthy of being repeated here, not only as establishing the justness of the opinion as to

the fact of its existence, but as a fitting rebuke of its folly: "Cultivate, my brethren, a peaceful temper. Never be so bent on having your own way on the most trifling subjects, that you will sooner see a church torn to pieces than yield to others. Alas! there are too many who make religion to consist in circumstantialia, while to the exercise of faith, piety and charity, they are as cold as death."

But the historic page of this church for the last twenty years, especially for the last five or ten years, presents a pleasing and encouraging aspect. During that period it has sent out two flourishing colonies, and still numbers about five hundred members. 234 have been baptized during the past four years; and besides sustaining its own operations, and, with the South church, supporting a *city mission* enterprise, it has contributed for benevolent objects not less than \$12,000.

This advance in numbers and strength is doubtless attributable, to a great extent, under God, to a *spirit of enterprise and activity in Christ's cause*, which the church has manifested for a few years past. It is the natural result of *diffusive benevolence*. In 1830 the church gave its *first recorded* contribution (of \$15) for charitable purposes. In 1834 it gave \$167; in 1836 \$675; in 1846 \$1100. In this increased ratio it has scattered abroad its bounties, and in return, received four-fold of the Lord. Though, at the first, less enterprising, and less prompt to respond to God's call, and send forth her benefactions to the destitute, she has at length earned for herself a good report for enlarged liberality, in the practice of which she is gathering to herself rich fruits.

"There is no express command for infant baptism found in the New Testament, as Morus justly concedes. Infant baptism has often been defended on very unsatisfactory grounds."—*Knapp's Theology*, vol. 1, page 535.

## German Theologians ON INFANT BAPTISM.

The learned divines of Germany seem in no slight perplexity to discover a basis upon which to found an argument in favor of infant baptism. The following report of a discussion on this subject is both amusing and melancholy, as an exhibition of the flounderings of theological whales in shallow, turbid waters.

The General Assembly of German churches in connexion with the State recently held its annual session at Frankfort. It consisted on this occasion of 1615 enrolled members, with several hundred members not enrolled; and it is said that there were present above two thousand auditors. The chief discussions were on the proper use of the Bible in the church, the school, and the family,—the relations of the church and the civil legislature in the matter of divorce,—and the propriety of infant baptism. On this last topic the correspondent of the *Christian Times*—himself evidently a pædobaptist—writes thus:—

“The other subject next in order for the second day, was *the justification* (or defence) *of infant baptism*. You are aware that it was intended to combat the influence of the Baptist missionaries who are at work in several countries of Germany, and whose views are opposed to those of nearly all the German nation. This subject was entrusted to Professor Steinmeyer, of Bonn; and he managed it in an erudite, a thoroughly theological, and certainly a novel, manner. That is to say, the professor, in order to apply the mysterious doctrine of scripture on baptism, to the case of infants could only see a negative side to the doctrine: the putting off the old man, not yet the putting on of the new; the death with Christ, not the new life which follows; repentance, not regeneration, &c. He thus called forth opposition from all quarters, as was pretty evident in the discussion which followed. Some could no more conceive of the negative side in infant baptism than of the positive; another party had no fancy for a doctrine of baptism split in two; all, or nearly

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all fell into the error so common in Germany, which consists in applying to the baptism of infants those profound sayings of scripture that apply to the baptism of believing and regenerate adults; and thus they are led either to admit a certain magical process on an unconscious being (baptismal regeneration,) or to minify the doctrine of baptism and adapt it to the child.”

That the discussion “led to nothing,” as is here stated, might be supposed by those who looked only to votes and resolutions; but it will probably be found hereafter that it has led to more in the minds of some present than its originators either expected or desired. In our country it has been found that nothing serves so effectually to promulgate the sentiments of the Baptists as defences of infant baptism; so that such defences are now very seldom undertaken by the more discreet of our pædobaptist brethren. The prevalent policy now is—“Say nothing on the subject.”

The November number contains a copious abstract of Dr. Steinmeyer's elaborate report, which ends thus:—

“I conclude with the following theses:

“1. Infant baptism is no corruption of a secularized church, it is rather a glory to it, and a practice of the whole infallible church.

“2. In Bible teaching there is, to say the least, nothing which can prohibit baptism being administered to babes. Rather is there everything to confirm it.

“3. Baptism in no way brings the baptized under engagements, but rather devolves engagement upon the church.”

A discussion ensued. The president first stated that a deputation of the Baptist body in Germany had begged to be allowed to take part in the discussion, but that the committee had thought it right, according to the constitution of the Diet, to refuse this.

Pastor Reichel, from Bertelsdorf, of the Moravians, said he must object to the reporter's treatment of the subject.

His new assertions were errors; for example, that the child of Christians stood quite free between the world and the church. For, 1. It belonged to the church in right of its baptism. 2. It was an error of the Baptists to measure the degree of faith by the conscious recognition of it, as scripture sufficiently proves in the case of the Canaanitish woman, whose perception was dim but her faith strong. 3. That grace can only be received where the heart is made willing. There is a reception of grace without its conscious recognition. 4. It was a mistake to regard the first step as a sudden passing from darkness to light, as with the Apostle Paul. The life of the Christian must be like that of the child Jesus, who "grew in wisdom, and in stature, and in favor with God and with man." Children are to be obedient "in the Lord." How could they be so, if they were not "in the Lord." 5. The Baptists were of opinion that men must first bring something, while the doctrine of scripture is, that man does nothing—grace all.

Pastor Ball, of Elberfeld: Yesterday we were speaking of the majesty of the *Word*; to-day of that of the sacrament—the seal of the covenant. Baptism is founded on the voluntary self-made realization of that which the Lord has reserved to himself to bring forth. The command of God is our justification of infant baptism.

Dr. Sanders, from Wittenberg: I repeat it; we want not dogma, but scripture. I rejoice in the conclusion to which the reporter has come; infant baptism cannot certainly be believed to have been introduced under mere human influence. But I have been astonished to find nothing but dogmas, nothing but dictatorial decisions. The old man is destroyed in baptism, the new one does not yet exist—what then? There is the old man dead, the new man not yet in being; a philosophical conclusion that! It must be founded on exigesis, but I cannot but wonder how it happened.

"As many as are baptized have put on Christ,"—is that not *positive*? Mr. Reporter, see, how will you dispose of this? To be baptized in the name of the Father, Son, and Holy Ghost, is that not most positive, most real? My name is *in him*; we are baptized, "buried in baptism, that, like as Christ was raised from the dead, so we also should walk in newness of life." I dispute the manner in which the reporter separated that which follows in this sentence from that which precedes—the positive from the negative—"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." This is a view which the doctrine of the reporter does not take. Luther, like the other reformers, is evidently in perplexity on the subject. But there is the whole church presenting the child with prayers and supplications to God, and why should God not grant what he has promised? Not in the philosophies of the reporter shall we find the justification of infant baptism. I cordially, however, agree in the resolutions.

Consistorialrath Dorner, Professor of Theology at Gottingen: The church has not mistaken the mind of the Lord in the introduction of infant baptism. The reporter has been severely blamed by my predecessor; neither can I agree with his argument. There is a difference between the baptism of John and that of Christ, just as between the baptism of water and of fire. What is the baptism with fire but that of the Holy Ghost? The negative cannot then, as has been attempted, be severed from the positive. The negation, as the withdrawing out of the world, cannot, according to my conscience, be looked upon as other than as a *new life* from God. I think it is, however, to be regretted that the difficulty of the problem has not been sufficiently recognized, nor the diligence with which the reporter has labored appreciated. Yet the theses have appeared to me not quite adapted. The exclusion (1) of the merely symbolical,

and (2) of the magical, is well founded; but it would have been better if, instead of bringing forward quite a new mode of proof, the reporter had taken the old ground, and pressed the practical importance of the subject. Shall Christianity find an entrance among the nations? This is the great question. Shall a new spiritual life be called forth among them? Baptism is the expression of preventing grace; upon this rests the whole of Christendom. Out of it the work must grow.

Baptism is the door of grace; it must represent the beginning of the work of grace, its reception on the part of the individual must be the second step. In infant baptism the Lord bears record to the church that the children have been presented to him. Baptism must not be dismembered; but to divide it into positive and negative is to dismember it. It is not necessary that every one should be first a heathen and then a Christian. Infant baptism must, however, be only the basis not the education and the school. The child cannot, according to our doctrine, earn itself a blessing, but preventing grace has already graciously taken it in her arms; the preparation for the Lord's supper must commence from baptism.

Dr. Ebrard, from Spiers: The speaker preceding me and the reporter have given me satisfaction. I, however, cannot entirely agree with the reporter. I fear his theme has carried him further than he intended. It is, however, far easier to say, "Give us not dogmas (theory) but scripture," than to comply with the demand. I would only ask the reporter one question. What is meant by death in baptism? Is the dying of the old Adam that of the outward or of the inward man? If the first, then between him and the Baptists there is but little difference; if the latter, however, I do not understand how the putting to death of the old man can take place without the bestowment of a new life. How can the old

man be crucified without repentance?

We distinguish between the germ and the development. A seed may be crushed under foot, upturned, the birds of heaven may come and devour it. Shall it then be said baptism is imperfect? I would not say this. I also agree with the reporter that baptism is not to be taken as simply symbolical. I think that the theses are not suited for discussion (1,) because they are too theological, and not ecclesiastical; and (2,) because we cannot discuss that which is already clearly made out.

Dr. Hoffman, from Berlin: I should contradict the statements I made yesterday if I did not subscribe to much that the reporter has advanced; I must, however, recall another very important part of those statements, if I subscribed to the whole. He has forgotten that from the moment in which a child is baptized, it stands in quite another relation to God. Here is an exegetical, a philosophical error. We may not forget that there exists such a thing as Christian logic. There cannot be anything purely positive or negative. If the theses are not quite omitted, I must beg for an alteration in the construction where they speak of the infallible church.

Dr. Wichern, from Hamburg: My warm thanks I must first of all express to the reporter; for though he has propounded opinions in which I cannot agree, yet I shall take home with me much to remember and ponder. I also rest upon the text quoted by Sanders, "We have put on Christ in baptism," but I would point to something further. Infant baptism is the foundation of our Christian life as a people; we have none without it. The inner mission rests upon the baptism of children, without this it were almost folly. But while we speak of the baptism of children we must not forget the children themselves, least of all must we forget to speak of the great child Jesus. What a fact full of significance is it to the Christian

church that there was a "child Jesus!" Have we not in the child Christ the prototype of all godly children? To what end did He come into the world? Why did not God send Him upon the earth as a Gabriel? In the smallest child redemption may be realized, the church must bring Christianity nearer to every man in each moment of his life. Then I would point, (as Ebrard has done,) to the life of the child in Christ. Such a development indicates beyond doubt a higher union. Only it must be watched with tender, thoughtful eyes. This is one of the means of salvation which must be wanting to those who reject infant baptism. In this sense Christ will one day say to those who have baptized children—"I was hungry and ye fed me," &c., "for inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

The reporter, Dr. Steinmeyer, rose to reply, which he did at some length, meeting their objections who said he had philosophised instead of having brought forward scripture. I do not comprehend, he said, how Gal. ii. 27, can be brought against me, "We have put on Christ;" inasmuch as the apostle is here clearly writing to the heathen who had been converted, and believed, and not to children. To justify infant baptism on scripture grounds is a very difficult thing. I stand upon the ground of the reformers' confessions. Looking up to God I enter upon exegetical labors. Like my colleagues who have spoken, I wish to find infant baptism justified from the Bible. No dictatorial dogmas avail us here. "*Prove it out of the Bible,*" must be the demand. I do not rest satisfied with my present opinion, and confess that infant baptism is a problem not yet fully solved.

This closed the discussion; and instead of adopting the theses proposed by Dr. Steinmeyer, the committee was charged to get a popular work on infant baptism written and published.

### Individual Duty.

"OCCUPY TILL I COME."

BY THE REV. JAMES SMITH,  
CHELTENHAM, ENG.

THE Lord gives talents to the whole of his servants. To some five, to some two, and to some one. Or he distributes his money; each receives a pound, and each is expected to turn it to account. The talents are to be employed, in order to be improved and increased. He that hath, and employs his talent, improves it; and to him that hath employed and improved it, shall be given, and he shall have abundance. We may know what we have, but we do not know what it may become if diligently employed. The industrious tradesman may begin with a very small capital, but by "tact and push" he may become one of our merchant princes; born in a hired cottage, he may end his days in a mansion of his own; in youth obliged to borrow of others; in age able to lend to many. So it is in Christ's kingdom; we rise by degrees, and rise only by diligence, devotedness and zeal. Every servant has *some talent*; not one is left without: if he has not five pounds, he has at least one, and that one is employed.

Some have a talent to *teach* children to read, and to unfold to their minds the gospel of the blessed God. This is an important talent; not so splendid as some, but perhaps quite as useful. Its place is *not the napkin*, but the school room. It is to be feared, that while there are many of our schools languishing or kept small for want of teachers, there are many in our churches and congregations who have this talent, but consider themselves exempted from the command to use it. They are too "respectable;" that is, they are too proud. They work too hard in the week; that is, they may spend all their energies in the world and for the flesh, and then be excused, because none are left to be employed for Jesus. They are—but time would fail to notice the innumer-

able excuses made for idleness, pride, selfishness, and carnality in its thousand forms. If you can teach, and do not, be sure, on good grounds, that your Lord does not want you, or expect you to teach. If you did teach, but have given it up, be sure that you have your Lord's warrant, signed by his own hand, for quitting the field. Children are growing up in ignorance, young people are going to hell in droves, and you wrap your talent in a napkin, and spend your Lord's day in self-indulgence and criminal ease. This is not obeying the command, "*Occupy till I come.*"

Some have a talent for *preaching*, lay preaching, to congregations gathered in neglected and destitute neighborhoods, but not for the pastoral office, and they are required to preach; but because they have not a splendid gift, they settle down, and the poor may go to hell if every one acts as they do. We know how the flesh cries out, The distance is great, the weather may be bad, the cottage room is inconvenient, the congregation is small; or, I have tried, but seem to have preached in vain. Look at Jesus himself, when he went through the towns and villages preaching. Did he flinch because of weather, distance, inconvenience, or even want of success? No, his Father's will was his rule; and to glorify his Father's name was his highest end. Look at the apostles, persecuted, defamed, made a spectacle and a gazing stock to angels and to men; did they throw up their commission, wrap up their talent in the napkin, and ingloriously quit the field? No, they all acted upon the principle which caused one to exclaim, in reference to bonds and imprisonment, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." Over kind wives, and over tender parents, by persuasions keep many at home for their own gratifica-

tion, who ought to be employed in publishing the good news of a free salvation to poor ignorant sinners. The flesh, which ought to be crucified, is indulged; the devil, who ought to be resisted, is attended to; and so the work of the Lord is neglected, and our villages and hamlets are left in darkness, ignorance and death. How many sit and hear sermons month after month, who ought to go out and preach them! If they can preach once a week, and there is any place needing the gospel at hand, they ought to preach it; and if they can only preach once a month they ought to do that. How different would be the state of the country if every Christian had laid out his talent instead of laying it up! Reader, could you speak of Jesus, in plain English, for twenty minutes, to a dozen or a score poor neighbors? Is there any village, or suburb, or back street, or dark district in your town, where you may so speak? If so, do you use your talent? If not, are you justified in burying your Lord's money in the earth? Are you attending to his command, "*Occupy till I come?*"

Some have a talent for *writing*, and they could write letters full of simple gospel, accompanied with pointed appeals, loving exhortations, and urgent entreaties. To such Jesus says, "*Occupy till I come!*" Some can engage in *vocal prayer*; this is a talent, and should be employed. Nor should a nervous feeling, or fear of not shining before others, cause any one to wrap it in the napkin. Some have a talent for *singing*; God has given them a voice, an ear, and grace in the heart, and this talent should be used for God's glory. Some have a talent for *conversation*; they can interest and impress others when they talk with them; they should be careful to speak of Jesus, and try and win souls for him. Some could, by *visiting and persuasion*, induce persons to attend public worship who neglect it; and they should endeavor to

crowd, the house. Some have money, that is a talent, and God requires that we use it for him. Reader, I know not what talent you have, but you have some. It may be only one, or it may be several. Are you using your talent for Jesus? Are you filling a place in the field, performing a work in the world, or, in the words of the text, are you occupying until Jesus comes?

*Every talent brings with it responsibility.* It is given us for the good of others. We are bound to use it. We must give an account of what we have done with it. Every one of us is bound by the command of Jesus. He is our lawful King. We are his subjects, whom he has redeemed by his blood from a fearful doom, that we may do his will, glorify his name on earth, and then reign with him in heaven. We are bound to use our talents—the *whole* of them—and to use them industriously, hopefully, and because our Lord requires us to do so, and will soon come, demand an account, and reward every one of us according to his works. Authority—his authority—binds us, but gratitude should constrain us to do all we can for his glory and praise. Reader, what has Jesus done for thee? Dost thou know? What art thou doing for Jesus? Are you ashamed to say? What might you do? What has Jesus promised you? Can you guess? Nay, it is so great and glorious, that it has not entered into the heart of man to conceive. Can you expect so much from him, and yet manifest so little love, and be satisfied to do so little for him? Take down the napkin, unwrap the talent, put the money into the bank, and get the interest ready against the Master comes. Can you teach? Let the next Lord's day find you in the Sunday school. Can you preach? Look out for some neglected village, or blind lane or alley, and begin at once to

"Tell to sinners round  
What a dear Saviour you have found."

Can you write? Write at once to

one or more with a view to save the soul. Can you pray vocally? Be sure and be regular at the prayer meeting. Can you sing? Let the church and congregation have the benefit of your voice. Can you converse? Visit on purpose to speak of Jesus. Can you induce children to come to the Sunday school, or adults to come and hear the gospel? Try. Begin at once. Let no one near you have to say, "I was never asked to go to church. No one ever invited my children to the school. No one ever spoke to me about my soul." Have you money? Give a fair proportion to God's cause, to carry on his glorious work in the world. This will be to carry out the Lord's command, "*Occupy till I come!*"

Let each one of us ask, "First, Do I know what talent I have? Have I examined? Did I ever try if I could teach, preach, pray, sing, write, converse, or induce persons to seek the salvation of their souls? Secondly, Do I realize my responsibility for the use of the talent or talents with which the Lord has entrusted me? Thirdly, Am I zealously employing my whole talent for the Lord? Fourthly, Am I expecting my Lord's return; and, therefore, endeavoring so to live, so to act, and so to work, as to be ready to meet him, and present my account to him? Fifthly, Is my talent, or any part of it, in the napkin? Methinks there were never so many napkins in use in the church of God as now. We have napkins of all sorts, and all sizes. They look so white, they are folded so tastefully, they are laid up so carefully, that few suspect what they are made of, what they contain, or that they will bring shame and confusion upon their owners at last. It is to these napkins that we must ascribe our want of lay preachers, Sunday school teachers, tract distributors, sick visitors, praying brethren, good singing, useful conversation, crowded chapels, and full exchequers. Whatever the Lord may find in my possession when he comes, may he never find a napkin; he left his own buried in his tomb, and what a mercy it would be if every one found in the church were buried there too!

## Editor's Garner of Gleanings.

### BENEVOLENT SOCIETIES

#### IN GREAT BRITAIN.

The following tables give the names of the principal Benevolent Associations in England, with the receipts of each (without fractions) in 1854.

#### PRINCIPAL BAPTIST SOCIETIES.

| Names.                                                          | When<br>Founded. | Income.   |
|-----------------------------------------------------------------|------------------|-----------|
| Baptist Missionary Society,                                     | 1792             | \$123,795 |
| Baptist Home Missionary Society,                                | 1797             | 19,690    |
| Baptist Irish Society,                                          | 1814             | 10,750    |
| General Baptist Missionary Society,                             | 1816             | 9,180     |
| Bible Translation Society,                                      | 1840             | 10,785    |
| Baptist Building Fund,                                          | 1824             | 7,345     |
| Particular Baptist Fund, for aiding ministers and churches,     | 1717             | 12,605    |
| Baptist Union,                                                  | 1813             | 710       |
| Baptist Tract Society,                                          | 1841             | 665       |
| Society for aged or infirm Baptist ministers,                   | 1816             | 2,145     |
| Young Men's Association in aid of Baptist Missionary Societies, | 1848             | 650       |

#### BAPTIST COLLEGES.

*Bristol*—Rev. T. S. Crisp, *President*; founded in 1770; income, \$10,035; students for ministry 20.

*Bradford*—Rev. Jas. Acworth, LL. D., *President*; founded in 1804; income, \$5,180; students for ministry 24.

*Stepney*—Rev. Jos. Angus, D. D., *President*; founded in 1810; income, \$7,235; students for ministry 22.

*Pontypool*—Rev. Thomas Thomas, *President*; founded in 1807; income, \$3,250; students for ministry 14.

*Haverford West*—Rev. D. Davies, *President*; founded in 1839; income, \$1,855; students for ministry 18.

*Leicester*—(General Baptist)—Rev. Jos. Wallis, *President*; founded in —; income, \$2,200; students for ministry 11.

#### DENOMINATIONAL SOCIETIES.

|                                              |         |
|----------------------------------------------|---------|
| London Missionary Society, (Congregational,) | 383,905 |
| Wesleyan Missionary Society, (Methodist,)    | 572,490 |

|                                                |          |
|------------------------------------------------|----------|
| Church Missionary Society, (Episcopal,)        | 605,480. |
| Home Missionary Society, (Congregational,)     | 26,705   |
| Irish Evangelical Society, (Congregational,)   | 11,400   |
| Colonial Missionary Society, (Congregational,) | 29,250   |

#### GENERAL BENEVOLENT SOCIETIES.

##### PROFESSEDLY UNSECTARIAN.

| Names.                                                                   | Founded. | Income<br>in 1854. |
|--------------------------------------------------------------------------|----------|--------------------|
| British and Foreign Bible Society,                                       | 1804     | \$1,113,295        |
| Religious Tract Society,                                                 | 1799     | 406,130            |
| English Monthly Tract Society,                                           | 1837     | 10,080             |
| Weekly Tract Society,                                                    | 1847     | 3,305              |
| Sunday School Union,                                                     | 1803     | 8,295              |
| British and Foreign Sailors' Society,                                    | —        | 11,260             |
| British Society for propogating gospel among the Jews,                   | 1842     | 21,345             |
| Peace Society,                                                           | 1816     | 8,345              |
| British and Foreign anti-Slavery Society,                                | 1839     | 3,830              |
| City Mission, (London,)                                                  | 1835     | 137,445            |
| Society for the liberation of religion from State patronage and control, | 1844     | 8,845              |
| Soldiers' Friend Society,                                                | —        | 1,100              |
| Evangelical Continental Society,                                         | 1845     | 6,810              |
| Aged Ministers' Society,                                                 | 1818     | 2,600              |
| Widows' Fund,                                                            | 1773     | 14,365             |
| Protestant Union, (for benefit of widows and children of ministers,)     | 1798     | 13,100             |

#### EDUCATIONAL SOCIETIES.

##### PROFESSEDLY UNSECTARIAN.

|                                                     |      |        |
|-----------------------------------------------------|------|--------|
| British and Foreign School Society,                 | 1808 | 73,075 |
| Society for promoting female education in the east, | 1834 | 12,210 |

|                                                                      |      |        |                      |        |
|----------------------------------------------------------------------|------|--------|----------------------|--------|
| Voluntary School Association, . . . . .                              | 1848 | 6,175  | Tennessee            | 45,600 |
| Christian Instruction Society, . . . . .                             | 1825 | 1,990  | Louisiana            | 41,355 |
| Ragged School Union, . . . . .                                       | 1844 | 47,380 | Ohio                 | 39,954 |
| Working Men's Educational Society, . . . . .                         | 1852 | 9,055  | Kentucky             | 37,680 |
| Orphan Working School, . . . . .                                     | 1760 | 38,705 | Indiana              | 33,809 |
| New asylum for fatherless children, . . . . .                        | 1844 | 18,485 | Maine                | 31,766 |
| Walthamstow Girls' School (for daughters of missionaries,) . . . . . | 1838 | 9,960  | South Carolina       | 29,385 |
| Home and school for sons and orphans of missionaries, . . . . .      | —    | —      | Maryland             | 11,124 |
| Apprenticeship Society, . . . . .                                    | 1829 | 1,350  | Vermont              | 10,212 |
|                                                                      |      |        | New Hampshire        | 9,280  |
|                                                                      |      |        | New Jersey           | 8,310  |
|                                                                      |      |        | Massachusetts        | 7,800  |
|                                                                      |      |        | Connecticut          | 4,674  |
|                                                                      |      |        | Delaware             | 2,120  |
|                                                                      |      |        | Rhode Island         | 1,306  |
|                                                                      |      |        | District of Columbia | 60     |

THE AREA OF THE UNITED STATES has increased from 820,628 square miles, in 1783, to 2,963,666 in 1854, being more than a third of the area of North America, and equal to the Roman empire, or that of Alexander in their palmyest days; 1,217,562 miles of this territory is in the Mississippi Valley, and 706,002 on the Pacific. The main shore line of the Union, including bays, sounds, etc., is 12,609 miles, of which 6,861 miles are on the Atlantic, 2,281 on the Pacific, and 3,467 on the Gulf. The following table transposed so as to give each its proper rank, shows the area of each State and Territory:

|                           | SQUARE MILES. |
|---------------------------|---------------|
| Nebraska Territory        | 335,882       |
| Utah Territory            | 269,170       |
| Texas                     | 237,504       |
| New Mexico Territory      | 207,007       |
| Oregon Territory          | 185,030       |
| Minnesota Territory       | 166,025       |
| California                | 155,980       |
| Washington Territory      | 123,022       |
| Kansas                    | 114,798       |
| Indian Territory (Kansas) | 71,127        |
| Missouri                  | 67,380        |
| Virginia                  | 61,352        |
| Florida                   | 59,268        |
| Georgia                   | 58,000        |
| Michigan                  | 56,243        |
| Illinois                  | 55,405        |
| Wisconsin                 | 53,924        |
| Arkansas                  | 52,198        |
| Iowa                      | 50,914        |
| Alabama                   | 50,722        |
| North Carolina            | 50,704        |
| Mississippi               | 47,156        |
| New York                  | 47,000        |
| Pennsylvania              | 46,000        |

The Nebraska Territory is large enough to cut up into seven States the size of New York, and leave a surplus of territory large enough for a State the size of Connecticut. Kansas Territory has an area sufficient to make two States the size of Ohio, and one the size of Indiana. Texas will make four States of the size of Alabama, and one the size of Indiana; and California has a sufficient area to convert into sixteen States of the size of New Hampshire and have a surplus to make one about the size of Massachusetts.

GROWTH OF POPULATION.—The population of the United States was—

|                              |            |
|------------------------------|------------|
| 1701, . . . . .              | 262,000    |
| 1749, . . . . .              | 1,046,000  |
| 1775, . . . . .              | 2,803,000  |
| 1790, . . . . .              | 3,929,827  |
| 1800, . . . . .              | 5,305,925  |
| 1810, . . . . .              | 7,239,814  |
| 1820, . . . . .              | 9,638,131  |
| 1830, . . . . .              | 12,866,020 |
| 1840, . . . . .              | 17,069,453 |
| 1850, . . . . .              | 23,191,875 |
| 1854, (estimated,) . . . . . | 26,500,000 |

INCREASE IN THE WEST.—44 per cent. of the population resided, in 1850, in the Mississippi valley and Gulf slope. This region which had in 1790 221,711 persons, in 1850 had 10,344,746.

CAPABILITIES OF SUSTAINING POPULATION.—If as dense as the Southern States, our whole territory would embrace 45,000,000; as New England, 123,000,000; as the middle States, 170,000,000; as Great Britain, 660,000,000; as Belgium, 1,150,000,000.

MURDERS AND EXECUTIONS IN 1854.—The following tables embrace the number of murders and executions which have taken place in the United States during the past year, as

complete as we have been able to gather them from the accounts published in the newspapers. We have recorded none where the killing was the result of accident, or where there was the least doubt about the victim having met death by violence from the hands of some designing individual.

|           | Murders. | Executions. | Murders.   | Executions. |    |
|-----------|----------|-------------|------------|-------------|----|
| January,  | 44       | 6           | August,    | 67          | 5  |
| February, | 48       | 8           | September, | 79          | 8  |
| March,    | 55       | 8           | October,   | 65          | 2  |
| April,    | 59       | 7           | November,  | 50          | 12 |
| May,      | 51       | 6           | December,  | 42          | 10 |
| June,     | 67       | 5           |            |             |    |
| July,     | 55       | 7           | Total,     | 682         | 84 |

The whole number of murders and executions are divided between the different States as follows:—

|               | Murders. | Executions. | Murders.      | Executions. |   |
|---------------|----------|-------------|---------------|-------------|---|
| Alabama,      | 17       | 2           | Mississippi,  | 32          | 5 |
| Arkansas,     | 6        | 2           | Missouri,     | 33          | 4 |
| California,   | 64       | 15          | N. Hamp's're, | 3           | — |
| Connecticut,  | 4        | 1           | New Jersey,   | 3           | — |
| Delaware,     | 1        | —           | New York,     | 74          | 7 |
| Florida,      | 3        | —           | N. Carolina,  | 8           | 5 |
| Georgia,      | 39       | —           | Ohio,         | 43          | 5 |
| Illinois,     | 26       | 3           | Pennsylv'ia,  | 28          | 4 |
| Indiana,      | 13       | —           | Rhode Isl'nd, | 1           | — |
| Iowa,         | 4        | —           | S. Carolina,  | 12          | 8 |
| Kentucky,     | 46       | 6           | Tennessee,    | 26          | — |
| Louisiana,    | 47       | 14          | Texas,        | 50          | 3 |
| Maine,        | 4        | —           | Vermont,      | 1           | — |
| Maryland,     | 15       | 1           | Virginia,     | 45          | 6 |
| Massachus'ts, | 19       | 2           | Wisconsin,    | 8           | 1 |
| Michigan,     | 7        | —           |               |             |   |
| Total,        |          |             | 682           | 84          |   |

DESTRUCTION OF PROPERTY BY FIRES.—

The total amount of property destroyed in each month is as follows:—

|           |             |              |             |
|-----------|-------------|--------------|-------------|
| January,  | \$2,252,000 | July,        | \$3,270,000 |
| February, | 1,668,000   | August,      | 4,412,000   |
| March,    | 1,221,000   | September,   | 708,000     |
| April,    | 1,916,000   | October,     | 1,040,000   |
| May,      | 393,000     | November,    | 937,000     |
| June,     | 895,000     | December,    | 1,866,000   |
| Total,    |             | \$20,578,000 |             |

To which must be added the amount of property destroyed by fires where the loss was less than twenty thousand dollars, which would probably increase the aggregate to at least twenty-five millions.

LIVES LOST BY BURNING BUILDINGS.—The following table exhibits the number of fires attended with loss of human life, which have occurred in the United States during the past year, together with the number of persons whose lives have been sacrificed to the devouring element:—

| Months.    | Fires. | Lives Lost. |
|------------|--------|-------------|
| January,   | 8      | 14          |
| February,  | 10     | 19          |
| March,     | 11     | 23          |
| April,     | 11     | 31          |
| May,       | 4      | 9           |
| June,      | 1      | 1           |
| July,      | 7      | 16          |
| August,    | 5      | 12          |
| September, | 6      | 13          |
| October,   | 4      | 12          |
| November,  | 8      | 9           |
| December,  | 8      | 12          |
| Total,     | 83     | 171         |

RAILROAD ACCIDENTS.—The following table shows the number of accidents, together with the number of killed and wounded, which have occurred on the various railroads in the United States during the past year, together with a comparative table of the number during 1853. The table contains a record of no accident which was not attended with loss of life or injury to individuals; neither does it embrace the great number of persons who have been killed and maimed by jumping from moving trains, attempting to get on cars while in motion, being run over, &c. :—

| Months.   | 1853       |         |          | 1854       |         |          |
|-----------|------------|---------|----------|------------|---------|----------|
|           | Accidents. | Killed. | Wounded. | Accidents. | Killed. | Wounded. |
| January,  | 12         | 25      | 40       | 20         | 12      | 25       |
| February, | 6          | 6       | 11       | 19         | 11      | 37       |
| March,    | 14         | 24      | 62       | 18         | 13      | 99       |
| April,    | 4          | 25      | 54       | 13         | 5       | 37       |
| May,      | 8          | 54      | 49       | 9          | 5       | 42       |
| June,     | 5          | 5       | 19       | 16         | 13      | 34       |
| July,     | 11         | 8       | 22       | 11         | 44      | 66       |
| August,   | 14         | 36      | 96       | 27         | 23      | 25       |
| Sept'ber, | 18         | 14      | 40       | 9          | 8       | 51       |
| October,  | 19         | 18      | 41       | 16         | 12      | 41       |
| Nov'ber,  | 19         | 11      | 32       | 21         | 29      | 95       |
| December, | 8          | 7       | 39       | 14         | 11      | 37       |
| Total,    | 138        | 234     | 496      | 193        | 186     | 589      |

By the above, it will be seen that there has been an increase in the number of accidents, and also in the number of injured, but a great decrease in the loss of life.

STEAMBOAT ACCIDENTS.—The following table embraces the number of steamboat accidents which have occurred on the rivers, lakes and bays of this country, and which have been attended with loss of life and injury to person during the year 1854, together with the number of killed and wounded. We also give a comparative table of like accidents which happened in 1853:—

| Months.      | 1853       |         |          | 1854       |         |          |
|--------------|------------|---------|----------|------------|---------|----------|
|              | Accidents. | Killed. | Wounded. | Accidents. | Killed. | Wounded. |
| January, 4   | 26         | 33      | 8        | 130        | 20      |          |
| February, 1  | 120        | —       | 6        | 57         | 26      |          |
| March, 3     | 30         | 17      | 6        | 165        | 26      |          |
| April, 3     | 58         | 21      | 5        | 59         | 59      |          |
| May, None.   | —          | —       | 3        | 24         | 4       |          |
| June, 4      | 19         | 17      | 1        | 1          | 1       |          |
| July, 1      | 7          | 2       | None.    | —          | —       |          |
| August, 2    | 2          | 5       | 4        | 22         | 13      |          |
| September, 3 | 8          | 14      | 4        | 28         | 6       |          |
| October, 4   | 18         | 23      | 3        | 48         | 5       |          |
| November, 3  | 18         | 10      | 6        | 26         | 65      |          |
| December, 3  | 13         | 16      | 2        | 27         | —       |          |
| Total, 31    | 319        | 158     | 48       | 587        | 225     |          |

This shows a frightful increase of all our figures, and admonishes us to ask where and when will it stop? The idea of five hundred and eighty-seven human beings being sent prematurely to their long home in one year by collision and explosion, on our inland waters, is too heart-rending to contemplate. We will leave it for those most interested to think of, and if they can to provide a remedy.

THE DEATHS IN THE FOUR LARGEST CITIES, during the last year, were as follows: In New York, 28,422; Philadelphia, 10,722; Baltimore, 5,746; Boston, 4,430.

OVER AN HUNDRED YEARS OLD.—During the year 1854, forty-five persons are reported to have died who had lived for a century or more, viz: eighteen men and twenty-seven women; thirty-three of them white, and twelve colored. Their united ages sum up five thousand two hundred and sixty-eight years. The oldest was Frances, a free woman of color, who died at the city hospital in Mobile, of debility, and the fact of her having attained the remarkable age of one hundred and forty-six years was officially reported from that institution.

The British census, just published, gives several remarkable instances of longevity. Thomas Parr lived one hundred and fifty-two years and nine months. Henry Jenkins one hundred and sixty-nine years. But

still more remarkable, according to the parish register of St. Leonard's Shoreditch, Thomas Carn died on the 28th of January, 1588, aged 207 years. From 1759 to 1780, forty-eight persons died, the youngest of whom was one hundred and thirty, and the eldest one hundred and seventy-five. In 1797 a mulatto died in Fredericton, North America, said to be one hundred and eighty. According to Kirby's *Wonderful and Eccentric Magazine*, there were two Hungarians in the seventeenth century who lived to a remarkable age, John Rovel and his wife—John reached his one hundred and seventy-second year, and Sarah her one hundred and eighty-fourth. In Great Britain more than a half million of the inhabitants, viz: five hundred and eighty-six thousand and thirty have passed the barrier of "three-score years and ten;" more than a hundred and twenty-nine thousand have passed the Psalmist's limits of four-score years; and one hundred thousand the years which the last of Plato's climacteric square numbers expressed, (nine times nine, eighty-one;) nearly ten thousand (nine thousand four hundred and eighty-seven) have lived ninety years or more; a band of two thousand and thirty-eight aged pilgrims have been wandering nine-five years and more on the unended journey, and three hundred and nineteen say that they have witnessed more than a hundred revolutions of the seasons.

REVIVAL IN JONESBORO', TENNESSEE.—From a letter just received by Rev. H. Keeling of this city, we learn that a precious revival is in progress in Jonesboro', under the ministrations of Rev. Messrs. Baldwin and Cate. Mr. Keeling, the son of our Brother Keeling, and his wife, and some twenty of the boarders in their Female Seminary, constituting the entire household, were hopefully converted, and the most of them added to the church.

THE BALTIMORE BAPTIST CHURCH EXTENSION SOCIETY was organized on the 2d of January, 1854. During the first year of its operations, it has erected a neat chapel on Madison Square for Sabbath School purposes, and for occasional preaching, forming, according to the design, the rear of a spacious church edifice, to be erected on the front of the lot. This has been done by the liberality of a single individual.

They have also erected a new house of worship on Franklin Square, which, according to the contract, is to be completed by the 1st of June, 1855, at a cost of \$17,728. The subscriptions for the latter amount to

\$13,485. This sum has been subscribed by two hundred and fifty-four persons, out of one thousand six hundred and fifty-six communicants in the city of Baltimore. Oh! if all our members in all our cities would work for Christ and his cause as faithfully as do the few, how glorious and beneficent would prove the results. Of this whole amount nine persons subscribed \$6,100; nine \$2,200; nineteen \$2,100; twenty-four \$1,305; forty-one \$960; twenty-eight \$346. Beside these one hundred and twenty-five persons subscribed \$5 and less, leaving one thousand and four hundred who subscribed nothing at all.

Thus do we find everywhere that the few comparatively are doing the active work of the church. "They shall in no wise lose their reward." Baltimore is setting a good example to her sister cities. But how much better if the whole "ten that were cleansed" should practically "give glory to God," as well as the "one."

JAMES EDMUNDS, Esq., has been appointed Corresponding Secretary of the Bible Revision Association, Louisville, Ky., to fill the vacancy occasioned by the death of Rev. Dr. J. L. Waller. Mr. E. has been an active and successful agent in New York.

NEW ASSOCIATION IN VA.—Delegates from 13 churches heretofore connected with Broad Run Association, Va., met at Mt. Pisgah church, Gilmer county, Oct. 27th, and formed themselves into an association, adopting the name Mt. Pisgah Association. The 13 churches have a membership of 408.

DEATH OF REV. J. GODDARD.—Letters recently received, bring the painful intelligence that the Rev. Josiah Goddard, one of the most useful and influential Missionaries of the Baptist Missionary Union, died at Ningpo, China, Sept. 4th.

THE NEW YORK CHRONICLE—enlarged, and the price raised to two dollars per annum, appeared last week under new auspices, the Rev. Dr. Church and the Rev. Mr. Backus having become its conductors. The Rev. Mr. Judd has retired.

EDITORIAL CHANGE.—The Southern Baptist loses the editorial labors of Rev. E. T. Winkler, who has accepted an invitation to become pastor of the First Baptist church in Charleston, S. C. Rev. J. P. Tustin, late pastor of the Baptist church in Savannah, Geo., and formerly of Warren, R. I., succeeds Brother Winkler in the editorial chair, and in the Secretaryship of the Southern Baptist Publication Society.

MERCER UNIVERSITY.—Rev. J. L. Dagg, D. D., compelled by protracted ill health, has resigned the presidency of Mercer University. Rev. N. M. Crawford, D. D., has been elected in his place, and enters upon the duties of the office on the 1st of February.

BURMAH.—In a letter to the Young Men's Bible Class of Baldwin Place church, Boston, Mrs. Vinton states, "that since we came to Rangoon, a little more than two years ago, we have welcomed into our Karen churches in this region more than five hundred converts. Eight new churches have been formed, mostly in new regions where the gospel has never been preached before. And, what is interesting to us, we find a spirit of liberality here which was unknown in Maulmain. After our churches have recovered from the effects of war, pestilence and famine, we expect that they will not only support their own pastors, but do something for assistants who are sent into new and untried regions."

A PRESBYTERIAN MINISTER BAPTIZED AND ORDAINED.—On Thursday, Nov. 2d, a Council met at Pekin, Illinois, and heard the relation of the religious views, doctrines, and feelings of Rev. R. R. Coon, (for fourteen years a minister in the Presbyterian Church,) when he was unanimously received as a member of the Baptist Church in Pekin, and by the Council publicly recognized as a regular Baptist minister. For the present, he will preach to the little Church at Quiver and also at Havannah, the county seat of Mason Co. Bro. Coon has, for six years past, ministered to a Presbyterian Church, about twelve miles from here. He leaves his former charge with their best feeling and warmest regards in lively exercise towards him, and could he have continued his connection with them conscientiously, no doubt they would have been urgent for the continuance of his faithful labors among them.

Some two years ago, his Presbytery appointed him to preach the next annual Sermon on Baptism. This led him to a more thorough investigation of the subject than he ever made before, and finally resulted in such convictions as compelled him to become a Baptist. He is regarded as a valuable accession to the ministry of our denomination.

REV. DR. KITTO, a most industrious student, and one of the most voluminous and intelligent commentators upon the Scriptures, departed this life at Constadt, near Stuttgart, on November 25th, in the 51st year of his age.

EPISCOPAL MISSIONS.—During the year ending in 1854, the amount received by the Episcopal General Domestic Committee from the churches in the several States, was \$38,405 15, and for Foreign Missions \$69,582 23, making a total of \$98,086 38, which is an increase of some \$25,000 over the previous year.

### Our Own Book.

MINISTER'S LIBRARIES.—We have made arrangements, with several of the most extensive publishers in the country, for supplying the libraries which we have proposed to furnish as Premiums to those procuring for us lists of subscribers. Our ministers with small salaries have now an opportunity of securing the books they need, by a little effort. Surely the liberal offer of the Publisher is worth working for.

CORRECTION.—We beg most earnestly to protest against being held responsible for the sentiments, contained in the first article in the *Garner* of the January number. We clipped it out as an evidence of the light hold which Infant Baptism has on the faith of some of our Pedobaptist friends. We intended to say in the heading of the article that it was the production of Rev. Henry Ward Beecher, a prominent Congregational divine of Brooklyn, N. Y., but the number being printed in Philadelphia, and in a hurry, we were unable to correct the proofs. We shall guard against such blunders in the future. We have no faith in baby sprinkling, as a religious ordinance, even with the "milk and water" dilutions of Mr. Beecher. There is simply this difference between us. He makes it nearly nothing, we consider it as quite nothing, beneficial or scriptural. There are a few typographical errors, but they will be easily corrected by the good sense of our readers.

TABULAR STATISTICS.—The value of well arrayed, thorough statistics can not be easily over estimated. They form a basis essential to a complete history of the denomination. We want to show the whole number of domestic missionaries and colporteurs employed by associations, conventions, as well as by the great denominational societies. We want to show the number of students in all our Colleges and Theological Schools. We want to show the number of our denominational chartered Academies and Seminaries, the number of their pupils, etc. We want to construct tables showing the statistics of every association in the country by states.

These and several other tables we have commenced, but have been compelled to delay them for want of full materials. It is most difficult to complete our files of minutes, reports, catalogues, etc. We have considerable numbers of each, but we must have all, or our tables will be incomplete. Will our brethren of the press kindly, by publishing this paragraph, let our brethren know what we want, and request them to direct the documents needed, to the "American Baptist Memorial," Richmond, Va.

### Editor's Book Shelf.

EXAMINATION OF THE PRINCIPLES OF BIBLICAL INTERPRETATION—of *Ernesti, Ammon, Stuart and other Philologists. A treatise on the Figures of Speech. A treatise on the Duty of all Men to Read the Scriptures.* By Alexander Carson, L. L. D. So reads the title page of a volume of 468 pages issued from the press of E. H. Fletcher, New York. The name of the erudite author—the very first among philologists who have written in the English language—is a sufficient warrant for its excellence and thoroughness.

HARRY'S VACATION; OR, PHILOSOPHY AT HOME—is a charming, handsomely illustrated, and most useful work for the children, written by Rev. W. H. Richards, and published by Evans & Dickerson, New York. It will be read by the little ones with interest, and will convey more valuable, rememberable (there ought to be such a word if there is not) instruction, than a library of common story books.

A SOUTHERN HOME, BY A VIRGINIAN—published by A. Morris, Richmond, Va. A beautiful little volume for the juveniles, containing well drawn pictures of Southern life.

SOCIOLOGY FOR THE SOUTH—issued by the same publisher, written by Geo. Fitzhugh. We have read this work with much interest. It is evidently the production of a clear, vigorous, radical thinker. Some of its conclusions in political economy will be warmly controverted, but it is not the less well worth reading on that account.

THE HISTORY OF CHRIST—published by Heath & Graves, Boston, is a chronological arrangement of the gospel, in one consecutive narrative, compiled, as we learn, by Dea. Asa Wilbur, of Boston. It is well done, and its study will awaken fresh interest in the Holy Oracles.

THE WIFE'S VICTORY, AND OTHER NOUVEL-

LETTER—by Mrs. Emma D. E. N. Southworth, published by T. B. Peterson, Phila., is a collection of some of the charming tales of this distinguished authoress, who is one of the very best among living female writers. The moral tone of her works is generally unexceptionable.

AN OLD LAND-MARK RESET—is a small pamphlet, written by Rev. J. M. Pendleton, of Kentucky, published by Graves & Marks, Nashville, Tenn. The object of it is to show that Baptists cannot consistently invite unbaptized ministers to preach in their pulpits. The argument is, they are unbaptized, and therefore cannot be properly regarded as authorized ministers of the gospel. Brother Pendleton is one of our most estimable, prudent and industrious brethren, but we believe he has made a mistake in this treatise. There is no necessary scriptural connection between baptism and preaching. We shall adhere in this matter to the broad license given in our authorized standard, "let him that heareth say come."

CAMPBELLISM EXAMINED; BY REV. J. B. JETER, (pp. 369.) Published by Sheldon, Lamport and Blakeman, New York, and for sale by Mr. C. Wortham, at Baptist Book Depository, Main st., Richmond.—It is rarely that we meet with a work on controversial topics with which we are so much pleased. It is written in an eminently good spirit, clear, calm, concise; stating distinctly, and refuting fairly the objectionable sentiments which are brought up. In the work of refutation, the author has received valuable assistance from a champion no less redoubtable than Mr. Alexander Campbell himself. From the fiery and confident knight-errant of thirty years ago, dashing with equal fury against time honored truth, and against some theological wind-mill, the appeal is made to the sobered and cautious leader of a large and respectable body of adherents. This is surely a just and forcible mode of argument; and our author does not fail to urge it with effective skill.

It will be thought by some, doubtless, that the book is out of season. On the one hand it will be considered as coming too late, inasmuch as the controversy, in this region, at least, has almost ceased to attract attention. It will be thought calculated to stir up strife rather than to minister unto godly edifying; to bring error into notice, and snatch it from the grave, and clothe it with new importance, rather than to diminish its influence. Others again may think it is too soon; and that a longer delay might have afforded

more time for the Reformers to be re-reformed into greater resemblance to those older systems, which, having the misfortune to be popular, encountered their early maledictions. Doubtless additional evidence out of the mouth of the great Reformer himself to show the fallacy of his own views, and other proofs from the practical working of the system, might be gathered, if the experience of a few more years were added to the past. But there is enough of these for all practical purposes already.

We do not censure Mr. Campbell for abandoning views which he finds to be erroneous. Consistency in error is not a virtue. A man whose sentiments undergo no changes must never be wrong, or he will never become right. But a change of opinion, when it occurs, should be candidly acknowledged, and with more or less publicity, according to the extent to which the original views were inculcated. To many of Mr. Campbell's recent expositions of his views on some important topics, no reasonable objection can be made. But this apparent homage to truth cannot be received with unmingled satisfaction. "*Timeo Danaos, et dona ferentes.*" If these recent declarations were accompanied with an explicit retraction of former errors, or if he even forebore from bringing those errors anew before the public, it would have won for him a much larger share of the confidence of the Christian world. But while those earlier and objectionable sentiments are republished, reaffirmed, and renewed, embodied in permanent and stereotyped forms, and exerting all their deleterious influence by whatever of circulation he can give them, what meaning or weight can be given to the more recent and more orthodox statements of his views? A confession of former error is due—not for the sake of the Baptists, not for the honor of the "sects" so vehemently vilified in by-gone days; but it is due to Mr. C. himself, and due to truth, if he has indeed altered his sentiments.

For our part, we should be slow to pronounce a calm, earnest, forcible and faithful presentation of scriptural truth, such as this book contains, unseasonable at any time. It will doubtless excite discussion—but it need not stir up bitterness and acrimony. If those who may reply to it shall exercise the fair and candid spirit which characterizes the work before us, and which becomes all seekers after truth, good will grow out of it. The work has met with a very rapid sale, and will doubtless be read with avidity. It well deserves a careful perusal.



| MAINE.           |                |                  |     | VERMONT.              |                    |                   |       |
|------------------|----------------|------------------|-----|-----------------------|--------------------|-------------------|-------|
| Churches.        | Counties.      | Administrators.  | No. | Churches.             | Counties.          | Administrators.   | No.   |
| Cherryfield,     | Hancock,       | K. Holt,         | 2   | Georgia,              | Franklin,          | A. Sabin,         | 10    |
| Harrington,      | Washington,    | R. Cole,         | 6   | Fairfax,              | "                  | L. A. Dunn,       | 8     |
| NEW HAMPSHIRE.   |                |                  |     | VIRGINIA.             |                    |                   |       |
| New London,      | Merrimack,     | H. F. Lane,      | *19 | Hermitage,            | Middlesex,         | R A Claybrook,    | 49    |
| Sutton,          | "              | "                | 5   | Lyles,                | Fluvanna,          | P. C. Hoge,       | 35    |
| NEW JERSEY.      |                |                  |     | Fair Mount,           | Nelson,            | "                 | 20    |
| Hightstown,      | Mercer,        | E. M. Barker,    | 15  | Enon,                 | Buckingham,        | T. N. Johnson,    | 16    |
| NEW YORK.        |                |                  |     | Pine Grove,           | "                  | "                 | 20    |
| Sheridan,        | Chataque,      | B C Willoughby,  | 7   | Shiloh,               | Nelson,            | P. C. Hoge,       | 15    |
| E. Worcester,    | Otsego,        | L. E. Spafford,  | 8   | Laurel Hill,          | Augusta,           | T. W. Roberts,    | 24    |
| Whitesboro,      | Oneida,        | C. Graves,       | 21  | New Prospect,         | Amherst,           | J. Hopkins,       | 12    |
| Port Byron,      | Cayuga,        | Mr. Phillips,    | *28 | Zion,                 | Frederick,         | Jos. Baker,       | 7     |
| Westfield,       | Chataque,      | L. Rathbun,      | 37  | Riceville,            | Faquier,           | A. H. Bennett,    | 42    |
| Almond,          | Allegany,      | S. Keys, Jr.,    | 10  | Wilderness,           | Spotsylvania,      | M S Chancellor,   | 9     |
| Brooklyn,        | (Bedfordav.),  | S. Remington,    | 9   | Capon Bridge,         | Hampshire,         | G. W. Harris,     | 4     |
| Kent,            | Putnam,        | GF Hendrickson,  | 39  | Cedar Creek,          | Culpeper,          | "                 | 6     |
| Gilbertsville,   | Otsego,        | O. A. Spinney,   | 35  | Stephensburg,         | "                  | "                 | 2     |
| Ellery Center,   | Chatague,      | "                | 15  | Lit'le Plymo'h,       | K'g & Queen,       | J. C. Crittenden, | 60    |
| W. Bainbridge,   | Chenango,      | Geo. Balcom,     | 15  | Farmville,            | Prince Edw'd,      | J. Hay,           | 10    |
| Kingsbury,       | Washington,    | E. W. Allen,     | 25  | Floyd C. H.,          | Floyd,             | D. G. Taylor,     | 14    |
| NORTH CAROLINA.  |                |                  |     | Back Creek,           | Bottetourt,        | L. P. Fellers,    | 20    |
| Cane Creek,      | Rutherford,    | B. E. Rollins,   | 3   | Hainsville,           | Ritchie,           | J. Woods,         | 9     |
| Fishing Creek,   | Wilkes,        | S. P. Smith,     | 2   | Union Valley,         | Marion,            | T. B. Holbert,    | 11    |
| Hominy Cr'k,     | Buncombe,      | J. Mingus,       | 14  | Ten Mile,             | Harrison,          | J. D. Griffin,    | 24    |
| OHIO.            |                |                  |     | Centre Branch,        | "                  | A. Barnett,       | 15    |
| Cambridge,       | Guernsey,      | { B. Allen,      | 20  | WISCONSIN.            |                    |                   |       |
|                  |                | { Mr. Seigfried, | 5   | Pakwaukie,            | Marquette,         | J. M. Thurston,   | 15    |
| Dresden,         | Muskingum,     | J. G. Whitaker,  | 3   | Thompsonville,        | Racine,            | Wm. McKee,        | 2     |
| Adamsville,      | "              | Wm. Sedwick,     | 22  | Beetown,              | Grant,             | Wm. Wallace,      | 12    |
| Bealsville,      | Monroe,        | G. C. Sedwick,   | 14  | Wiolucing,            | "                  | "                 | 2     |
| Bethel,          | Van Wert,      | S. M. Brower,    | 3   | Total,                |                    |                   | 3,297 |
| Clear Fork,      | Adams,         | Thos. Jones,     | 15  | FOREIGN BAPTISMS.     |                    |                   |       |
| Fredericktown,   | Knox,          | E. D. Thomas,    | 20  | Shawgyeen,            | Burmah,            | { Mr. Harris, and | *200  |
| Mt. Vernon,      | "              | G. E. Leonard,   | 6   |                       |                    | { Native Pr'chers |       |
| Cheviot,         | Hamilton,      | L. Bailey,       | 10  | Donabew,              | "                  | D. L. Brayton,    | 25    |
| PENNSYLVANIA.    |                |                  |     | Prome,                | "                  | E. Kincaid,       | 38    |
| Philadelphia,    | (12th ch.,)    | B. C. Morse,     | 3   | Hong Kong,            | China,             | J. Johnson,       | 3     |
| Fr'klin Union,   | Clarion,       | S. Furman,       | 20  | Telsit,               | Germany,           | Mr. Doerken,      | 6     |
| Union,           | "              | R. S. Hunt,      | 41  | Ihren,                | "                  | Mr. De Neui,      | 25    |
| Forks of Cheat,  | "              | S. L. Parcell,   | 13  | West Seeland,         | Denmark,           | "                 | 20    |
| U. Chester Cr'k, | Clearfield,    | S. Miles,        | 2   | New Georgia,          | Africa,            | Jos. Harden,      | 12    |
| Zion,            | "              | "                | 5   | Clay-Ashland,         | "                  | W. H. Clark,      | 4     |
| Beulah,          | Chester,       | J. P. Hall,      | 11  | Lexington,            | "                  | J. Mason,         | 2     |
| Flatwood,        | Fayette,       | "                | 6   | Grand total,          |                    |                   | 3,632 |
| Brownsville,     | "              | "                | 2   | Churches Constituted. |                    |                   |       |
| Mt. Moriah,      | "              | "                | 12  | Names.                | Where.             | When.             | Mem.  |
| Colerain,        | Lancaster,     | "                | 27  | Fulton,               | Callaway, Mo.,     | Oct. 18,          | 14    |
| Mon'g'a Union,   | Greene,        | G. F. C. Conn,   | 6   | Cottage Grove,        | Dane, Wis.,        | " 19,             | 13    |
| RHODE ISLAND.    |                |                  |     | Oakland,              | Gallatin, Ky.,     | " 20,             | 116   |
| Wakefield,       | Washington,    | N. A. Reed,      | 23  | Wiolucing,            | Wis.,              | "                 | 15    |
| Providence,      | (High street), | G. R. Darrow,    | 4   | Mowaque,              | Ill.,              | " 30,             | 8     |
| SOUTH CAROLINA.  |                |                  |     | Valley Town,          | Ga.,               | Nov.              |       |
| Oak Grove,       | Spartanburg,   | R. Woodruff,     | 21  | Pleasant Hill,        | Logan, Ky.,        | "                 | 17    |
| Bethlehem,       | "              | "                | 40  | Millville,            | Jo. Daviess, Ill., | " 18,             |       |
| Aiken,           | Barnwell,      | Mr. Spalding,    | 4   | W. Mansfield,         | Logan, Ohio,       | Dec. 1,           | 31    |
| TENNESSEE.       |                |                  |     | Hamburg,              | Livingston, Mich., | " 2,              | 11    |
| Rome,            | Smith,         | A. J. Brandon,   | 10  | Center,               | Way lo, Io.,       | " 8,              |       |
| Buena Vista,     | "              | "                | 5   | Petersburg,           | (2d church) Va.,]  | " 13,             | 21    |
| TEXAS.           |                |                  |     | Lima,                 | Livingston, N.Y.,  | " 13,             |       |
| Independence,    | Washington,    | R. C. Burleson,  | 21  | Richmond,             | Washington, Ill.,  | " 16,             |       |
| Border,          | Harrison,      | A J Rutherford,  | 24  | Brookville,           | Jefferson, Pa.,    | Jan. 1,           |       |
| Bethany,         | Panola,        | "                | 8   | Williamsburg,         | (German ch.) N Y   | " 10,             | 24    |
| Mt. Olivet,      | Washington,    | "                | 12  |                       |                    |                   |       |
| Harmony,         | Smith,         | J H Whitmore,    | 16  |                       |                    |                   |       |
| Gonzales,        | Gonzales,      | J. H. Stribling, | 39  |                       |                    |                   |       |
| Brenham,         | Washington,    | G. W. Barnes,    | 29  |                       |                    |                   |       |

## New Church Edifices.

| Where.                            | When.    | Cost.   |
|-----------------------------------|----------|---------|
| Clay-Ashland, Africa.             | July 30, |         |
| Bunker Hill, Greene, Ill.         | Oct. 30, | \$2,000 |
| Metamora, Woodford, Ill.          | Nov. 22, |         |
| Providence, (Lect'e room) R.I.    | Nov. 27, |         |
| New Haven, (Chapel 1st ch.) Ct.   | Nov. 28, | 2,800   |
| Naples, Ontario, N. Y.            | Nov. 29, | 4,000   |
| Pittsfield, Merrimack, N. H.      | Nov. 30, | 4,000   |
| San Francisco, (Pine street) Cal. | Dec. 3,  | 30,000  |
| St. George, Lincoln, Me.          | Dec. 5,  |         |
| Rockport, Camden, Me.             | Dec. 7,  |         |
| Hillsboro', C. Demozel, N. B.     | Dec. 10, |         |
| Arcadia, Bienville, La.           | Dec. 17, |         |
| Croton, Delaware co. N. Y.        | Dec. 20, |         |
| Greenville, New London, Ct.       | Dec. 21, | 5,000   |
| S Wilbraham, Hampden, Mass.       | Dec. 27, | 3,700   |
| Chelsea, (Reopened) Mass.         | Dec. 31, | 4,000   |
| St. Louis, (3d church) Mo.        | Dec. 31, | 10,000  |
| Phillipsville, Alleghany, N. Y.   | Jan. 10, | 3,000   |
| Niagara Falls, Niagara, N. Y.     | Jan. 10, |         |
| Springfield, Otsego, N. Y.        | Jan. 16, |         |

## Ordinations.

| Names.                    | Where.                | When.   |
|---------------------------|-----------------------|---------|
| C. S. Thomas,             | Chath'm, Tioga co, Pa | July 13 |
| Mathias Smock,            | High Prairie, Mo.     | Oct. 15 |
| E. N. Kirtley,            | Union, De Soto, La.   | Oct.    |
| J. V. Schofield,          | Louisville, Ky.       | Oct. 23 |
| J. S. Coleman,            | Ohio county, Ky.      | Oct. 27 |
| P. P. Shirley,            | Grafton, N. Y.        | Nov. 15 |
| G. M. Lisle,              | Pickens co., Ala.     | Nov. 15 |
| Mr. Rhees,                | Stockton, Cal.        | Nov.    |
| E. D. Fisk,               | Rome, Mass.           | Nov. 22 |
| M B Czehouski, Jay, N. Y. |                       | Nov. 22 |
| J. J. Babcock,            | Jay, N. Y.            | Nov. 22 |
| J. B. Smith,              | Dunkirk, N. Y.        | Nov. 23 |
| L. M. Whitman,            | Darlington, S. C.     | Nov. 29 |
| James Bird,               | West Mansfield, O.    | Dec. 1  |
| N. M. Edge,               | Etowah, Cass co., Ga. | Dec. 3  |
| M. Meredith,              | Franklin, Ia.         | Dec. 16 |
| L. L. Lansing,            | Union, Grove, Ill.    | Dec. 16 |
| W. N. Allaban,            | Colesville, N. Y.     | Dec. 19 |
| James Cooper,             | Cincinnati, Ohio.     | Dec. 20 |
| Wm. Luke,                 | Hornellsville, N. Y.  | Dec. 20 |
| Robert Pinn,              | Columbia, Pa.         | Dec. 26 |
| John Williams,            | Peru, Huron co., O.   | Dec. 27 |
| Chas. Quarles,            | Mechanicsville Va.    | Dec. 28 |
| E. S. Hill,               | N. Belchertown, Me.   | Jan. 3  |

## Deaths of Baptist Ministers.

| Names.          | Residences.         | Time.    | Age. |
|-----------------|---------------------|----------|------|
| Josiah Goddard, | Ning-po, China,     | Sep. 4,  |      |
| John Harding,   | Greensburg, Ky.,    | Nov. 11, | 70   |
| Geo. Northam,   | Westmo'p'd co., Va. | Nov. 29, | 61   |
| Nat'n Denison,  | Mendota, Ill.,      | Nov. 30, |      |
| E. L. Abbott,   | Fulton, N. Y.,      | Dec. 3,  |      |
| D. W. Scott,    | Black Walnut, Va.,  | Dec. 19, | 30   |
| Jonathan Smith, | Chicopee, Mass.,    | Jan. 2,  | 94   |

## Ministers Rec'd from other Denomin's.

| Names.         | From what Body. | Where.         | Time.  |
|----------------|-----------------|----------------|--------|
| M B Czehouski, | Rom. Catholic,  | Jay, N. Y.,    | No. 22 |
| Mr. Bell,      | Congregational, | St. Louis, Mo. | Dec.   |

## Clerical Removals and Settlements.

| Names.                              | Whence.           | Where.         |
|-------------------------------------|-------------------|----------------|
| Ainsworth, S. S., (Ag't N. Y. Con.) | Delphi, N. Y.     |                |
| Avery, D.,                          | Stamford, Vt.     | Loushwick, Ms. |
| Bailey, N.,                         | St. Andr's, N. B. | Lubec, Me.     |

## Names.

## Whence.

## Where.

|                      |                     |                        |
|----------------------|---------------------|------------------------|
| Baker, Jos. S.,      | Palmyra,            | Albany, Ga.            |
| Barber, O. L.,       | (Shurtleff Col.)    | Chester, Ill.          |
| Bills, G. B.,        | Marlboro',          | Campton Village, N. H. |
| Blood, C.,           |                     | Madison, Ia.           |
| Boothly, S.,         | (A't A. & F. B. S.) | N. Leeds, Me.          |
| Bronson, W. A.,      | Litchfield,         | Yaphank, N. Y.         |
| Brown, F. G.,        | Massachusetts,      | Cumberland, Md.        |
| Brown, W. L.,        | Boston,             | Watertown, Mass.       |
| Button, Chas.,       | Dundee,             | Aurora, Ill.           |
| Battle, J. B.,       | Sparta,             | Pleasant Level, Ga.    |
| Cailhopper, F. T.,   | Allowaystown,       | Camden, N. J.          |
| Call, O. B.,         | N. Urbanna,         | Weston, N. Y.          |
| Callender, N.,       | Blakely,            | Hawley, Pa.            |
| Carpenter, W.,       |                     | Westfield, Ms.         |
| Childs, J. F.,       | Lockport,           | Chicago, Ill.          |
| Clark, W. D.,        | Ottawa,             | Joliet, Ill.           |
| Coffey, R. N.,       | Kirksville,         | Rogersv'e, Ky.         |
| Corbin, W. D.,       | S'th Alabama,       | Ontario, N. Y.         |
| Crandall, B. C.,     |                     | Locke, N. Y.           |
| Clarke, J.,          | Rockford,           | Chicago, Ill.          |
| Day, H.,             | Providence, R.I.    | Philad'a, Pa.          |
| Dodge, Dan'l,        |                     | Rockville, Me.         |
| Dodson, E.,          | Woodburn,           | Troy, Ill.             |
| Eaton, H.,           | Wilton,             | Dumbarton, N. H.       |
| Felch, A.,           | Bowdoinham,         | Hallowell, Me.         |
| Freeman, F. R.,      | Attica, O.          | Morris, Ill.           |
| Graves, C.,          | Cassville,          | Whitesboro, N. Y.      |
| Greene, T. H.,       | U. Springs,         | Salmon Creek, N. Y.    |
| Grow, T. D.,         |                     | Hancock, Mis.          |
| Gurr, C. G.,         | Harlem, N. Y.       | Grt Falls, N. H.       |
| Greenleaf, C.,       |                     | Barry, O.              |
| Harvey, M.,          | Burnt Hills, N. Y.  | Woodst'n, N. J.        |
| Hedden, B. F.,       | Lippitt, R. I.      | Manchester, Ms.        |
| Hera, E. R.,         | Dover, Del.         | Hertford, Md.          |
| Hewitt, C. A.,       | Whitewater,         | Wethersfield, Ill.     |
| Hellett, J.,         | Matagorda,          | La Gra'e, Tex.         |
| Hires, A. J.,        | Pennington's,       | Jersey Sh'e, Pa.       |
| Howard, Wm.,         |                     | Gainsville, Ala.       |
| Hubbard, S.,         | Kennebunkport,      | Cape Neddick, Me.      |
| Hubbard, W. C.,      | Sandy Creek,        | Georget'n, N. Y.       |
| James, Jno.,         |                     | Sharpsb'rg, Ky.        |
| James, N. B.,        | Prattsburg,         | Springwater, N. Y.     |
| Jones, Aaron,        | Milton, N. C.       | Clarksville, Va.       |
| Keep, W. W.,         | Quincy, Ill.        |                        |
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| Kinnie, N.,          |                     | St. Charles, Ill.      |
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| Newton, Wm.,         | Summerville,        | Farmville, Ga.         |
| Newton, J. G.,       | Argyle,             | Bangor, Me.            |
| Nichols, L. W.,      | McGrawville,        | Virgil, N. Y.          |
| Nugent, E.,          |                     | Gardiner, Me.          |
| Pearson, L.,         | Jonesport, Me.      | Boston, Mass.          |
| Peck, Jas. J.,       | Middletown, Vt.     | Shushan, N. Y.         |
| Potter, A.,          |                     | Clarkston, Mich.       |
| Price, S. W.,        | Cumberl'd,          | Md. Athens, Pa.        |
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| Raymond, L.,         | Chicago, Ill.       | Sandusky, O.           |
| Richardson, H.,      | West' Acton, Ms.    | Benicia, Cal.          |
| Robertson, J.,       | Madison, N. C.      | Patrick C. H., Va.     |
| Robert, W. H.,       | Atlanta,            | Griffin, Ga.           |
| Schofield, E.,       | Pavillion,          | Freedom, Ill.          |
| Schofield, Jas.,     |                     | Rossville, Io.         |
| Scott, J. R.,        | Fall River, Mass.   | Rochester, N. Y.       |
| Slater, F. A.,       | New Rochelle,       | Rome, N. Y.            |
| Smith, Wm.,          | Bridgeport,         | Millville, N. J.       |
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| Storer, Jos.,        | Hudson, N. H.       |                        |
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| Verdery, W. M.,      | Sylvan Grove,       | Louisville, Ga.        |
| Warren, A.,          | Clarence,           | Alabama, N. Y.         |
| Webster, M. W.,      |                     | Belvidere, O.          |
| Wicker, W.,          | Selma,              | Milton, Ala.           |
| Winterbotham,        | Scotland,           | Burford, C. W.         |
| Wisner, M. L.,       | Beloit,             | M'w V'w, Wis.          |
| Wombwell, J. H.,     | Cairo,              | D'p Creek, Va.         |
| Young, G. W.,        | Washington,         | Logan V'y, Pa.         |

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None of our readers can feel more disappointed or mortified than we do at the failure of the Biography of Dr. Elisha Tucker, promised in this number. It has been for several months in course of preparation by our Brother Rev. J. C. Burroughs, of Chicago, and in the last letter we received from him was promised during the first week in February. We have delayed issuing the March number, in the daily hope of receiving it, until the very last hour. Whether it is frozen up in some of the Northern mails, or still in the hands of Brother Burroughs, we have not been able to discover, for when we attempted to telegraph, the wires were broken down by the storms.—*Editor.*

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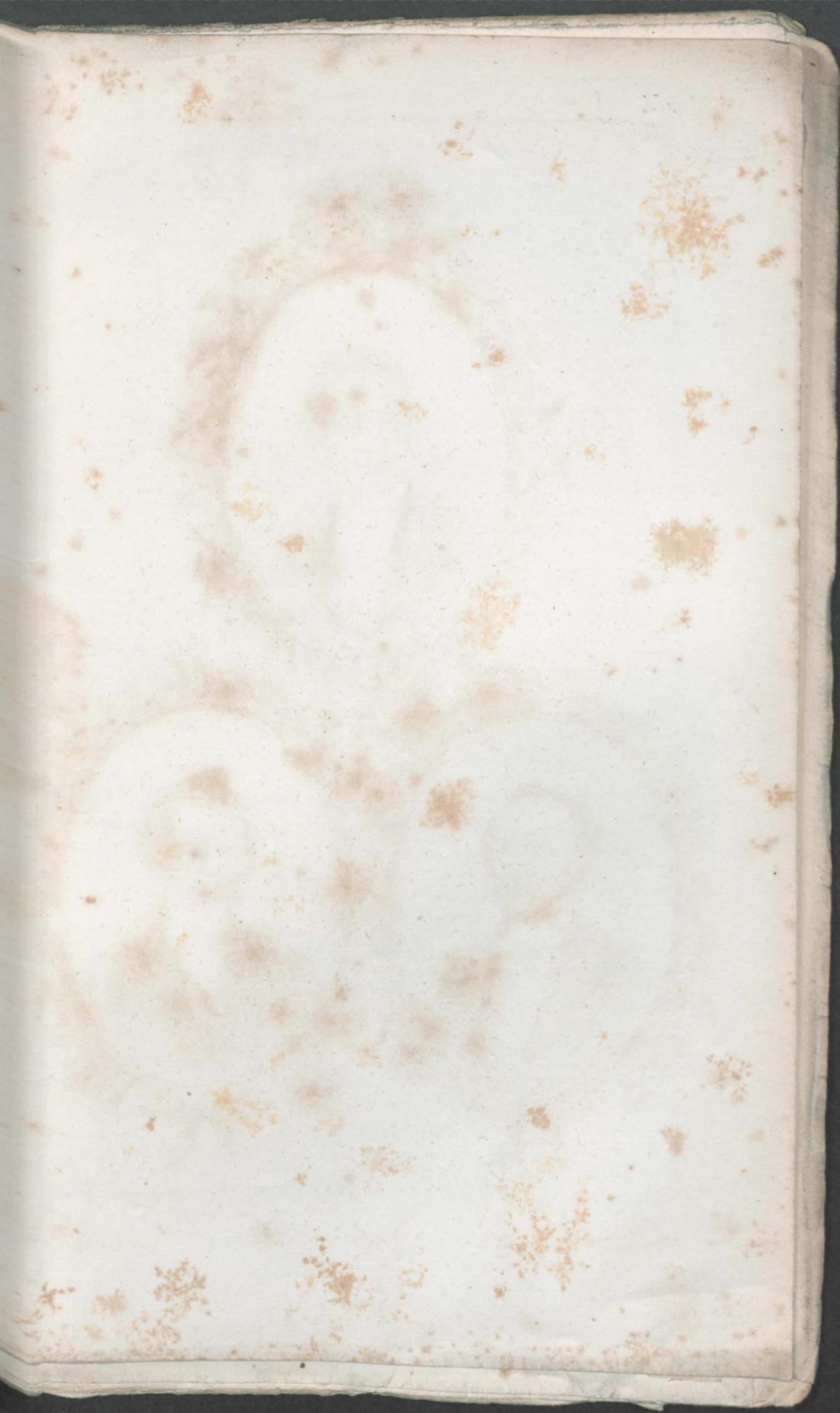
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# AMERICAN BAPTIST MEMORIAL.

MARCH, 1855.

## General Literature;

TO WHAT EXTENT SHOULD IT BE CULTIVATED BY MINISTERS?

BY FRANK WASHINGTON LEVERETT,  
ALFON, ILL.

THE great distinctive work of the Christian minister is to proclaim the divine scheme of human redemption. He is called of God, and by him endowed with the necessary spiritual qualifications. But the performance of this work demands also a high degree of intellectual and moral culture.

Our question supposes the minister possesses the necessary spiritual qualifications, and that he has acquired the requisite mental discipline, and the scientific, literary and theological attainments which fit him to assume the responsibilities of his high and holy office. He appears before us as a public teacher of Christianity, appointed by the Head of the church for this definite purpose, and duly invested with the office by the acknowledged scriptural authority.

To what extent should he now cultivate an acquaintance with general literature?

As a matter of fact, the preparatory training of ministers, and their inclination to cultivate acquaintance with general literature; also, the intellectual condition and necessities of the people under their charge; and the claims of the cause of Christ upon their extra-parochial services, are widely different in different places. Hence all ministers cannot cultivate acquaintance with general literature to an equal extent.

Again, our question cannot be decided by adducing any specific directions respecting it from the sacred scriptures. It requires a consideration of the nature and object of the work of the ministry, and must be settled by deductions drawn from a proper view of the entire subject. But as our limits permit not an extended discussion, we shall present only a few thoughts suggested by a partial view of the subject.

The phrase, "General Literature," we suppose is intended to embrace all literature which is not strictly professional. It includes history of every description, travels, biography, treatises on philosophy in its several branches, and on the progress of the sciences and the useful arts; also, productions of inventive genius and the imagination, reviews, miscellanies and periodicals of all classes.

To "cultivate an acquaintance with" these various productions of the press, we suppose means to obtain, to some extent, a familiar knowledge of their contents, and of the diction or style of their different authors. Perhaps our question is intended also to embrace *writing* upon these various subjects.

After these preliminary observations, we proceed to the consideration of the question: To what extent should the minister cultivate an acquaintance with general literature?

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General Literature ;

TO WHAT EXTENT SHOULD IT BE CULTIVATED BY MINISTERS?

BY PROF. WASHINGTON LEVERETT,  
ALTON, ILL.

THE great distinctive work of the Christian minister is to proclaim the divine scheme of human redemption. He is called of God, and by him endowed with the necessary spiritual qualifications. But the performance of this work demands also a high degree of intellectual and moral culture.

Our question supposes the minister possesses the necessary spiritual qualifications, and that he has acquired the requisite mental discipline, and the scientific, literary and theological attainments which fit him to assume the responsibilities of his high and holy office. He appears before us as a public teacher of Christianity, appointed by the Head of the church for this definite purpose, and duly invested with the office by the acknowledged scriptural authority.

To what extent should he now cultivate an acquaintance with general literature?

As a matter of fact, the preparatory training of ministers, and their inclination to cultivate acquaintance with general literature; also, the intellectual condition and necessities of the people under their charge; and the claims of the cause of Christ upon their extraparochial services, are widely different in different places. Hence all ministers cannot cultivate acquaintance with general literature to an equal extent.

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We remark, while the grand object of the Christian ministry is to teach the

divine method of human redemption, the faithful performance of this work always promotes other, *collateral*, but vastly *important* objects. Of these we may specify intellectual elevation, civil liberty and social improvement. The power of the minister to promote these collateral objects is greatly increased by his possessing in rich variety and to a wide extent a knowledge of general literature. But this knowledge also augments his power in the proclamation of the gospel, and in the performance of his other strictly professional duties.

In accomplishing the great object of his mission, the minister is dependent on the agency of the Holy Spirit, but still he *aims* to exert a controlling power over the minds of his fellow beings. And the chief instrument by which he aims to exert this power, is human language. This is his principal medium for communicating his messages from God.

Now the human mind is a wonderfully curious production of divine skill. Its powers are vast; its springs of action are extremely delicate, and yet capable of vigorous action for good or for evil, according as it receives a right or wrong direction. Whoever expects in any measure to control the powers of the human mind, needs an acquaintance with the moral mechanism of that mind, whose movements have such a momentous bearing upon its own destiny and upon the best interests of society. But the minister cannot communicate to the minds of others the knowledge which he does not himself possess. Nor can he arouse their energies, and give a right direction to their active powers, without ready skill in the use of language.

Again—The means of conviction and of persuasion are diverse in their character. If there were but one kind of evidence, and one kind of motive, and if but one settled order to arrange evidence and motives; in short, if there

were but one avenue to the will, and but one quality to gain its assent, the labor of the minister would be far less than it now is. But evidence and motives are of different kinds, and unless the minister is skillful in selecting those which are appropriate in a particular case, his labor is comparatively ineffectual. Hence the minister should acquire a familiar knowledge of the mind, and ready skill in the use of the chief instrument with which he aims to control its powers. But one important mode of acquiring this knowledge and skill is by cultivating an extensive acquaintance with general literature.

We would not have the minister undervalue his professional literature. His strictly professional duties always claim his first and most devoted attention, and his most persevering labor. To the performance of this work in all its parts, he should summon all his energies, and devote his most intense and unwearied application.

The BIBLE is the exhaustless storehouse of divine truth—that truth which the Holy Spirit employs in the regeneration and sanctification of souls. It opens to the minister a region of truth far above any to which uninspired writers can invite his approach. In its sacred pages he seems to hold converse with an order of mind far superior to his own. Unconfined by the boundaries which limit uninspired mind, the sacred writers speak of the future and of the past, as familiarly and as confidently as others can of the present. They take us back even to periods in past eternity, and reveal what God did before our race were called into existence,—and they carry us forward into the distant periods of eternity to come, and reveal what will take place after the affairs of this world, with the world itself, shall have passed away.

Here the minister finds subjects of contemplation infinitely superior to those furnished by uninspired men. They have a length and breadth and height

beyond and above any others which he can contemplate. They are sublime as the attributes and government of the infinite God, interesting as our own redemption and everlasting destiny, and affecting as the exhibitions of the divine love and mercy and the death of the Son of God to atone for human guilt.

The contemplation and proclamation of such exhaustless themes constitute mainly the appropriate official work of the minister, and they are pre-eminently adapted to elevate and expand the soul and to inspire it with quenchless ardor in the service of Christ.

Cultivating acquaintance with human productions, which furnish aid in obtaining a knowledge of the holy oracles, is also a part of the appropriate work of the minister. He should attentively explore the wide and rich fields of biblical research and appropriate to his own use the fruits gathered from them by other laborers in every past age. He should thus aim to acquire clear and comprehensive and consistent views of that harmonious system of divine truth which he is commissioned to proclaim for the salvation of men. He should thus add solid treasures to his stores of professional knowledge. Nor should the minister fail to become acquainted with the progress of Christianity in past ages, the periods and causes of its prosperity and adversity, and with the present religious condition and the moral movements of the world. He should devote himself to the utmost extent within his power both to acquire and most impressively to communicate all the knowledge that pertains directly to his sacred office.

But the minister needs also another class of reading and other themes for meditation. These he needs for his own benefit and for the benefit of others. He needs intellectual exercise which, while it tends to enlighten and enlarge and liberalize and polish the mind, does not require the same severe application that is demanded by his more important

duties. He needs to cultivate an acquaintance with general literature, and in this boundless field he should aim high and grasp at a wide range and compass of intellectual research. The press opens to his view the varied treasures of thought and research accumulated in past ages as well as the living age, and offers him constant intercourse and communion with the cultivated mind of every period and nation. It thus furnishes a stimulus to his intellectual powers and precisely *the* stimulus which is requisite to their greatest and most productive activity. Increased mental and moral power is thus secured by the minister to be exerted in the prosecution of his professional work and in the promotion of its collateral objects. And thus by augmenting his own treasures he qualifies himself more abundantly to enrich others.

But the whole range of general literature cannot be minutely explored by the minister of the gospel consistently with the imperative demands of his more distinctive and appropriate labors. He must restrict himself to productions of real merit, of substantial value. One book, rich in thought, and polished in style, is a mine of wealth, or rather a mint of treasures, adding more to his stock of useful knowledge and mental vigor and his power of expression, than hundreds of the intruding ephemeral offspring of the modern prolific press.

The *Minister* pre-eminently needs to *select* his reading on general literature. He should select those books which, while they relax and refresh the mind, also tend to fill it with noble sentiments, to make it familiar with the most elevated and impressive and elegant diction and to enrich it with that knowledge which he may daily apply in the more immediate duties of his sacred office. In the judicious reading of wisely selected works, thoughts and trains of thoughts are frequently awakened, which would otherwise have remained dormant,

but which, when embodied in suitable form and adorned with becoming drapery, receive the willing admiration, augment the intellectual wealth and the moral power and promote the spiritual culture of a whole community to whom they are imparted.

We repeat, however, that in cultivating acquaintance with general literature, even of the selectest character, the minister should not forget that his momentous professional duties demand by far the greater portion of his time and hence he should restrict himself within such limits as are consistent with the higher claims of his sacred office.

Finally, *strength of mind* is developed and retained in the sacred as in any secular profession only by *persevering exercise* of all the powers of the mind. But protracted mental labor upon one subject, or one class of subjects, is tedious, wearisome and exhausting. "Change of labor is rest." Variety in the objects of attention conduces not only to the most effectual application, but also to the most enduring power of application. Some distinguished men in the clerical, and in other professions, retain their mental vigor and activity till they attain the full period of *three score years and ten*. But such instances are rare, and are probably in no small part the result of judicious application continued in advanced age upon a wide range of important subjects. The great majority, in all the professions, almost cease from intellectual labor when they have numbered *three score years*.

We conclude that the minister should first and always give due attention to his strictly professional duties. That he should think and speak and read and write upon those subjects which his inspired text book furnishes, which the spiritual condition of the church and the world demands and which he is specially called and commissioned to proclaim. But in the investigation and the exhibition of these momentous and exhaustless themes, let him employ all the intel-

lectual and moral power to be derived from any and from every source within his reach. While he gives due attention and precedence to professional literature, let him not neglect that of substantial value which is not professional, let him garner up the treasures of thought wherever they may be found and make himself master of all the excellencies of style which a cultivated mind has acquired and the press perpetuated. And with all his talents and attainments, let him devote himself through the pulpit and the press a living sacrifice to Him who has counted him faithful, putting him into the *ministry*.

### Vermont Baptist Church, Nc.

BY REV. L. B. ALLEN.

MAINE was first settled, to a great extent, by adventurers from Massachusetts, of which State it formed a part till 1820. As a natural consequence, the old ecclesiastical system of the Puritans was early planted here,—a system which claimed to supply all the religious wants of the people, and in return, demanded the obedience of all. Practically this demand made itself most offensively (1,) in requiring the attendance of the people, without exception, upon public worship, and (2,) in taxing them indiscriminately for its support.

This system, involving as real a union of church and state as the most despotic creed of the old world, is now regarded as so absurd, that probably not one in ten thousand of the people of this or any other State in the Union, would seriously advocate a return to it.

A change so radical and so great has not been effected without a struggle between the authority of law and of custom on the one side, and the power of an awakened and self asserting conscience on the other. Nearly all the older towns in New England have been the scenes of strife arising from this source, and in these scenes Baptists have borne a conspicuous part. It is

frankly admitted that they are largely responsible for the troubles alluded to, in the same sense in which our somewhat stubborn fathers were responsible for the strife which arose between them and the government of Great Britain. Whether they are to be praised or blamed for their agency in the matter, is no longer a debated question. The unanimous verdict of the nation touching the right of conscience, is their high and sufficient encomium.

The settlement of Yarmouth dates back as far as 1722, and its history affords one among many illustrations of what is said above. Previous to 1780, and for a period of nearly sixty years, the old ecclesiastical polity held undisputed sway over the town. In that year, Rev. Hezekiah Smith, of Haverhill, Mass., preached at the house of a Mr. Davis, and baptized him in the neighboring waters of Casco Bay.

So far as was known, this was the first public announcement of Baptist sentiments in this vicinity. At this meeting, Rev. Mr. Gilman, the minister of the town, assailed Mr. Smith in reproachful language, and warned the people against "strange fire," "new lights," and "wandering men, calling themselves ministers." The baptism of Mr. Davis caused a great sensation. By most he was considered "crazy," and in various ways he was made to suffer for his attachment to the truth.

Thirteen years later, Elder Potter, a name revered though all this region, preached and baptized at "the Falls." The persons baptized were Jeremiah Stubbs, Dea. Samuel York, John Drinkwater and Judith Minstow, all except the last, members of the Congregational Church. "In consequence," says Mr. Bradford, "of several coming off from the town church and becoming Baptists, a violent and bitter spirit of scandal and persecution manifested itself in those who professed godliness." Mr. Potter, however, continued to preach, and, on one occasion, Mr. Gilman con-

plimented him, as he did Mr. Smith, with his presence. Baptists in those days gave liberty to speak after the sermon. On this occasion, liberty being given, Mr. G. arose, and again warned the people against "new lights," and wandering preachers; and, addressing Mr. P., asked him what he came here for? who give him liberty? who sent him? &c., and concluded by saying to the people that they had no excuse for leaving his ministry, since he preached the same truths they had just heard from Mr. Potter!

But opposition was so far from being successful, that it served to incline many who were not professors of religion, to declare for the Baptists.

An agent was chosen to proceed to Boston, and confer with Doctor Baldwin in getting an instrument drawn up, the design of which was to exempt the Baptists from being taxed by the "standing order," and unite them in a voluntary association for the support of Baptist preaching. They procured the services of Rev. Abraham Cummings, who lived in a neighboring town, as their minister; but still they were taxed as before for the support of the town minister, and annoyed in various ways. We have no pleasure in dwelling upon these features of our early history, and therefore omit many circumstances which would seem to illustrate the persecuting spirit of the times. The measures taken to crush the "new sect," awakened in many a sympathy for them, and accelerated the formation of a chartered society. In June, 1795, it was determined by the Baptists to build a house of worship on "Byram's Hill," the present location.

Some idea of the advancement of the Baptist cause may be formed from the fact, that in 1796 a convenient house of worship was erected, at a cost of £1,358, 4s., 5d., and that the proprietors were forty-five in number. For some reason the Legislature did not pass the act to incorporate them until June, 1797—

some months after the church was constituted. They took the name of "the Baptist Religious Society of North Yarmouth and Freeport." On the 18th of January, 1797, the church was organized with seven members, and Dr. Thomas Green, a physician, was chosen pastor.

Dr. Green was born in Worcester, Mass., and entered college about the time of the Revolution, but, in consequence of the war, did not complete his collegiate course. He preached some time in Cambridge and Danvers, from which last place he came to North Yarmouth. Here his character was openly assailed, and every effort used to break down his influence. These attacks were all successfully repelled, and Dr. Green continued the efficient pastor of the church till 1810, when Rev. Sylvanus Boardman, (father of the beloved missionary of that name,) became his colleague. He died in May, 1814.

Mr. Boardman served the church in the pastoral office, till 1816. His memory, as well as that of Dr. Green, is still cherished with affection by the older members.

After the dismissal of Mr. Boardman to another field of labor, Rev. Otis Briggs became the pastor, and continued in that office two years.

Subsequently Rev. Stephen Chapin, late President of Columbian College, D. C., accepted the call of the church, and labored as its pastor till, in 1822, he was elected to a professorship in Waterville College.

Rev. Alonzo King, known as the author of the "Memoir of George Dana Boardman," was ordained pastor in 1826, and continued in office till 1831, when declining health compelled him to resign.

His successor was Rev. John Butler, who was pastor of the church till 1835.

In 1837, Rev. Zabdiel Bradford, late pastor of the Pine street Church, Providence, R. I., was ordained to the pastoral office in this church, and continued to

labor here till 1833, when he removed to Providence.

Rev. Charles W. Reding, now of Beverly, Mass., was pastor for a brief period, after the removal of Mr. Bradford, and was succeeded by Rev. Wm. B. Jacobs, who soon after left and is now editor of "The Christian Chronicle," Philadelphia.

These were all able men, and under their labors the church enjoyed, with little intermission, a high degree of prosperity.

The present pastor commenced his labors here in 1849.

This church has received many and rich tokens of the divine favor.

Under the labors of Dr. Green, the number received to its membership, including the original members, was 69; under Mr. Boardman, 32; under Mr. Briggs, 61; under Dr. Chapin, 32; under Mr. King, 50; under Mr. Butler, 76; under Mr. Bradford, 132; under Messrs. Reding and Jacobs, 16; under the present pastor, 45; total of admissions, 513; of these there have been removed by death and other causes, 342; and the present number of members is 171.

Rev. Geo. D. Boardman, son of the second pastor, and missionary to Burmah, though not a member of this church, received his ordination and outfit here. Miss Sarah Cummings, who also labored and died among the Karens, in Burmah, was a member with us, and Miss Jane Kelley, now Mrs. Jones, a missionary among the Western Indians, went out from this church.

The following ministers of the gospel have been members of this church, and nearly all of them were baptized into its fellowship, and received license from it:—Rev. Benjamin Titcomb, late of Brunswick, Me.; Rev. Silas Stearns, late of Bath, Me.; Rev. Arthur Drinkwater, Greene, Me.; Rev. Samuel W. Field, Providence, R. I.; Rev. Edwin R. Warren, New London, Ct.; Rev. Bohan P. Byram, Amesbury, Mass.; Rev. John C.

Stockbridge, Boston, Mass.; Rev. Joseph Stockbridge, Chaplain, U. S. N.; Rev. Nathaniel Butler, Eastport, Me.; Rev. Dudley P. Bailey, Monson, Me.; Rev. William H. Humphrey, Richmond, Me.; and Bro. Ammi R. Cleaves, (licentiate,) late of Chebeague, Me.

### The Treasures of the Sea.

BY G. N. WORDEN, ESQ., LEWISBURG, PA.

THE treasures of the sea—what a theme for contemplation! what a range for the imagination, carrying itself back six thousand years, and reaching forward for centuries upon centuries to come! What ships, what goods, what gold, what gems, are garnered in that vast liquid storehouse! And above all, what countless hosts of mankind are there entombed! They sank among spars and sails, and stores and precious metals, and baser iron and brass, and perishable fabrics of the hands, and the shops, and the looms; their flesh became food for the lesser and greater inhabitants of old ocean; their bones are hid in grassy, submerged dells, or bleach along the sands, or are incorporated with the coral structures of uplifting islands. Yet, how numerous soever they may be, or how widely scattered the particles which composed their bodies, the same Omnipotent Power which formed the Universe from nothing, shall re-construct and re-animate every son and daughter of Adam in immortal form, and “they shall stand, small and great, before God and be judged every one according to his works.” Yes, vast as may be the continent of waters, deep though its unfathomed caves, and resistless as are its terrible energies, thanks to God “the sea shall give up its dead.”

And what an army shall appear on that day! The inhabitants of the antediluvian world swept away by the deluge, relentless Pharaoh and his host, martyrs and missionaries, the known and the unknown, seekers of pleasure and seekers of health, those lost in battle

and those by wreck, the pirate banditti and the cuffed slaves immured in crowded ships, those drowned by accident, by cowardly suicide and by violence, the “lone swimmer in his agony” and the thousands taken away by one fell sweep of the storm-wave’s wrath, the young and the old, bond and free, the virtuous and the vile, of every nation and tongue and age since sin entered into the world, all, *all* shall come to judgment.

O, awning sea, what secrets wilt thou reveal! what wonders wilt thou make plain! O, holy judgment! what righteousness wilt thou establish! what joys bestow! what wickedness punish! O, outraged wife! abused husband! dishonored parent! deserted child! betrayed friend! unappreciated benefactor! slandered well-doer! oppressed woman! down-trodden man! look forward and rejoice, for all your wrongs shall be redressed by the infallibly impartial Judge of all the earth! However mysterious the probationary period of life may have appeared to you, He will vindicate Himself before the assembled worlds, and all shall cry, “holy, holy, holy Lord God Almighty, which was, and is, and is to come.”

Roll back the scroll of time, and open at the narrative of the efforts made by the minions of a corrupt ecclesiastical power to blacken the pure name of JOHN WICKLIFFE, one of the Protestants against Romanism who preceded the Reformation. Although he died in peace in 1384, yet forty years afterwards, on account chiefly of his having translated the bible, his bones were committed to the flames as heretical, and then cast into the water. “The brook Swift did convey his ashes into the Avon, the Avon into Severn, the Severn into the narrow seas, they into the main ocean.” This striking remark Woodsworth has finely embalmed:

Once more the Church’s seized with sudden fear;  
And yet at her call is Wickliffe disinhumed;  
Yea, his dry bones to ashes are consumed,  
And flung into the brook that travels near.

Forthwith the ancient voice which streams can  
hear,  
Thus speaks, (that voice which walks upon the  
wind,  
Though seldom heard by busy human kind,)  
"As thou these ashes, little brook, will bear,  
Into the Avon, Avon to the tide  
Of Severn, Severn to the narrow seas,  
Into the main ocean they, that deed accurst  
An emblem yields to friends and enemies  
How the bold teacher's doctrine, sanctified  
By truth, shall spread throughout the world  
dispersed."

And thus the ashes of Wickliffe are the emblems of his doctrine, which is now dispersed all the world over. Similar to his, were the ashes of JOHN HUSS and JEROME of Prague scattered. In that day, these "morning stars of the Reformation" shall shine bright in the firmament, while their traducers and murderers in outer darkness shall weep and weep and never expiate their folly and their guilt.

In our own day, we recall GEORGE COOKMAN, a Methodist preacher of rare powers, and his last sermon as Chaplain to Congress, in 1841. His theme involved the Judgment, and never can we forget the majestic sweep of his arm, and the piercing glance of his eye, as they embraced the large assembly before him, and he exclaimed, "*You will be there,*" and then, pressing his heart and lifting his eyes to heaven he added, "*and I,*" with a tone that assured every hearer that he felt his individual concern in the great transaction he was portraying. In that discourse, Mr. Cookman alluded also with much force to the ascension of the dead from the sea. A short time afterwards, he embarked on the ill-fated *President*, to visit England, his sea-girt, native home, "to receive a mother's kiss, and crave a mother's prayers once more." But that blessing was denied him and her, no man probably knows her fate, but it seems certain that somewhere on the broad bosom of the Atlantic, perchance beneath a glittering iceberg's ponderous weight, the "*President*" was engulfed with all its precious cargo of souls; and the eloquent Cookman and his

pious mother will no more see each other till the sleepers in both land and water meet at the bar of Jehovah.

And among the waters that beat upon Burmah's distant shore, afar from home and wife and children, ADONIRAM JUDSON found his appointed burial. And when our earth renders up its treasured riches, he will be but one of the throng of devoted ambassadors of Christ who from the sea "entered into the rest prepared for the people of God." But his work of faith and labor of love are not buried in the mighty waters, they, like the sea itself, which is his liquid sepulchre, shall reach around the globe, before the final restitution of all things. In that day, thousands of converted Burmans and Karens shall for the first time behold the great American apostle to India, face to face.

Still more recently, the *City of Glasgow* has doubtless been swallowed up by the yawning waves, and with it one of the most devoted Baptist ministers of Virginia, J. S. REYNOLDSON. A native of old England, reared by a maiden aunt, he had entered the world as a navigator, and as such was successful. About 1840 he attended a revival meeting in one of the American Atlantic ports and was convicted of sin, forsook his evil ways and his former professions, and became an Evangelist of the primitive stamp. In his new sphere he labored with all the ardor of a whole-hearted Christian and few men were more useful, for some three or four thousand persons ascribe to him the instrumentality of their conversion to God. He was favored in his desire to pay a visit to his esteemed friends in mother land, and on his return, was one of the large crowd who chose the "*City of Glasgow*" to transport them to America. Of their last days we have no knowledge, but we may well suppose that the earnest Reynoldson, who had often expressed his preference that the ocean should be his tomb when God should call him hence, was not alarmed at meeting his Lord in the watery grave;

and when he shall arise radiant with new life and new glory in the morning of the resurrection, how will his happy spirit say, "Here am I, and those whom thou hast given me!"

### Elder Henry McElmurry.

From the "Arkansas Baptist History,"  
now in Course of Preparation.

BY REV. G. S. P. WATSON.

FATHER McElmurry, or as he was almost invariably called by old and young, professors and non-professors, "Uncle Mac," was born in the south western part of Kentucky in the year 1798, when that part of the State was but little else than an unbroken forest. Schools, churches, and indeed, almost every thing tending to improve and elevate the mind of man, were but little thought of by the scattered settlers. Under such circumstances was Uncle Mac reared to manhood.

At an early age he married a lady ten years older than himself, who had been raised in the same region of country; but who, from some favorable circumstances, had learned to read quite well. Letters were then, to Uncle Mac, as completely hidden as though sealed with seven seals! As to property they possessed each other, this constituted the entire stock in trade! However, they were healthy and willing; and both had learned not to dread work.

A short time after their marriage they professed faith in Christ and joined the Cumberland Presbyterians. From this society they subsequently took letters of dismission, moved to southern Missouri and settled in Wayne county near the banks of Big Black River. Immediately on this river the land they found to be rich and they entered with zeal into the labor of opening a farm. I say they! Mrs. McElmurry was never the wife to screen herself from labor within doors or without!

The country being very new did not even possess the advantages for

mental improvement of that they had left. Preaching by any denomination was very rare, so as the best way to spend their leisure hours, and especially the Sabbath, the wife would read while the husband and children would listen. Feeling the great need of education and having an ardent desire to read the Bible for himself, he became a pupil to his wife, who speedily led her interesting charge through his A, B, C's, to read the Bible with tolerable distinctness. Perhaps the thought that she was training a mind that would soon be employed in the noble work of winning souls to Christ, had never once entered her mind! Verily, we should not "despise the day of small things."

By reading the Scriptures for themselves, they both became thoroughly convinced that believers were the only Bible subjects of Baptism, and that immersion was the only mode. Therefore, they embraced the first opportunity that presented and by experience and baptism became united with a Baptist church. This was about 1826 or '27. Seeing the great need of preaching in his part of the country and feeling a burning desire to do something for Christ, who had done so much for him, he began to exhort sinners to repent and turn to God. The church licensed him and his usefulness was such that he was soon after ordained. This took place in or about 1828, at the age of thirty.

The ground throughout the country for many miles in all directions presented almost an entire moral waste, only here and there at great distance, might be found a few followers of Christ formed into a church. In this large field, Uncle Mac, commenced his missionary labors. He left his *small farm* to the care and toil of his wife and sons, while he devoted his time and labor in the *large vineyard* of the Lord.

His necessities soon compelled him to sell his only horse and travel on foot. But he still wrought on, looking for a better day.

At another period he thought he had reached the utmost extent to which he could go. I distinctly recollect his relating the circumstance at a camp meeting for the encouragement of young ministers. Said he, "My necessities were so pressing and my churches so poor that I felt compelled to tell them on my next round of appointments which would consume several days, that I should be compelled to desist and to provide for my family. My intention I communicated to Col. ———, who lived within five miles of my house. Being at his house at the time he pointed along the road leading to mine, and said 'Do you see that big oak?' 'Yes', said I. 'When you get there, can't you see the crooked elm at the next bend in the road?' 'Yes,' I answered. Thus from tree to tree and from point to point, he traced the road to my house. 'Now,' continued he, 'You can't see all this at once, but you can see the last end of the road, *when you get there*, as plainly as you now see this end. Go on.' "I went on," said Uncle Mac, "and found, upon my return, that a good brother at a distance, hearing of the crisis in my affairs, had brought me twenty dollars in cash. I traveled on to the next tree, and to the *next*, and to this hour I have continued travelling from tree to tree; and though there have been many quick turns in the road, thereby giving short views, yet the road I always found open when I got there, and now I can say in truth, 'the last end is as plain or plainer, than the first.'"

In the year 1835, the Cape Girardeau Baptist Mission Society recommended him as their missionary, and he was adopted by the American Baptist Home Missionary Society, New York. By this means he received, for five or six years, one hundred dollars annually, and the *promise* of as much from the churches.

Under his ministry, there were many scores converted and added to the

church; many new churches organized; a goodly number of young ministers raised up; the Black River Association brought into existence, and increased to several hundred members; and multitudes of other labors performed that this world cannot estimate.

When he entered the ministry, the influence surrounding him was decidedly anti-missionary in its character; but from the Bible he learned "Go;" and he also learned, that "They that preach the gospel should live of the gospel;" and he possessed the nerve to do whatever he believed to be right. When he left that State in 1844, the scale had turned, the weight was on the other side.

He possessed an unusually happy manner of presenting an objectionable subject. Conversing with an anti-missionary sister who was wealthy, and who said that "ministers were *servants* of the church." "True," said he; "and do you not feed and clothe your servants? We ask no more!" The good sister soon changed the subject of discourse.

In consequence of ill health of himself and family, he, in the spring of 1844, came to this State, Arkansas, and settled in the high, barren, and well watered country, twenty miles north of Batesville. Here he found the country fast filling up, and no Baptist Church nearer than fifteen miles. Immediate arrangements were made to organize one in his own house, and mostly with members who had moved with him. The day to organize came, and with it the *burial* of his oldest son, who had served as deacon in Missouri, and on whose labors the prosperity of the body depended. Uncle Mac often referred to this as the severest trial that he had ever met. There was much hesitancy about organizing; however it was done, and the Lord has made it abundantly useful in that part of the country. It was also the home for Uncle Mac for the remainder of his life.

The churches scattered over the coun-

try soon engaged all his Saturdays and Sabbaths, and wherever he went, the churches began to increase, and the cause of Christ greatly to advance.

In November, 1844, much through the influence of that indefatigable Baptist, Hon. John C. Brickey, of Independence county, Uncle Mac was again commissioned by the Home Missionary Society, New York, to labor under their patronage, and in this capacity he continued three or four years, the compensation being the same as in Missouri. In this field he was found, as far as health would permit, the same faithful laborer as he had ever been, and the same success attended him. After the organization of the Southern Convention in 1850, Elder McElmurry was commissioned by the Southern Domestic Board, Marion, Alabama.

He was one of the most active in bringing about the organization of the White River (Arkansas) Baptist Convention, which took place with his church, Antioch, in 1850. He was its first Vice President, and its first missionary. As this convention at its organization became auxiliary to the Domestic Board in Alabama, all the appointments made here were adopted there, so that Elder McElmurry was the missionary of both boards at the same time. Salary as before.

To his labors the convention and the Rocky Bayou Association owe much of their present numbers and efficiency.

In person Elder McElmurry was large and portly. His hair and eyes were black, his lips rather thin, cheek bones high, and there were blended in his countenance dignity and humility, which gave upon first sight a favorable impression. His voice was heavy in proportion to his size. I shall relate two incidents that may give some idea of his voice and address while preaching.

While preaching in a private house, on a very warm day, to a congregation that had been for ten days and nights attending a camp meeting, he observed

about half his hearers asleep. Lowering his voice to a whisper, he said, "I do not like to risk breaking the rest of those who are asleep." The sudden decrease of sound alarmed the sleepers who were drowsy no more that day.

For the following I am indebted to the late Dr. Bennett, while he was a resident of Batesville: Said the Doctor, "I was returning from a professional visit through the southern part of Missouri, upon a delightful Sabbath morning, in the warm season of the year. While riding thoughtlessly alone through a solitary waste, I had just descended a hill, when the distant sound of a human voice saluted my ear. I rode leisurely in the direction of the sound, and soon observed a plain, neat looking congregation, all seated at the head of a hollow, and in the most profound silence, listening to the discourse of a large, good looking gentleman. Though not much of a Sunday-go-to-meeting man, yet I concluded to stop and see what was on hand. I approached, hitched my horse, and took my stand at the head of an aisle formed by two rows of rough seats. As the sermon advanced, I unconsciously drew nearer and nearer, until, at the close, I found myself within three feet of the stand, the big tears rolling in profusion down my cheeks, my mouth gaping wide open, and my voice roaring like that of a great yearling calf. Ever since," said he, "I have known 'Uncle Mac.'"

By hard labor and rigid economy, the family, with what help he could afford, made a good living, and he left his children with comfortable homes.

All of his children became pious; two of his daughters married Baptist ministers, James E. Duren, and Dempsey Summers.

In sustaining camp meetings in his neighborhood, he has killed during a single meeting, three or four beeves, and as many hogs, and made other provis-

ions in like proportion. Yet he said he never lost by lending to the Lord.

In January, 1853, afflictive changes occurred in the family of Elder McElmurry. He first lost a married son, then two grand children, then his beloved and faithful wife, *Nancy*. He endured all until his son announced to him that "*Mother was dying!*" This was too much for his now feeble body. He took a chill immediately, and in four days he was placed in the same graveyard with the sharer of his joys and sorrows through life! The disease that carried them off was pneumonia. They had often expressed the desire to live to a good old age, and then to die at the same time. She preceded him but four days. Their end was peace. They died at their residence, in Independence county; he at the age of fifty-five years, twenty-five of which he spent in the ministry; and she at sixty-five, the far greater number of which she spent laboring devoutly to aid the cause of Christ.

### "An Old Landmark Re-set,"

"Is a small pamphlet, written by Rev. J. M. Pendleton, of Kentucky, published by Graves & Marks, Nashville, Tenn. The object of it is to show that Baptists cannot consistently invite unbaptized ministers to preach in their pulpits. The argument is, they are unbaptized, and therefore cannot be properly regarded as authorized ministers of the gospel. Brother Pendleton is one of our most estimable, prudent and industrious brethren, but we believe he has made a mistake in this treatise. There is no necessary scriptural connection between baptism and preaching. We shall adhere in this matter to the broad license given in our authorized standard, 'let him that heareth say come.'"—*Baptist Memorial*.

"Will Brother Burrows, editor of the Memorial, answer the following questions?"

1. Why was Jesus baptized before he preached?
2. Did the priority of baptism, in this case, mean nothing?
3. Were not the twelve apostles baptized before they were sent forth to preach?

4. Were not the seventy disciples?
  5. Why was Saul of Tarsus baptized before he became a preacher?
  6. According to the gospel, are not preachers sent forth by the churches?
  7. If so, have not the churches jurisdiction of preachers?
  8. If so, are not preachers members of the churches?
  9. If so, have they not been baptized? Or can unbaptized persons be church members?
  10. Had there been Pædo-Baptist preachers in the apostolic age, would Paul have recognized them as gospel ministers?
  11. Why do not Baptist churches ordain unbaptized men to the work of the ministry?
  12. Would this be wrong if there is no necessary scriptural connection between baptism and preaching?
  13. If an unbaptized man has the right to preach, has he not a right to administer the ordinances of the gospel?
  14. Does the expression, 'let him that heareth say come,' refer to preaching?
  15. If it does, must it not embrace all that hear?
  16. If so, when the wicked hear, are they to become preachers too?
  17. If they are, why did Paul command the things which he had taught to be committed by Timothy 'to faithful men'?
  18. Does not the recognition of an unbaptized person as a gospel minister virtually reduce baptism to a nullity?
  19. Is it not saying that such a person's disobedience to Christ is a small matter?
  20. If such a person sincerely thinks that sprinkling or pouring is baptism, does sincerity atone for a neglect of one of Christ's commands?
- "If Bro. B. will answer these questions, perhaps at some future time when I feel more inquisitive than I now do, I may propose a few additional queries.
- J. M. P.
- The above questions are put to us by our much loved Brother Pendleton, in the columns of "The Tennessee Baptist." We feel very reluctant to enter into any controversy, on these disputed topics, in the "Memorial." There are so many polemics in our editorial ranks, that we rather prefer making the "Memorial" a practical magazine. Our

brother will therefore excuse us if we give a very brief answer to the questions propounded.

To the first five we reply, that in all probability there were no unbaptized preachers in apostolic days. There was no controversy on the manner of baptism, and consequently all who united with the churches were immersed "in the name of the Father and of the Son and of the Holy Spirit."

To the next four we respond, that while we believe that the ministry originates in the church, and is consequently responsible to the church, there is no such definition of the term "church" in the sacred oracles as warrants us in withholding its application from those bodies of believers whom we recognize as regenerate Christians. That the organization of such churches is irregular and defective, we have no doubt, but it is not therefore invalid. If this position be true, it follows that though their ministry be irregularly and defectively constituted, it is not therefore an invalid ministry.

To the tenth query we reply, that if Paul did rejoice when wicked men preached the gospel "through strife and envy," he would doubtless have rejoiced too to know that it was preached by a godly Pædo-Baptist, if such an anomaly had been known in his day.

To the next three we answer, that Baptist churches prefer that their action in relation to the ministry should be regular and complete, not irregular and defective, and therefore they do not authorize the ordination of unbaptized men, nor receive the ordinances at their hands.

Our answer to the next three is, that all who "hear" are under obligations to make known the gospel, even ungodly parents to their children, and impenitent men to their neighbors.

To the seventeenth we answer, that we do not believe that an unbaptized man is necessarily *unfaithful*.

We cover the ground of the whole

series, as well as of the last three questions by the following lessons from the inspired word.

"And John said, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part."

"Some, indeed, preach Christ, even of envy and strife, and some also of good will." "What then! Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

### Rescued from Death and Sin.

"SOME ten years ago I was leading, I am both glad and sorry to say, a much more reckless life than I do now. I had become acquainted with a set of wild young fellows, about my own age, and day after day saw me straying further and further from the path of temperance and right living. The hours I was compelled to devote to my employment grow ever more wearisome, and would hardly have been got through at all had I not solaced myself with the prospect of dissipation the night was to afford. I cannot even now look back to that miserable period, separated as it is from the present by such an interval, without recoiling in dismay. Towards its conclusion, I had joined one evening a party of these friends at a house about three miles from the town in which I resided. There were some dozen of us; and at length song and jest, assisted by our usual intemperate potations, degenerated into maudlin insensibility and uproarious madness. Ah, then I thought this profane and licentious babblement wit!—this boisterous irregularity good-fellowship.

"Shortly after midnight—for some reason or other, which I have forgotten, our party broke up earlier than usual—I left the house, almost if not completely

intoxicated, and staggered off on my way home. The night was dark and without a star. A quarter of a mile from the scene of our revel the road passed over a bridge, beneath which ran a railway. I was just about to cross it when, obeying a sudden impulse, and perhaps influenced by some vague desire to see a train pass, I climbed the fence which bordered the road, walked over a few yards of ploughed land at the corner of a field, leaped the dwarf hedge which separated it from the cutting, and ran in all the recklessness of intoxication down the turf embankment. I fell at my length upon the gravel of the railroad, and in a few moments was fast asleep!

"When I awoke, my limbs were stiff with cold and damp. Morning was just breaking, and the stars shone in the sky, in which there was now no trace of a cloud, with a faint and pale lustre. I must have slept for about three hours. Feeling one hand to rest on something hard and cold, I slightly altered my position, and then it was I discovered, to my inexpressible horror, that I had been lying right across the down line of rails! Scarcely had I crawled, all trembling with terror, two feet from such a frightful resting-place, when, with a rush like that of an avalanche, and a sudden glare of red light, the down-express dashed through the bridge! I distinctly remember catching a glimpse, against the embankment, of the shadow of a kneeling figure, with hands clasped and uplifted to heaven. About the same moment, the up-train also passed along. The sense of preservation from such imminent destruction was so vivid, the thunder of the two trains was so impressive in the great silence of the dawn, that a convulsive shuddering seized my whole frame, and in my intense excitement I could hardly refrain from screaming aloud. But soon tears began to flow, while, kneeling as I was, I tried in broken words to thank the great God for his mercy to me, and to

ask him to hear my intention of profiting by his lesson.

"I arose at length, and prepared to return. My hat, which must have slipped off in the night, had been torn in pieces by the train, and fragments of it lay about the rails. I walked home, under the fast waning stars, through farms and hamlets, where the crowing of the cock, the bark of the dog, and the awakened twittering of the birds, betokened the arrival of a new day—a new man; and as I gained the summit of the hills which overlooked my dwelling, and saw the sun just rising above the horizon, all radiant as the burning crown of a God, I made a resolution that the events of that night should alter for the better the whole conduct of my life. And I kept the resolution. I affected no sudden separation from my old companions, but not the less surely did I become temperate and attentive to my employment, seeking the grace of God's holy Spirit, and his promised strength, and earned at length the respect of those by whom it is an honor to be respected. I gained, too, that which is better still, the favor and friendship of God, through faith in his Son."

*"Leisure Hour."*

### One Hundred Years Ago.

ONE of the most popular and most useful of the lay-preachers connected with Messrs Wesley and Whitefield was Mr. Cennick, the author of two well known hymns, beginning with, "Jesus thy blood and righteousness," and "Jesus my all to heaven is gone," and the preacher who in Ireland preaching from the text relating to the birth of Christ, "Ye shall find the babe wrapped in swaddling clothes," gave occasion for the nickname of "Swaddlers" in that country. His parents were Quakers, who had been imprisoned in Reading jail for their religion, and for their conscientious adherence to what they deemed to be the truth. This persecution reduced them from respectability to

want, so that they were forced to make shoe laces in prison for their support.

The spirit of bitter enmity which then raged will be best shown by an extract from one of his letters:—"We sang a hymn, and then the devil led on his servants; they began beating a drum, and then made fire of gunpowder. At first the poor flock was startled, but while God gave me power to speak encouragingly to them, they waxed bolder, and very few moved. The mob then fired guns over the people's heads, and began to play a water engine upon brother Harris and myself, till we were wet through. They also played an engine upon us with hog-wash and grounds of beer barrels, and covered us with muddy water from the ditch; they pelted us with eggs and stones, threw baskets of dust over us, and fired their guns so close to us that our faces were black with the powder. But, in nothing terrified, we remained praying. I think I never saw or felt so great a power of God as there. In the midst of the confused multitude, I saw a man laboring above measure, earnest to fill the buckets to throw upon us. I asked him, "What harm do we do? Why are you so furious against us? We only come to tell you that Christ loved you, and died for you." He stepped back a little for room, and threw a bucket of water in my face. When I had recovered myself, I said, "My dear man, if God should so pour his wrath upon you, what would become of you? Yet I tell you that Christ loves you!" He threw away the bucket, let fall his trembling hands and looked pale as death. He then shook hands with me, and parted from me, I believe under strong convictions."

Thus, says the Rev. J. Glanville, were these apostolic men made as the filth of the earth, and the offscouring of all things! In almost every place they were insulted and opposed, and often failed in obtaining that protection from the law to which they were entitled.

### Interesting Memoir.

REV. B. Czechouski, who was recently ordained as pastor of a Baptist Church, gathered principally from among the Catholic refugees from Canada, at Mooers, New York, is a Polander, who has been in the country a little more than two years. From early childhood he entertained the highest reverence for the Catholic religion, and particularly for her priests. His first unfavorable impressions were received after he entered the institutions at Cracow and Warsaw as a student for the priesthood. Here he saw in the priests what greatly diminished his regard for them. He however thought the defect in them, and not in their religion. He was consecrated priest at Warsaw, in 1843, and labored in different parts of Europe under the patronage of the Franciscan Missionary Society at Warsaw, seven years. Seeing evils in the Church which he disapproved, he went to Rome to obtain in person a license from the Pope for a reform. As a condition of entering the presence of his Holiness, and as a pledge of his fidelity to the Roman See, he was required to prostrate himself three times before him, and to kiss the sole of his foot. Thinking as yet, that the church only needed some reform, he readily thus humbled himself before her potentate. But his request was denied. Returning from his unsuccessful attempt at reform, by the authority of the Pope, he was located as pastor at Reichthal in 1846. Here he obtained a Bible. In God's light he saw light; but not at first clearly. Here he read, among other things, that passage which says, "freely ye have received, freely give." He saw at once that the practice of the church, and the commission of Christ to his apostles, were opposed to each other. For the church sold masses, prayers, indulgences, baptisms, interments, &c. Regarding Peter as the foundation of the church, and reform only as needed,

he resolved to do as Peter did, hence resolved he would not take pay for prayers, &c. He read further, that Christ directed individuals to search the scriptures, and he commenced giving them to the people, reading them to those who could not read, and furnishing them to those who could.

"Learning his course, neighboring priests reported him to their bishop, and he was brought before the Council of Cardinals, in a trial that lasted a month. But three hundred of his parishioners testifying in his favor—that he was the best priest they ever had, and that the parish desired to retain him, he was acquitted. After this he returned to his labors with renewed zeal, until the revolution at Cracow, when he was reported by the priests as sympathising with the rebels, and was thrown into prison for two years by the Prussian government. When released, he went to Hamburg, and thence, at the invitation of his Polish compatriots, he went to London. On the abdication of Louis Phillippe, with his companions he went to Paris. Here he labored till, by an edict from the present Emperor of France, he was bid to leave the city in twenty-four hours. His flight was to Switzerland. Here he renounced Romanism, and laid aside his priestly robes, destroying some and retaining others. He was led to this not by persecution, but from a consideration of that scripture which says, the gate of hell shall not prevail against Christ's church. He saw at once that Rome could not be Christ's church; for not only the gates of hell had prevailed against her, but, to use his own emphatic language—the very devil was in her.' He saw also that Christ must have a church somewhere, and he resolved to seek after it. After serving an apprenticeship as a book-binder, in that country, he came to New York. From thence he went to Montreal, and after a short acquaintance with Bro. Cyr, he went to the Grand Ligne Mission, where he stayed a few months, and then came

to Mooers, where he is now laboring as a missionary of the A. B. H. M. Society, among the French Canadians. His labors have been blessed in the gathering of a church of forty members within two years, over which he was ordained pastor, on the 22d November last.

"In his account of his experience, he professed to have experienced religion about one year before he was baptized. While laboring as a priest of Rome, he often felt that the consolation he attempted to administer to others, in prayers, confessions, &c., would not answer for him. Now he felt that his confession should be to Christ, and his pardon through his blood. After his ordination he said he did not feel so when consecrated as priest. That was the consecration of man, this of the Holy Spirit.

A few weeks since, Bro. Czechouski baptized Rev. Jos. W. Daller, a Roman priest, from Canada, who has been esteemed one of their most popular and eloquent men, and who had distinguished himself for his violent hostility and persecution of the converts of Grand Ligne mission. He now preaches the faith he once sought to destroy.

**COST OF CLERGYMEN.**—Some people talk a great deal about ministers, and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs thirty-five million dollars to pay the salaries of American lawyers? that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to keep six thousand preachers in the United States?

**LONG SERMONS.**—There is no excuse for a long sermon. If it be good, it need not be long; if bad, it ought not to be long."



### The Tract House.

THE annexed engraving furnishes a correct view of the noble building owned and occupied by the American Tract Society, located at 150 Nassau street, near the Park, New York. It was erected in 1825, the year the Society was formed, by funds contributed in New York; and rebuilt and enlarged in 1846 by a loan secured by mortgage on the premises, to be paid from proceeds of rents of parts of the building not now occupied by the society. It is eighty feet by ninety-four, and five stories high, besides basement for storing paper, and cellar for coal. The first floor is occupied by the society's general depository, sales room, treasurer's office and stores; the second furnishes rooms for the New York City Tract Society, the American Messenger and Child's Paper, and other offices; the third contains the committee room, executive offices and composing room; the fourth is the bindery, and the fifth the press room. The printing and hydraulic presses—of which there are 26—and other machinery, are propelled, and the entire building is also heated by steam. The central court is excavated, and forms a boiler room. The number of printers, binders, and other persons em-

ployed in the building, is not far from 300, a portion of whom attend a daily prayer meeting at 12 o'clock. The daily issues of the society, including periodicals, exceeds 50,000 publications, of which more than 3,000 are books.

PERIODICALS.—The "*American Messenger*," edited by the Secretaries, aided by the ablest evangelical writers, is published monthly, containing condensed practical articles, and the most interesting facts from the correspondence of hundreds of colporteurs and missionaries. Perhaps no portion of the society's issues is more generally read and prized, or is better suited to promote the spiritual good of the masses of our population. In some large communities it is distributed as a monthly tract. It has obtained a monthly circulation of more than two hundred thousand copies.

The "*Americanischer Botschafter*," (*American Messenger in German*), is admirably adapted to the German mind, and should be placed in every household speaking that language. It has a monthly circulation of 25,000 copies, and is transmitted in considerable numbers to Germany.

"*The Child's Paper*" is a beautifully illustrated monthly newspaper for the

young, presenting moral and religious instruction in the most attractive form. It is also edited by the Secretaries, with the constant aid of one of the most accomplished writers for the young. The unprecedented circulation of about 300,000 copies in this country and in Europe, attests its universal popularity and usefulness.

Of the above-named periodicals, there had been issued up to 1854 a total of more than 24,000,000 copies.

The "*Family Christian Almanac*," 48 pp., adapted to all parts of the United States, beautifully illustrated, is published annually, and has proved highly acceptable to the 200,000 or 300,000 families it visits each year.

### The One Calico Dress.

BY CAROLINE A. SOULE.

"YOU were not here yesterday," said the gentle teacher of a little village school, as she placed her hand very kindly on the curly head of one of her pupils. It was recess time, but the little girl addressed had not gone out to frolic away the ten minutes, nor even left her seat, but sat absorbed in what seemed a fruitless attempt to make herself mistress of a sum in long division.

Her face and neck crimsoned at the remark of her teacher, but looking up, she seemed somewhat re-assured by the kind glance that met her, and answered, "No, ma'am, I was not, but sister Nellie was."

"I remember there was a little girl who called herself Nellie Gay, came in yesterday, but I did not know that she was your sister. But why did you not come? You seem to love to study very much."

"It wasn't because I didn't want to," was the earnest reply, and then she paused, and the deep rose flush again tinted the fair brow, "but—but," continued she, after a moment of painful embarrassment, "mother cannot spare both of us conveniently, and so

we are going to take turns. I am coming to school one day, and sister the next, and to-night I am to teach Nellie all I have learned to-day, and to-morrow night she will teach me all that she learns while here. It is the only way we can think of getting along, and we both want to study very much, so as to some time keep school ourselves, to take care of mother, for she has to work very hard to take care of us."

With genuine delicacy, Miss M— forbore to question the child any further, but sat down beside her, and in a moment explained a rule over which she was puzzling her young brain, so that the difficult sum was easily finished.

"You had better go out now in the air a moment—you have studied very hard to-day," said the teacher, as the little girl laid aside her slate.

"I had rather not—I might tear my dress. I'll stand at the window and watch the rest."

There was such a peculiar tone in the voice of her pupil, as she said, "I might tear my dress," that Miss M. was led instinctively to notice it. It was nothing but a ninepenny print of a deep pink hue, but it was very neatly made, and had never yet been washed. And while looking at it she remembered that, during the whole previous fortnight, Mary Gay had attended school regularly, she had never seen her wear but one dress. "She is a thoughtful little girl," said she to herself, "and does not want to make her poor mother any trouble. I wish I had more such scholars."

On the next morning Mary was absent, but her sister Nellie occupied her seat. There was something so interesting in the two little sisters, one eleven, and the other eighteen months younger, agreeing to attend school by turns, that Miss M. could not forbear observing them very closely. They were pretty-faced children of delicate forms, fairy-like hands and feet—the elder with dark lustrous eyes and chestnut curls—the younger with orbs like the sky of June, her white

neck veiled by a wreath of golden ringlets. She observed in both the same close attention to their studies, and as Mary had tarried within during play time, so did Nellie; and upon speaking to her as she had to her sister, she received, too, the same answer, "I might tear my dress."

The reply caused Miss M. to notice the garb of the sister. She saw at once it was off the same piece as Mary's, and upon scrutinizing it very closely, she became certain it was the same dress. It did not fit quite so prettily on Nellie, and was too long for her, too, and she was evidently ill of ease whenever she noticed the teacher looked at the bright pink flowers that were set so thickly on the white ground.

The discovery was one which could not but interest a heart so truly benevolent as was that which pulsated in the bosom of the teacher of that little village school. She ascertained the residence of their mother, and though sorely shortened by a narrow purse, the same night, having found at the only store in the place a few yards of the same material, purchased a dress for little Nellie, and sent it to her in such a way that the donor could not easily be detected.

Very bright and happy looked Mary Gay on Friday morning, as she entered the school room at an early hour. She waited only to place her books in neat order on her desk, ere she approached Miss M., and whispered in a voice that laughed in spite of all her efforts to make it low and deferential. "After this week Nellie is coming to school every day, and I am so glad."

"That is very good news," replied the teacher, kindly. "Nellie is fond of her books, I see, and I am happy to know that she can have an opportunity to study her books every day." Then she continued, a little good natured mischief encircling her eyes and dimpling her sweet lips. "But can mother spare you both?"

"Oh yes, ma'am, she can now. Something happened that she did not expect, and she is as glad to have us come as we are to do so." She hesitated a moment, but her young heart was filled to the brim with joy, and when a child is happy, it is as natural to tell the cause, as it is for a bird to warble when the sun shines. So, out of the fullness of the heart she spoke, and told her teacher this little story.

She and her sister were the only children of a very poor widow, whose health was so delicate that it was almost impossible to support herself and little daughters. She was obliged to keep them out of school all winter, because they had no clothes to wear, but she told them that if they could earn enough by doing odd chores for the neighbors to buy each of them a dress, they might go in the spring. Very earnestly had the little girls improved their stray chances, and very carefully hoarded the copper coins which usually repaid them. They had each enough to buy a calico dress, when Nellie was taken sick, and as the mother had no money beforehand, her own little treasure had to be expended for the purchase of medicine.

"Oh, I did feel so bad when school opened and Nellie could not go, because she had no dress. I told mother I would not go either, but she said I had better, for I could teach her some, and that would be better than no schooling. I stood it for a fortnight, but Nellie's little face seemed all the time looking at me on the way to school, and I couldn't be happy a bit; so I finally thought of a way by which we could both go, and I told mother I would come one day, and the next I would lend Nellie my dress, and she might come, and that is the way we have done this week. But last night, don't you think somebody sent sister a dress just like mine, and now she can come too. Oh, if I only knew who it was, I would get down on my knees and thank them, and so would Nellie. But we don't know, and so

we've done all we could for them—we've prayed for them, and oh, Miss M——, we are so glad. Ain't you too?"

"Indeed I am," was the emphatic answer. And when, on the following Monday, little Nellie, in the new pink dress, entered the school room her face radiant as a rose in sunshine, and approaching the teacher's table, exclaimed in tones as musical as those of a freed fountain, "I am coming to school every day, and oh, I am so glad!" Miss M—— felt as she had never done before, that it is indeed more blessed to give than to receive, and no millionaire, when he saw his name in the public prints lauded for his thousand dollar charities, was ever so happy as was the poor school teacher who wore her gloves half a summer longer than she ought to, and thereby saved enough to buy that little fatherless girl a calico dress.

### The Bird in the Church.

THE town of E—— is embowered in trees. An ancient and spacious church, with its chiming clock, and towering steeple of beautiful proportions, although in the centre of the town, is yet in the centre of forest trees, which nearly conceal it from view; and, what is more, it is the centre and home of the affections of a people whose ancestors for nearly two hundred years have there worshipped God in spirit and in truth.

And that ancient church is associated with many and wonderful displays of sovereign grace. It has been the birth-place of souls, the house of God, and the gate of heaven to multitudes. Under its ample roof thousands have consecrated themselves to God, have had the ordinances there dispensed, and have ripened for glory.

In the year 18—, the people of E—— were favored with, perhaps, the most signal work of grace they ever enjoyed. The whole community was moved to its deep foundations, and persons of all

ages and classes were in the pursuit of salvation as the great end of their being. Many, the blessed fruits of that revival, continue until the present day.

On a Sabbath of that year, of unusual brilliancy, in the late spring, that church was crowded with multitudes anxious about their souls, and hanging upon the lips of their beloved pastor, who, with earnestness and tears, was expounding to them the way of reconciliation with God. Everything in the external world—the balmy and reviving breeze, the new and beautiful dress which fields and forests were putting on, the trees budding, or in blossom, the blossoms setting in fruit—were in sympathy with the feelings of this worshipping people, and were but emblems of the spiritual transformations which were in progress among them.

On this Sabbath the doors of the church were open, and the windows were all closed. During the progress of the service, a bird entered by the door, and flew up to the vaulted roof, and, alarmed by the voices which it heard, gave every evidence of anxiety to make its escape. There sat in one of the pews a female in deep conviction for sin, and who, for months, had been seeking, without finding, peace for her soul,—her eye set upon the fluttering bird, and followed him from window to window, in his vain efforts to escape. It sought an exit at every window, and almost at every pane of glass; and as it fluttered from one window to another, this female would say in her heart, "O, foolish bird, why strive to get out there? Is not the door wide open?" It would now rise to the ceiling, now renew its vain attempts at the windows; this female repeating to herself, "O, foolish bird, why strive to get out there? Is not the door wide open?" And when its wings were weary, and when all hopes of escape seemed to be abandoned, as if unable to sustain itself longer, it lowered itself into the body of the church, caught a view of the door, and

was out in a moment, singing a song of triumph over its release, amid the branches of the trees.

When the bird was gone, the thoughts of this female reverted to her own state and doings. The voice of the preacher was unheard amid the conflict of her own thoughts. "I have been acting," said she, "like that foolish bird. I have been seeking peace in ways in which it is not to be found, and to go out from the bondage of sin through doors that are closed against me. Christ is the door; through him there is escape from the dominion of sin. I have acted like that foolish bird long enough. What the door was to it, Christ is to me. As it escaped through the door, so may I through Christ." And she found peace in believing. And almost as soon as the bird commenced its melody in the trees, rejoicing over its escape, she commenced making melody in her heart unto the Lord.

Years passed away, and her peace flowed like a river whose gentle stream is never excited into a ruffle. Subsequently she had her periods of occasional depression, but without ever forgetting that Christ is the door. Three score years and ten passed away, and amid the infirmities of age Christ was yet precious as the door. She has recently put off her earthly tabernacle; and from the day that she passed in, through Christ the door, amid the spirits of the just made perfect, she never gave ground for a reasonable doubt that Christ was in her the hope of glory.

How infinitely diversified are the ways and instrumentalities by which sinners are led to be reconciled to God!

How truthful the application of the folly of that bird, by the lady, to her own case! And is not its folly the folly of every sinner?

When the Spirit convicts and convicts of sin, how often is deliverance sought from it in the ways that the bird vainly sought to escape from the church! The sinner flees to every-

thing that gives hope of deliverance but the right thing.

The Bible is read, prayer is made, sin is abstained from, the worship of God is frequented, the advice of Christian people is sought; but there is no escape from the dominion of sin, none from a sense of guilt, nor from the fear which it inspires. All these are but as windows to the bird, which gave it hope that it might escape through them because they admitted the light. When it failed at one, it flew to another; each window in its turn, excited hope, and in every case the hope excited was dashed by the trial of escape. When all is done, the weight of sin yet hangs upon the soul. And the reason is, there is no recourse to the remedy for sin, to the door of escape from its power and guilt. Christ is that remedy. Christ is that door. And so prone are men to do something to save themselves, that until all they can do is tried in vain, they will not look unto "the Lamb of God which taketh away the sin of the world."

The great central truths of Christianity, so far as men are concerned, are these: we are sinners; Christ Jesus has died to atone to law and justice for the sins of sinners, and whosoever believes on the Lord Jesus Christ shall be saved. Reader, do you hope you are a Christian? If so, you know all this by experience. Never cease telling these truths to all men as you have opportunity. Are you a sinner convicted of your sin, and seeking deliverance from it? Then imitate not the bird which sought an exit through the closed windows, to the forgetfulness of the open door. Waste not your time, and spend not your strength for nought in seeking relief at sources that can never yield to it. Go at once to Christ; ponder this one truth until it is written in letters of living light upon your soul—"He that believeth on the Lord Jesus Christ shall be saved." Faith in Jesus Christ will save you; nothing else can.

### Go Work To-Day.

**L**IST thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you be at work to-day *for God* is peremptory. What though you are pressed with care? religious duty is care's great cure. What though the car of business drags heavily? it is by prayer and heavenly hope that the wheels are kept in motion.

Go to work to-day in the vineyard. God has need of you now. When your convenience serves he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'Change to the closet, of the bank to the bible, of the street to the sanctuary. What is religion worth that can flourish only as weeds do in a desolate and untilled field? What is it that principle worth that cannot withstand the least pressure of worldly solicitation?

Go work *to-day*. Now, when labor will be a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon; go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The greatest attainment of life is to use this world without abusing it,—to attend manfully to every claim of business,—to breast with heroism every storm of commercial embarrassment,—to do one's best in whatever circumstances may develop,—and at the same time to live out the Christian by a course of daily usefulness. **To be at the same time a good business**

man and a warm-hearted disciple,—to care for every interest of religion amidst all secular cares,—to lay a stone on Zion's walls with every accession of worldly fortune,—this is true Christianity. Nor will any principles of living ensure men from the snares of covetousness and the deep pit of commercial dishonesty, except those simple rules of living which the gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; on rainy Sundays as on fair ones; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God!

### Nature and my Heart.

The tend'rest flower bedrenched with rain,  
Still lifts its head and smiles again  
When morning light dispels the cloud  
Which lately thundered fast and loud,  
And thou, my heart, be as the flower.

The little stream, with crystal flow  
By some rude storm doth murky grow,  
And angry rushes, dark and fast,  
Yet soon will clear and calm at last,  
And thou, my heart, learn from the stream.

The mighty oak, at winter's blast,  
Strips off its leaves and limbs and mast,  
And stands a type of mute despair,  
But blooms again with vernal air,  
And thou, my heart, be as the oak.

Old ocean's tide, in tempest driven,  
Lashes the shore and cries to Heaven  
In fearful woe, in fury wild;  
But soon is still as nestling child:  
And thou, my heart, learn from the sea.

The flower, the stream, the oak, the sea,  
All have their times of gloom and glee,  
To them there comes at last relief,  
But souls ne'er find surcease of grief;  
Then thou, my heart, learn to submit.

All nature has some fitting balm  
To heal, renew, refresh or calm,  
But there are hearts whose ceaseless woe  
Solace or calm can never know;  
Then thou, my heart, learn to endure.

Cast up thy gaze from earthly things!  
Deem sorrow good; to thee it brings  
Promise of Life when Nature dies,  
For Nature's voice forever cries,  
Oh, bruised heart, trust God alone!

*Southern Lit. Messenger.*

A. J. C.

## Editor's Garner of Gleanings.

THE NEW REFORMATION IN SWEDEN.—Except some of the petty States of Germany, no Protestant country in Europe is more intolerant than Sweden. Dissent from the Lutheran church is treated with extreme rigor. The most elementary social rights can only be enjoyed by those in communion with the establishment. Moreover, the clergy of the State church are in bondage to the civil power, to a degree unexampled in Christendom. No clergyman is at liberty to hold religious services outside the walls of his church; or within, except at the canonical hours on Sunday. One would think that the design was to keep religion at the minimum of vitality. As if the civil constitution had been so framed as to stereotype its character, the clergy constitute a distinct branch of the legislature, so that their consent is necessary to the enactment of any law. They are not likely to pass a toleration act without severe pressure from the people.

But the Baptist churches in Germany have been as a city set on a hill, and their light has radiated northward into Sweden. A chaplain of the American Seaman's Friend Society, a Baptist, during the period of his chaplaincy labored to some extent for landsmen, and gathered a small Baptist church, of which he became the pastor. The members were persecuted and the pastor was banished. Some of the flock were driven to emigration. Their sufferings were more than they could bear. Similar evils fell upon some other Baptists, whose ecclesiastical constitution was of German origin.

One would think that a more unpromising soil in which to sow the seed of evangelical truth could hardly be found. The secularization of the State church has induced a moral state that is quite as repulsive of the gospel as the legalized intolerance. But the truth has omnipotence on its side.

Some months since there came two men from Sweden to ask baptism of the church in Hamburg. They were received. One, Rev. Mr. Hejdenberg, bore very full testimonials to his fitness to be a minister of the gospel, with a request for his ordination. It was stated that many desired baptism, and were waiting for the ordination of some one who could organize them into churches. After long and careful deliberation he was set apart to the ministry, and departed.

Letters from Mr. Hejdenberg have been received, in which he mentions the constitution of two churches, one of sixty-six and one of thirty-seven members. These are in addition to the church, in the midst of which he resides; and in different sections of the country several hundreds have been baptized.

Though no change has taken place in the law, yet public opinion is becoming more enlightened on the subject of religious intolerance. A Swedish branch of the evangelical alliance has been formed. A paper advocating religious freedom is published. One or two conventions have met to agitate the subject, and promote a relaxation of the existing ecclesiastical code. We cannot predict the immediate issue, but all the events we have noticed seem to favor the expectation of great good. It may be that these new churches will share the fate of their brethren, and that the day of their peace will be deferred. But we may be permitted to hope that He who has raised them up has a great work for them to do, in the speedy regeneration of that kingdom by the gospel.

IN SOUTH AFRICA there are 214 missionaries, 155 assistant missionaries, 8 native assistants, 12,116 communicants, 60 schools and 20,102 pupils. In West Africa, 93 missionaries, 170 assistant missionaries, 75 native helpers, 9,625 communicants, 152 schools and 13,631 pupils. In the West Indies are 283 missionaries, 36 assistant missionaries, 349 native assistants, 75,503 communicants, 160 schools, and 11,042 pupils.

Within the last twenty years 100 churches, numbering about 12,000 converts, have been planted along the coast of Africa. Many schools also have been established, which are now in successful operation, and hundreds of natives have received, and are now receiving, a Christian education.

LIBERALITY.—Mr. William Jenkins, a member of the Baptist Church in Talladega, Alabama, died on the 14th of December, 1854. He commenced life an orphan and poor, by his industry and integrity acquired a handsome fortune. His benefactions to objects of benevolence were very liberal. In 1840 he gave the State Convention of Alabama \$15,000, and his annual contributions since have been \$500 and \$600. In

fourteen years he contributed to Domestic Missions alone, over \$12,000. To the same cause he bequeathed by will, \$4,000. He built a house of worship for the colored church in his neighborhood, and has left an endowment of \$1,250, the interest of which is to provide preaching for them in all future time.

**A MUNIFICENT DONATION.**—A donation of six hundred and forty acres of land, to Tyler University, Texas, was recently made by Mr. Larkin Evans, of Smyth county, Texas. The land lies in Wayne county, Mississippi, near the Railroad, and within three miles of a depot. The proceeds of said land are to be used for the erection of the building now under contract, for the University, if needed; if not, for the endowment of the Baggerly Professorship in said University. Lands in the neighborhood are selling at from five to twenty-five dollars per acre.

**THE DONATION OF JUDGE HELFENSTEIN.**—A correspondent of the Pottsville Journal, speaking of the late donation of coal lands for the benefit of the poor and for the founding of a college by Judge Helfenstein, of Shamokin, Pa., says:

This is no ordinary gift. It is a large, permanent and lucrative one, and must last for ages to come; it is one that cannot be stolen or plundered. It is the proceeds of about 600 acres of prime coal land, which it will take ages to exhaust, for it contains 70,000,000 tons of coal, worth in the ground 25 cents per ton, making the enormous amount of \$17,500,000, which at an annual product of 300,000 tons per year at the above price per ton, will bring \$75,000 a year, and will take 233 years to exhaust. This calculation appears to be extravagant, but I have the opinion of some practical geologists, who are well acquainted with the property and fully coincide with the above estimate; but suppose we deduct one third for contingencies, we still have the enormous amount of 46,666,666 tons, which at 25 cents per ton amounts to \$11,666,666, and taken out as above at the rate of 300,000 tons per year, will require 155 years to exhaust.

**A CHURCH SUSTAINED BY ONE MEMBER.**—Gerard Hallock, Esq., the wealthy editor and proprietor of the *New York Journal of Commerce*, resides in New Haven, Conn., where he supports a church and minister himself. Every Monday morning the minister is expected to breakfast with him, and on lifting his plate, finds his weekly salary of \$42 beneath it.

**THE MISSIONARY ARMY.**—It is stated that the number of missionaries laboring throughout the world, is about 8,612. These, if equally distributed, would allow but one missionary for about 167,000 souls.

**DEATH OF A KING.**—The *Polynesian* of the 16th December, says:—After a serious illness of five or six days, His Majesty, Kamehameba III., expired at his palace, on Friday, December 15, at 15 minutes before 12 o'clock. He was forty years and nine months old. The next day his successor Kamehameba IV., was proclaimed.

**COLORED MISSIONARIES FOR AFRICA.**—The Philadelphia Baptist Association, at its meeting in 1854, resolved, "that we recommend to the American Baptist Missionary Union, the employment of colored missionaries in Africa, and in such other fields adapted to the labors of colored men, as the providence of God may open to the Christian church."

Colored preachers are better adapted to the climate of Africa than white persons. It is their original *native* climate, and, as a general rule, they will live longer and do more good than white missionaries.

**HAYTI.**—The priests and their party have made great efforts to prevent the progress of the gospel, imprisoning or otherwise cruelly treating those who attend Protestant worship—but they have not succeeded according to their wishes; meetings are still crowded; the Holy Spirit is at work on many hearts, cases of conversion are frequently occurring, and some of them among the most respectable and influential.

**MISSIONARY MOVEMENTS OF THE METHODIST CHURCH—APPROPRIATIONS OF THE MISSIONARY COMMITTEE.**—At the annual meeting of the General Missionary Committee of the Methodist Episcopal Church, North, the following appropriations were made for the support of the missionary work of the church for the year 1855, viz:

1.—For their Foreign Missions:

|                      |          |
|----------------------|----------|
| To Liberia, Africa,  | \$36,407 |
| " China,             | 10,000   |
| " Germany,           | 10,000   |
| " France,            | 5,000    |
| " Norway and Sweden, | 2,000    |
| " India,             | 7,500    |
| " South America,     | 2,000    |
| " New Mexico,        | 3,000    |

Total amount for Foreign Missions, \$75,407

|                                                                                   |           |
|-----------------------------------------------------------------------------------|-----------|
| 2.—For Domestic Missions:                                                         |           |
| Among the German population of the country,                                       | 46,700    |
| Foreign population other than German, viz:                                        |           |
| Scandinavians, French, Welch and Chinese,                                         | 17,850    |
| Indian Missions,                                                                  | 16,340    |
| Among our native population, distributed through 38 different annual conferences, | 103,203   |
| Total amount for Domestic Missions,                                               | 184,093   |
| Making an aggregate appropriation of                                              | \$229,500 |

METHODISM IN IOWA.—Methodism numbers 15,131 members in Iowa, being an increase of 1,183 upon the last year, together with 2,875 probationers. It possesses 60 houses of worship, and 41 parsonages. The number of itinerant preachers is 118, of local preachers 222, of Sunday schools 271, of scholars 13,104, of conversions in Sunday schools 398.

GIRLS' SCHOOL OF THE GRANDE LIGNE MISSION.—At Longueil, a village opposite the lower end of Montreal, a substantial stone building, seventy-two feet by thirty-six, two stories high, has recently been purchased for a girls' school in connection with the Grande Ligne Mission for \$2000.

There are circumstances connected with the sale of this building which should be made public, as they exhibit one of the features of the character of the priests, and illustrate the truth of the sacred proverb, "The wicked worketh a deceitful work." This building was commenced by the School Commissioners of Longueil in spite of the Romish priest of the place, who used all his influence to prevent the reelection of one or two of these Commissioners, who had taken a leading part in the matter. He succeeded, and to satisfy his resentment against them, he caused the building to be sold at public auction, hoping no doubt to buy it for a trifle. A friend of the Grande Ligne Mission heard of the sale and purchased it, to the great astonishment of the place. They suspected that it might be used for missionary purposes, and immediately said, It is for the Swiss, (the designation of the Protestant missionaries.) Really fearing that such would be its destination, they offered a handsome premium to re-purchase it, but it was absolutely refused.

Now that the building has fallen into Protestant hands, the priest is very sorry and repents, finding it is somewhat haz-

ardous to avenge one's self, but it is of no avail. A Catholic gentleman, speaking about it, said; "I am very glad, this will be a good punishment for the priest!"

In connection with the Girls' School in Longueil, it is proposed to establish public worship on the Sabbath, and we hope to hear ere long, through the blessing of God, that a church is raised in that place.

LARGE ACCESSIONS.—Rev. S. J. Atkins of Prince Edward, writes to the Religious Herald: "During this year, 1854, I have baptized into the fellowship of the three churches under my pastoral care, 280 candidates. At Nottoway church, on one occasion, I baptized 118, and on another, 75, all colored, but one. I baptized the 118 in about twenty minutes."

REV. LONDON FERRILL, who died in Lexington, Ky., Oct., 20th, was pastor of the First Baptist Church of Colored persons, in that city. He had labored in that capacity, with great zeal and much apparent profit to the cause of religion. He was a meek, earnest, consistent and devout follower of Christ, and preacher of his gospel. London Ferrill was born in Virginia, a slave, but after his conversion obtained his freedom. He removed from Virginia to Lexington over thirty years since, and by his labors in the ministry has built up one among the largest congregations in the United States. The communicants numbered, a short time since, eighteen hundred and twenty, most of whom, joined his church under his preaching.

During his ministry, he baptized upwards of five thousand persons. He rests from his labors, and his works do follow him. He had justly acquired an immense influence among the colored people of the city and surrounding country, and he always exerted his influence with prudence, and for the furtherance of good morals and religion.

The Kentucky Yeoman estimates the number of persons at his funeral procession at from 1,500 to 2,000.

DEATH OF REV. MR. VERNY IN THE PULPIT.—Pastor Verny, of Paris, recently died in Strasbourg, while engaged in the courageous performance of his duty. He was called to that city by the presbytery of Angeburg, which needed the aid of his eloquence to defend certain valuable principles which the Protestant Seminary had enjoyed for centuries, and which the Jesuits and the agents of Bonaparte wished to wrest from them. M. Verny died suddenly

in his pulpit after having finished an eloquent discourse. M. Verny had been a lawyer, and was advanced in years. He had quit the bar for the study of theology, and was widely known in the great Parisian world. The *Journal des Debats* has published a highly flattering obituary notice of him. The Protestant Church of France mourns for M. Verny as one of her most distinguished men. He was of elevated spirit among his brethren, and his loss is deplored especially by the youthful clergy, to whom he was an excellent and faithful friend.

ENGLISH BAPTIST STATISTICS FOR 1854.—The English Baptist Magazine reports for 1854 the dedication of 10 new chapels, the constitution of 2 churches, and the ordination of 61 ministers.

MENDOTA, ILL.—Six months ago you could stand on the eminence on the west side of this town, look around on the broad prairie and not see a house for miles. Now there are 2,000 inhabitants or more, grouped together as if by magic. They are talking about a city, and of applying for a charter. The Great Central Railroad passes through; the Chicago and Aurora Railroad terminates here, and here commences the Central Military Track Railroad.

It is quite probable that this will be one of the largest places on this line of railroad between Chicago and Oquaka, on the Mississippi.

A Baptist Church has been recently organized, numbering 22 members, and there are others who are expected to unite with it, which will swell the number to 40 or more. The church has resolved to build a meeting house 40 by 60, which will cost \$4,000 or more when finished.

UNIVERSITY IN MINNESOTA.—The Trustees of the Minnesota Central University, for which a charter was obtained last winter through the efforts of Rev. T. R. Cressey, held a meeting a short time since in St. Anthony, and took measures for obtaining a good and desirable site for the proposed Institution. They are to have another meeting soon at St. Paul.

FEMALE UNIVERSITY AT LA FAYETTE, IA.—The Trustees of the Western Female University recently held a special meeting and adopted measures which clearly evince that the citizens and the Baptist Denomination in this State are in earnest in this work. After canvassing the advantages and disadvantages of the site proposed, a magnani-

mous offer of Mr. Elsworth was accepted. He makes a donation of eight acres of land, worth eight thousand dollars, lying on the west side of the river, and within half a mile of the court-house square. It is a beautiful and healthy elevation of land, in its native state, its forest trees and shrubbery untouched by the rude hand of man, and gradually rising northward from the table land below to a commanding elevation presents a beautiful surface to the smiling rays of the sun.

RAGGED SCHOOLS vs. JUVENILE CRIME.—At a recent meeting of the London Ragged Schools, Mr. Sheriff Wire said that the returns of the city prisons, indicated that since the establishment of ragged schools, juvenile crime had diminished fifty per cent. This is a great fact, and cannot be too extensively known as a most powerful argument in support of such institutions.

SPRINKLING FOR BAPTISM—WHERE IT ORIGINATED.—When Maguire and Pope held a debate on Catholicity, in Ireland, a gentleman named Gregg listened attentively to the debate, for the purpose of studying Maguire's mind and his method at disputation. He went to the library of Trinity College, Dublin, and prepared himself by seven year's study, for a contest with Maguire. Mr. Gregg had the amplest means placed at his disposal, in the way of authorities and transcribers, and, at the end of his preparation, he challenged Maguire to a debate. And, after all his study, when Maguire demanded of him to sustain the practice of sprinkling, or anything but immersion, as baptism, by the bible alone, Mr. Gregg was dumb. He did not dare, in the presence of Maguire and the assembly, to say that *bapto* or any of its forms meant anything but immersion. Maguire said that dipping was the practice of the early church, and that this institution was changed by the authority of the Catholic church; and he declared that the church of Mr. Gregg and all others that used anything as baptism, but immersion, were indebted to the Catholic church for the alteration. Mr. Gregg never made the attempt to meet it.

Again: In the work called "An amicable discussion on the Church of England and on the Reformation in general," by the Right Reverend J. F. M. Trevern, Roman Catholic Bishop of Strasbourg, that learned writer says: "But without going any further, show us, my lords, the validity of your baptism, by scripture alone. Jesus Christ there ordains, that it shall be conferred, not by pouring water on the heads of the

believers, but by the believers plunging into the water. The word *baptisma* employed by the Evangelists, strictly conveys this signification, as the learned are all agreed, and at the head of them Casafbon, of all the Calvinists, the best versed in the Greek language. Now, baptism by immersion has ceased for many ages, and you yourselves, as well as we, have only received it by affusion, it would therefore be all up with your baptism, unless you established the validity of it by tradition and the practice of the church."

WHAT RUM DID FOR ONE!—"RUM DID IT!"—This was the dying exclamation of the miserable Darry, hung in Buffalo, on the last Friday in Nov., for the murder of his wife. Overcome by terror in view of the gallows, all his hardihood gone, quivering in every nerve and muscle, shrieking wild prayers for mercy, his despairing cry was—"Great God! Oh! my God! what an end I have come to! Merciful God! look down on me! have mercy on my soul! "*It was rum that did it!*"—and thus exclaiming, the drop fell, and Darry was in eternity! Thus was the work of the rumseller consummated! *Give us a prohibitory law!*

WHERE SUCH WRETCHES ARE EDUCATED.—There are in the city of New York not less than 7000 liquor-selling establishments. One half of these—perhaps three fourths—are supported by the patronage of the laboring classes. In the aggregate they absorb a vast amount of wealth. If we average the daily sales of each establishment at *ten dollars*, which we believe much below the truth, we have \$70,000 a day, or *twenty five millions, five hundred and fifty thousand dollars* annually squandered in that city for intoxicating liquors!

HOW TO PREVENT IT.—The Jailor of New London co., Ct., is complaining that his occupation is gone—his prison is empty. The difference in the number of prisoners during the months under the operation of the Maine Law, and the corresponding months of last year, was *fifty*. This is one of the "first fruits." Succeeding years will show an abundant harvest of such results.

THE BIBLE IN SPAIN.—The recent revolution in Spain is opening the door for the distribution of the Bible in that priest-ridden country. Rev. George Alton, a Methodist missionary at Gibraltar, writes to the Wesleyan Magazine that he has already sent upwards of 5000 Bibles and religious books into Spain, and that they have been widely distributed.

GROWTH OF RUSSIA.—In the 77 years intervening between 1772 and 1849, the Russian empire increased in population from fourteen millions to upwards of sixty-six millions, at the rate of about fourteen millions in every twenty years. This wonderful increase is chiefly attributable to the enlarged area of the empire, caused by the addition of Poland, Finland and the Caucasus, to its domains. If Russia should conquer and annex Turkey, her population would exceed eighty millions—almost equaling the combined population of England, France and the United States.

REV. DANIEL C. EDDY, recently elected Speaker of the House of Representatives in Massachusetts, is pastor of the First Baptist Church in Lowell. He is about 35 years of age and a native of Salem. He is a graduate of our public schools, commenced active life as a carpenter, but subsequently studied for the ministry, at the New-Hampton Academical and Theological Institution, and has remained in Lowell, where he was first settled, for several years. He has visited Europe, and published a book of travels, besides other volumes. He is a gentleman of indefatigable industry, who does not wrap up any of his talents in a napkin, is highly esteemed in private life, and quite popular as a pastor, preacher, author and lecturer.

POST OFFICES AND MAIL ROUTES.—There are 23,548 post offices in the United States, the annual compensations of 257 of which amount to \$1,000 and upwards. During the last year 1,842 offices were established, and 614 discontinued. Number of mail routes, 6,697; of mail contractors, 5,167. Total annual transportation of mails, 63,387,005 miles at a cost of \$4,630,676; thus, 21,267,603 miles by modes not specified, at 5 cents per mile; 20,898,530 miles by coach, at 6 cents per mile; 15,433,389 miles by railroad, at 12 cents 4 mills per mile; 5,795,483 miles by steamboat, at 8 cents 4 mills per mile. Increase in the transportation during the past year  $2\frac{1}{2}$  per cent.

The expenditures of the department during the past year were \$8,577,424 12, and the revenue \$6,955,586 22. To the former must be added \$133,483 33, balances due foreign offices, which would leave the total deficiency for the year 1854 at \$1,755,321 23. The deficiency for the year 1853 was \$2,117,078 20, leaving a difference in favor of 1854 of \$361,756. The increase in the revenue of 1854, compared with the revenue of 1853, is \$970,399 48, or about 19 per cent.

GROWTH OF PRESBYTERIANISM IN THE WEST.—In Iowa, Wisconsin and Northern Illinois, ten years ago, the Presbyterian church had but one Presbytery, nine ministers, twenty-three churches, and ninety-one communicants. Now, on the same ground, they have two Synods and material for a third, eight Presbyteries, eighty ministers, ninety-eight churches, three thousand eight hundred communicants, of whom one thousand two hundred and seventeen were received on examination. On this same field, the whole sum reported as contributed to all objects of benevolence in 1844 was \$6; in 1854, \$5,153.

### Our Own Book.

THE THREE BROTHERS.—The steel plate which we furnish in the present number has been procured for the readers of the Memorial at a cost of nearly \$150. As a fine work of art, we think it cannot fail to give satisfaction. The likenesses are pronounced admirable. If our friends will double our circulation, we will give them four plates of a similar character annually, and when we secure twenty-five thousand prompt paying subscribers, and we expect to get them, we will furnish such a plate every month. Large proof impressions, suitable for framing, of the plate published in this number, we will send by mail for any ordering them for 50 cents.

BOUND VOLUMES.—We can furnish a few bound volumes of the "Memorial" for 1854 at \$1 50 each.

A LOST LIST.—A list of 25 subscribers was received by the publisher, which has been mislaid. Any of our friends who have ordered copies, which have failed to come, will please inform us, giving the names of subscribers again, and the numbers will be promptly forwarded. Any mistakes occurring will be cheerfully rectified by dropping a note either to Philadelphia or to Richmond.

AN ANSWER TO MANY LETTERS.—For the kind expressions of approval of the Memorial, and of interest for its circulation, received from all sections of the country, we give to our brethren our hearty thanks. Some of them we would like to publish, but it would take up too much room, and might savor of vanity. The burden of all is, "The Memorial ought to be in every Baptist family." A few, under the pressure of the "hard times," have discontinued. We are very sorry for them.

### Editor's Book Shelf.

A CONCISE HISTORY OF FOREIGN BAPTISTS, by G. H. Orchard, with an introductory essay by J. R. Graves of Nashville, Tenn., Octavo, pp. 382. Published by Graves and Marks, of Nashville. Years ago a copy of the first English edition of this work came into our hands, through the kindness of an English friend, and after a thorough perusal we deemed it one of the very best books issued, for reference on the Baptismal history, that had been written in the English language. Some brother, we fear, broke the tenth commandment in our study, for the book was missed and we were never able to discover into whose hands it had fallen. We long mourned its loss, nor were we ever able to replace it, though we enquired diligently for another copy among Biblioplists, at old bookstands and in new stores. We cordially welcome an American edition, very neatly printed and bound, which Mr. Charles Wortham of Richmond, has placed upon our shelf. It is an admirable work for general circulation, not so learned and critical as needed, but accurate and clear so far as it goes, and sufficient, amply, to demonstrate that there have been in all ages witnesses for the truth of the doctrines that now distinguish the Baptist Churches from all others. Graves & Marks deserve the thanks of the denomination for the enterprise which has reproduced the work, and the best method of expressing these thanks is to purchase and study the book.

COMPENDIUM OF THE SEVENTH CENSUS, being a Statistical View of the United States. To the industrious compiler, J. B. D. De Bow, Esq., Superintendent of the seventh census, we are indebted for a copy of this great work. Large extracts from it have already been made in our public journals, some of which have appeared in the "Memorial." No one can look over its 400 octavo pages of solid tables, without astonishment and gratitude in view of the rapid progress made in this new country in territory, population, religion, literature and industrial pursuits. No work more interesting and valuable to the thoughtful student has issued from the prolific press during the last decade. Some consider statistical tables dry and heavy, we confess to a passion for making and studying them.

CHRISTIANITY AND STATESMANSHIP, WITH KINDRED TOPICS.—By Rev. Wm. Hague,

*D.D.*, 429 pp. Published by E. H. Fletcher, New York.—This work is a collection of the miscellanies of one of our most polished and vigorous writers.

**SOUTH-SIDE VIEW OF SLAVERY; Or, Three Months at the South in 1854.**—By N. Adams, *D.D.*, of Boston. Published by T. R. Meriam, Boston. Pp. 214.—A little volume very unlike the great body of northern publications on the grave question of slavery.

Both of the above volumes treat on the subject of American slavery, though from antipodal points of view.

**PIUS NINTH, THE LAST OF THE POPES.**—A Pamphlet of 135 pages, from the press of E. H. Fletcher, New York.—We are not convinced that Pio Nono will be the last of the Popes, notwithstanding the scriptural arguments adduced by the anonymous author of this little work. We sincerely hope that this may be proved true by coming history, but we have long since been convinced that the prophecies were never written to make men prophets, and that their inspiration, truth, and scope will be proved only by their fulfilment.

**PRACTICAL DISCOURSES ON REGENERATION.** By Phillip Dodridge, *D. D.* A very handsome edition of this standard work from the press of the American Baptist Publication Society, Philadelphia.—The name of the writer is an ample warrant for its excellence. If it had a circulation commensurate with its intrinsic worth, it would grace the table of every family in which the English language is spoken.

**WILLIE.**—No. 2, of *Harper's Story Books*. Very neatly, beautifully, printed and illustrated; and our *Juvenile Book Examiner*, now about eleven years old, emphatically pronounces the story first rate, and has become very anxious to join the *Cadets of Temperance*.

**THE CHILDREN'S BOOK.**—A new monthly magazine for the little folks at \$1 a year. Published by Graves & Mark, Nashville, Tenn.—It is very much in the style of the "School Fellow," published in New York. Its illustrations, letter press and reading matter are all very excellent. It anticipates, by a few weeks, the projected publication of a children's magazine in this city.

**SERMONS.**—*Politics in Religion.*—A fervid, florid discourse, in the intense, agonizing,

pulpit style of which the author, Rev. C. Wadsworth, is the present high priest.

*The Unspeakable Gift*, is an excellent missionary discourse, by Rev. Henry D. Moore, of Portsmouth, N. H.

**THE BAPTIST PERIODICAL PRESS.**—Several of our exchanges come to us with new editorial names on their pages, and some in new shapes. Several of them are greatly improved in appearance, and in the character of their articles. There is scarcely one of them, however, that does not need more enterprise in the "religious news" department. Facts are more instructive than theories, and intelligence more interesting and influential with the people than essays. *The Christian Review*, which is necessarily an exception to the above criticism, has been purchased by Rev. Jas. J. Woolsey, late financial secretary of the American and Foreign Bible Society. Rev. Drs. Turnbull and Mordock are still its editors, and a noble corps of contributors are pledged to enrich its pages with the best productions of their pens. It cannot be but that our *Review* will be liberally sustained.

"**THE NEW YORK RECORDER AND REGISTER**" is formed by the union of the two well known New York papers, giving it a larger circulation than any other Baptist hebdomadal in the country. The editors of the *Register*, Dr. A. M. Beebe and Rev. A. Ten Brook, continue their relations to the united paper. The paper is worthy its position in the Metropolitan city and the Empire State.

"**THE NEW YORK CHRONICLE**" has passed into the hands of Rev. P. Church, *D. D.*, and Rev. J. S. Backus. It has been enlarged to a size equal to our best weeklies, the price advanced to \$2 per annum, and its new proprietors are obviously determined to be satisfied with no second rank in the list of our weeklies.

"**THE WESTERN RECORDER**" presents a most attractive list of editorial names—Rev. S. W. Lynd, *D. D.*, standing at the head. It has been purchased by a joint stock company, and from the position it occupies as the organ of the Kentucky Baptists, so numerous and influential, it ought to be among our most liberally sustained papers.

"**THE GOSPEL BANNER**" of St. Louis passes from a semi-monthly to a weekly issue. The editor's seeming Campbellite proclivities have occasioned, we perceive, some dissatisfaction among its originators. Brother Fulton is yet young, his judgment not quite so mature as his zeal. A little rough experience will do him good.

# The Monthly Record.

## Baptisms Reported.

| Churches.             | Counties.        | Administrators.  | No. |
|-----------------------|------------------|------------------|-----|
| BRITISH PROVINCES.    |                  |                  |     |
| Osnabruck,            | C. E.            | M. K. Anderson,  | 20  |
| Bredalbane            | "                | " "              | 92  |
| Osgoode,              | "                | D. McPhail,      | 70  |
| Chatham,              | "                | J. King,         | 25  |
| Indian Lands,         | "                | Mr. Rainboth,    | 12  |
| CALIFORNIA.           |                  |                  |     |
| Stockton,             | San Joaquin,     | J. B. Saxton,    | 7   |
| CONNECTICUT.          |                  |                  |     |
| New London,           | (Huntington st.) | J. Swan,         | 4   |
| Thompson,             | Windham,         | P. Mathewson,    | 3   |
| Stoningtonboro'       | New London,      | R. J. Wilson,    | 18  |
| "                     | (Colored church) |                  | 17  |
| Danbury,              | Fairfield,       | W. S. Clapp,     | 25  |
| DISTRICT OF COLUMBIA. |                  |                  |     |
| Washington,           | (E street ch.)   | G. W. Samson,    | 6   |
| "                     | (Navy Yard)      | J. Cole,         | 10  |
| "                     | (2d col'd ch.)   | G. Brown,        | 3   |
| GEORGIA.              |                  |                  |     |
| Brushy Creek,         | Burke,           | W. L. Tucker,    | 8   |
| ILLINOIS.             |                  |                  |     |
| Whitehall,            | Greene,          | H. T. Chilton,   | 16  |
| Wethersfield,         | Henry,           | J. S. Mahan,     | 8   |
| Mt. Zion,             | Jersey,          | J. Brown,        | 11  |
| Harmony,              | Marion,          | I. H. Elkin,     | 15  |
| Marshall Creek,       | "                | "                | 2   |
| Tremont,              | Tazewell,        | J. W. Nye,       | 5   |
| Shattuck's Grove,     | Boone,           | W. W. Webster,   | 13  |
| INDIANA.              |                  |                  |     |
| West Union,           | Marion,          | J. S. Gillespie, | 20  |
| Aurora,               | Dearborn,        | E. P. Bond,      | 4   |
| Scotland,             | Greene,          | R. M. Parks,     | 4   |
| Stanford,             | Monroe,          | "                | 3   |
| Lost River,           | Washington,      | W. McCoy,        | 5   |
| INDIAN TERRITORY.     |                  |                  |     |
| Cherokees,            |                  | Evan Jones,      | 105 |
| IOWA.                 |                  |                  |     |
| Muscatine,            | Muscatine,       | A. G. Eberhart,  | 8   |
| Washington,           | Washington,      | C. Thompson,     | 8   |
| Glasgow,              | Jefferson,       | Wm. E. Elliott,  | 9   |
| Sigourney,            | Keokuk,          | J. W. Mitchell,  | 2   |
| Richmond,             | Washington,      | C. Thompson,     | 4   |
| KENTUCKY.             |                  |                  |     |
| Somerset,             | Pulaski,         | J. Leake,        | 3   |
| Louisville,           | (East ch.)       | S. H. Ford,      | 50  |
| West Providence,      | Ohio,            | J. F. Austin,    | 10  |
| White's Run,          | Owen,            | B. Garnett,      |     |
| Dallasburg,           | "                | L. D. Alexander, |     |
| Lick Creek,           | "                | "                | 44  |
| Long Ridge,           | "                | E. Threlheld,    | 15  |
| Poplar Grove,         | "                | "                | 37  |
| Mt. Zion,             | "                | B. Garnett,      | 80  |
| Christiansburg,       | Shelby,          | T. M. Daniel,    | 17  |
| Taylorville,          | Spencer,         | X. X. Buckner,   | 5   |
| Mt. Washington,       | Bullett,         | P. B. Samuel,    | 18  |
| Moad's Lick,          | Logan,           | J. S. Coleman,   | 30  |
| MAINE.                |                  |                  |     |
| Bluehill,             | Hancock,         | L. Chase,        | 7   |
| Wayne,                | Kenebeck,        | C. Parker,       | 6   |
| Newton,               | "                | S. Cook,         | 4   |
| Thomaston,            | Lincoln,         | Mr. Sawyer,      | *15 |

\* Including former reports.

| Churches.              | Counties.      | Administrators.  | No. |
|------------------------|----------------|------------------|-----|
| MARYLAND.              |                |                  |     |
| Baltimore,             | (High street)  | J. Berg,         | 2   |
| "                      | (1st church)   | J W M Williams   | 23  |
| "                      | Broadway)      | F. Adams,        | 5   |
| MASSACHUSETTS.         |                |                  |     |
| Newton,                | Middlesex,     | S. Cooke,        | 9   |
| Lowell,                | (1st church)   | D. C. Eddy,      | 5   |
| Weymouth Landing,      |                | A. Dunn,         | 6   |
| Boston,                | (1st church)   | R. H. Neale,     | 5   |
| "                      | (Mariner's)    | P. Stowe,        | 5   |
| "                      | (Union church) | W. Howe,         | 2   |
| South Groton,          | Middlesex,     | J. M. Chick,     | 3   |
| MISSISSIPPI.           |                |                  |     |
| Springhill,            | Franklin,      | T. M. Bond,      | 16  |
| Enterprize,            | Clark,         | R. Y. Rasbery,   | 20  |
| Hebron,                | "              | J. Taylor,       | 12  |
| New Hope,              | Attala,        | Wm. Nash,        | 22  |
| MISSOURI.              |                |                  |     |
| Point,                 | Pike,          | J. M. Johnson,   | 21  |
| Parson's Creek,        | Livingston,    | W. W. Walden,    | 15  |
| Mt. Olive,             | "              | "                | 4   |
| Nashville,             | Boone,         | PH Sleenbergen   | 51  |
| Liberty,               | Clark,         | J. M. Lillard,   | 6   |
| Chambersburg,          | "              | "                | 5   |
| Wyaconda,              | Lewis,         | "                | 13  |
| Corondalet,            | St. Louis,     | W. Thomas,       | 3   |
| NEW HAMPSHIRE.         |                |                  |     |
| Manchester,            | (1st church)   | B. F. Hedden,    | 6   |
| Concord,               | (1st church)   | C. W. Flanders,  | 2   |
| NEW JERSEY.            |                |                  |     |
| Burlington,            | Burlington,    | W. Barnhurst,    | 7   |
| Hamilton square,       | Mercer,        | Wm. Paulin,      | 2   |
| Cohansey,              | Cumberland,    | J. M. Challis,   | 4   |
| Greenwich,             | "              | "                | 2   |
| Hightown,              | Mercer,        | E. M. Barker,    | 26  |
| Dividing Creek,        | Cumberland,    | M. Cauffman,     | 9   |
| Trenton,               | (2d church)    | J. T. Wilcox,    | 5   |
| NEW YORK.              |                |                  |     |
| Great Bend,            | Jefferson,     | L. Rue,          | 10  |
| Penn Yan,              | Yates,         | C. Morton,       | 45  |
| New York Churches,     |                |                  | 48  |
| Brooklyn Churches,     |                |                  | 41  |
| Williamsburg Churches, |                |                  | 7   |
| Upper Lisle,           | Broome,        | E. T. Jacobs,    | 16  |
| Oswego,                | Oswego,        | Mr. King,        | 30  |
| Unadilla,              | Otsego,        | Geo. Balcom,     | 21  |
| NORTH CAROLINA.        |                |                  |     |
| Rock Springs,          | Rutherford,    | B. Bruce,        | 8   |
| Brier Creek,           | Wilkes,        | Z. P. Adams,     | 3   |
| OHIO.                  |                |                  |     |
| Salt Creek,            | Muskingum,     | G. C. Sedwick,   | 6   |
| Union,                 | Tusawaras,     | H. Sayre,        | 2   |
| Spencer,               | Allen,         | S. M. Brower,    | 7   |
| Mt. Vernon,            | Knox,          | G. E. Leonard,*  | 14  |
| Twelve Mile,           | Clermont,      | W. D. Spaldon,   | 15  |
| Cheviot,               | Hamilton,      | Mr. Bailey,      | 17  |
| Pulaskyville,          | Morrow,        | B. H. Pearson,   | 12  |
| Owl Creek,             | Licking,       | N. Martin,       | 44  |
| Mt. Connellsville,     | Morgan,        | J. Chambers,     | 7   |
| Circleville,           | Pickaway,      | B. Bedell,       | 5   |
| Cambridge,             | Guernsey,      | B. Y. Siegfried, | 7   |

| OHIO.        |            |                 |     |
|--------------|------------|-----------------|-----|
| Churches.    | Counties.  | Administrators. | No. |
| N. Royalton, | Fairfield, | Mr. Sizer,      | 12  |
| Milton,      | Medina,    | N. Barrell,     | 7   |
| Madison,     | Lake,      | P. P. Kennady,  | 30  |
| Columbus,    | Franklin,  | H. Davis,       | 41  |
| Salt Fork,   | Guernsey,  | Mr. Wharton,    | 26  |
| Mt Zion,     | "          | B. Wharton,     | 17  |

| PENNSYLVANIA.             |               |                  |     |
|---------------------------|---------------|------------------|-----|
| Churches.                 | Counties.     | Administrators.  | No. |
| Ulysses,                  | Potter,       | C. Thomas,       | 9   |
| Philadelphia Churches,    |               |                  | 64  |
| Randolph,                 | Crawford,     | C. Hatch,        | 17  |
| Plymouth,                 | Montgomery,   | T. C. Trotter,   | 5   |
| Smithfield,               | Fayette,      | J. D. King,      | 27  |
| Marshall,                 | Westmoreland, | G. Lanham,       | 11  |
| Schuylkill Falls, Phil'a, |               | M. R. Watkinson, | 11  |
| Bristol,                  | Bucks,        | C. J. Page,      | 9   |
| Lower Merion,             | Montgomery,   | L. Parmley,      | 32  |
| Balligomingo,             | "             | W. Pike,         | 18  |
| Shirleysburg,             | Huntingdon,   | J. A. Kelley,    | 16  |
| Manayunk,                 | Philadelphia, | W. E. Watkinson, | 19  |
| Columbia,                 | Lancaster     | A. Pinn,         | 2   |
| Taylorstown,              | Greene,       |                  | 18  |
| Frankfort,                | Philadelphia, | W. M. Whitehead, | 36  |
| Holmesburg,               | "             | R. Lewis,        | 6   |
| Bridgport,                | Montgomery,   | D. F. Carnahan,  | 13  |
| Monroeton,                | Bradford,     | J. R. Morris,    | 19  |
| New Castle,               | Lawrence,     | A. G. Kirk,      | 7   |
| Pottsville,               | Schuylkill,   | J. H. Castle,    | 12  |

| SOUTH CAROLINA. |                 |                 |     |
|-----------------|-----------------|-----------------|-----|
| Churches.       | Counties.       | Administrators. | No. |
| Charleston,     | (Wentworth st.) | J. H. Cuthbert, | 8   |
| Moriah,         | Sumter,         |                 | 25  |

| TENNESSEE.            |              |                                           |     |
|-----------------------|--------------|-------------------------------------------|-----|
| Churches.             | Counties.    | Administrators.                           | No. |
| Cedar Ford,           | Granger,     | A. Acuff,                                 | 28  |
| Mt. Pisgah,           | Henderson,   | D. L. Ware,                               | 30  |
| Union,                | "            | "                                         | 15  |
| Memphis,              | (1st church) | CR Henderson,                             | 12  |
| Red Spring,           | Polk,        | L. Dias,                                  | 20  |
| Long Creek,           |              | Mr. Jackson,                              | 15  |
| Liberty,              | Macon,       | D. Smith,                                 | 21  |
| Knob Spring,          | Smith,       | Mr. Hall,                                 | 22  |
| Mt. Tabor,            |              | G. W. Glover,                             | 13  |
| Defeated Creek,       | Macon,       | "                                         | 40  |
| Dixon's Creek,        | Smith,       | J. Wiseman,                               | 11  |
| Union,                | "            | S. A. Smithwick,                          | 22  |
| Walnut Grove,         | Hardeman,    | W. A. Henry,                              | 12  |
|                       | Monroe,      | { W. G. Gillock, }<br>{ F. C. Childers, } | 158 |
| Egypt,                | Shelby,      | J. L. Cross,                              | 20  |
| Beaver Creek,         | Fayette,     | "                                         | 16  |
| Chapel Hill,          | "            | W. B. Beaver,                             | 30  |
| Unity,                | Henderson,   | R. Day,                                   | 13  |
| Purdy,                | McNairy,     | W. Hodges,                                | 4   |
| Jonesboro'            | Washington,  | W. Cate,                                  | 26  |
| Siloam,               | Macon,       | J. Wiseman,                               | 25  |
| Second Creek,         | Sumner,      | O. J. Fisk,                               | 10  |
| Sinking Creek,        | Carter,      | W. C. Newell,                             | 13  |
| † "Our Neighborhood?" |              | J. Greenlee,                              | 27  |

| TEXAS.                 |           |                   |     |
|------------------------|-----------|-------------------|-----|
| Churches.              | Counties. | Administrators.   | No. |
| Wharton, (in one year) |           | J. A. Kimball,    | 75  |
| Black Jack Springs,    | Hopkins,  | Mr. Green,        | 8   |
| Webberville,           |           | R. H. Taliaferro, | 20  |
| Hallettsville,         | Lavacca,  | A. W. Ellectege,  | 27  |

† We insert this, merely to show how baptisms are often reported. What State, county or church "Our Neighborhood" is, we have no possible means of knowing, except that the news is given in the "Tennessee Baptist."

| VERMONT.        |             |                 |     |
|-----------------|-------------|-----------------|-----|
| Churches.       | Counties.   | Administrators. | No. |
| Charlotte,      | Chittenden, | J. Smith,       | 3   |
| Bellow's Falls, | Wynndham,   | B. Burrows,     | 4   |
| Fairfax,        | Franklin,   | L. A. Dunn,     | *30 |
| Georgia,        | "           | A. Sabin,       | *15 |

| VIRGINIA.     |               |                  |     |
|---------------|---------------|------------------|-----|
| Churches.     | Counties.     | Administrators.  | No. |
| Mathews,      | Mathews,      | M. W. Towill,    | 20  |
| Suck Spring,  | Bedford,      | Wm. Harris,      | 18  |
| Auburn,       | Pittsylvania, | R. S. Hurt,      | 7   |
| Morgantown,   | Monongalia,   | J. M. Princeton, | 10  |
| Union,        | "             | A. Barnett,      | 8   |
| Cedar Branch, | Harrison,     | "                | 20  |
| West Warren,  | Monongalia,   | J. De Garmo,     | 18  |

| WISCONSIN. |            |                 |     |
|------------|------------|-----------------|-----|
| Churches.  | Counties.  | Administrators. | No. |
| Azatlan,   | Jefferson, | W. J. Chapin,   | 10  |
| Oshkosh,   | Winabago,  | E. C. Sanders,  | 6   |

| FOREIGN BAPTISMS. |           |                 |       |
|-------------------|-----------|-----------------|-------|
| Churches.         | Counties. | Administrators. | No.   |
| Cape Palmas,      | Africa,   | J. E. Brayton,  | 25    |
| New Georgia,      | "         | Mr. Richardson, | 13    |
| Sibsagor,         | Assam,    | Dr. Brown,      | 3     |
|                   |           |                 | 2,836 |

Ordinations.

| Names.            | Where.                | When.   |
|-------------------|-----------------------|---------|
| Asa Davis,        | Henderson co., Tenn.  | Sep. 23 |
| J. B. Alvis,      | Macon co., Tenn.      | Nov. 3  |
| J. T. Huron,      | Berry, Wis.           | Nov. 25 |
| E. Y. Van Hoose,  | Decatur, Ala.         | Nov. 29 |
| U. B. Vining,     | East Baton Rouge, La. | Dec. 3  |
| J. W. Foster,     | Leesville, Ia.        | Dec. 3  |
| Isaac Carothers,  | "                     | "       |
| Woodlief Thomas,  | Tuscaloosa, Ala.      | Dec. 6  |
| James Smalley,    | Kent, N. Y.           | Dec. 13 |
| Wiseman Smith,    | Macon co., Tenn.      | Dec. 15 |
| Wm. H. Pendleton, | Oakland, Cal.         | Dec. 17 |
| Wm. Emory,        | Sandstone, Mich.      | Dec. 27 |
| Daniel Ivens,     | Rossville, Ia.        | Jan. 6  |
| S. S. Clark,      | "                     | "       |
| J. N. Clark,      | "                     | "       |
| H. Steelman,      | Burlington, N. Y.     | Jan. 11 |
| H. G. Shull,      | Antrim, O.            | Jan. 12 |
| Geo. W. Wharton,  | Guernsey co., O.      | Jan. 16 |
| A. G. Hemmenway,  | Camden, Me.           | Jan. 17 |
| W. Allington,     | Maumee, O.            | Jan. 20 |
| D. D. Atwater,    | Hinsdale, N. Y.       | Jan. 24 |
| C. W. Anable,     | Germantown, Pa.       | Feb. 1  |

Churches Constituted.

| Names.         | Where.                  | When.    | Memb. |
|----------------|-------------------------|----------|-------|
| Long Creek,    | Tenn.                   | Oct. 7,  | 9     |
| Pleasant Hill, | Madison co., Tenn.      | Nov. 12, | 8     |
| Salt River,    | Pike, Mo.               | Dec. 16, | 16    |
| Pebble,        | Pike, O.                | Dec. 25, | 8     |
| Williamsport,  | Lycoming, Pa.           | Dec. 28, |       |
| Olney,         | Richland, Ill.          | Dec. 30, | 9     |
| Slate Mills,   | Rappahannock, Va.       | Jan. 4,  | 24    |
| Charleston,    | (Citadel square,) S. C. | Jan. 7,  | 170   |
| Peoria,        | (2d Church) Ill.        | Jan.     | 13    |
| Bloomer,       | Montcalm, Mich.         | Jan. 10, | 11    |
| Providence,    | (Friendship st.) R. I.  | Jan. 18, |       |
| Washington,    | Marion, Ia.             | Jan. 22, | 12    |

Ministers Rec'd from other Denomin's.

| Names.         | From what Body. | Where.           | Time. |
|----------------|-----------------|------------------|-------|
| Wilmot Peters, | F. W. Bap.,     | W. Jackson, Pa.  | June  |
| W. H. Eddy,    | Methodist,      | Somonauk, Ill.   | Nov.  |
| J. W. Daller,  | Rom. Cath.      | Keesville, N. Y. | Jan.  |

## New Church Offices.

| Where.                         | When.    | Cost.  |
|--------------------------------|----------|--------|
| Hubbardton, (Remodelled) Vt.   | Dec. 14, | \$ 850 |
| Richmond, Washington, Io.      | Dec. 17, |        |
| Unionville, Orange, N. Y.      | Jan. 3,  | 2,400  |
| Boston, (1st church) Mass.     | Jan. 11, | 80,000 |
| Ramapo, Rockland, N. Y.        | Jan.     | 1,700  |
| Peoria, (3d church) Ill.       | Jan.     | 1,500  |
| Newark Station, La Salle, Ill. | Jan. 23, |        |
| Nobleboro', Lincoln Me.        | Feb. 8,  |        |
| North Cambridge, Mass.         | Feb. 15, |        |

## Deaths of Baptist Ministers.

| Names.            | Residences.          | Time.    | Age. |
|-------------------|----------------------|----------|------|
| Micajah Estes,    | Wilson co., Tenn.    | Aug. 29, | 79   |
| Green B. Waldrop, | Panola, Ala.         | Oct.     | 60   |
| Jno. H. Edmiston, | Mt. Hope, Ala.       | Oct. 24, | 53   |
| David Hardesty,   | Perryville, Ky.      | Nov. 11, | 76   |
| Luther Perkins,   | Byron, Me.           | Nov. 20, | 59   |
| S. Stiles,        | Princeton, N. J.     | Dec. 11, | 53   |
| S. Van Husen,     | Battleboro' Vt.      | Dec. 14, | 45   |
| Caleb B. Davis,   | Portland, Me.        | Jan. 12, | 38   |
| J H Watersbury,   | Elizabethtown, N. J. | Jan. 19, | 52   |

## Clerical Removals and Settlements.

| Names.              | Whence.                            | Where. |
|---------------------|------------------------------------|--------|
| Alderman, A. D.,    | Owensville, N. C.                  |        |
| Averett, J. C.,     | Auburn, N. C.                      |        |
| Bailey, J.,         | Beloit, Spring Prairie, Wis.       |        |
| Barker, E. T.,      | Rush, Pa.                          |        |
| Barrell, A. C.,     | Le Roy, Albion, N. Y.              |        |
| Briggs, T. G.       | Lawrenceburg, Manchester, Ia.      |        |
| Cohen, A. D.,       | Charleston, S. C.                  |        |
| Cole, J. L.,        | Richland, Tremont, Io.             |        |
| Crane, W. J.,       | Adrian, Mich., Cassville, N. Y.    |        |
| Dye, Wm.,           | Towlesville, N. Y.                 |        |
| Estes, S.,          | Canton, Sidney, Me.                |        |
| Faulkner, T. F.,    | Griffin, Ga.                       |        |
| Foreman, Jas.,      | Tallapoosa co., Ala., Texas.       |        |
| Galpin, A.,         | Vesper, N. Y.                      |        |
| Goodwin, T.,        | Camden, N. J., Po'keepsie, N. Y.   |        |
| Gustin, S.,         | Mt. Holly, Vt.                     |        |
| Hay, A. J.,         | Altona, Chester Springs, Pa.       |        |
| Hires, W. D.,       | New Market, Freehold, N. J.        |        |
| Holland, S. A.,     | Long View, Pembroke, Ky.           |        |
| James, J. J.,       | Alexandria, Granville, Ten.        |        |
| Jennings, L. R. L., | Penfield, Sparta, Ga.              |        |
| Johnson, D.,        | Blackford, Grant, Ia.              |        |
| Jones, J. D. E.,    | Bennington, Vt.                    |        |
| McCoy, Mr.,         | Fredonia, Miltown, Ala.            |        |
| Modisett, M. M.,    | Hannibal, Louisiana, Mo.           |        |
| Morris, J. R.,      | Beaver co., Mercer co., Pa.        |        |
| Olney, L. W.,       | Deposit, N. Y.                     |        |
| Perkins, A.,        | Hamilton, N. Y., Salem, N. J.      |        |
| Reed, E. D.,        | Truxton, Oneida Depot, N. Y.       |        |
| Roney, Wm.,         | Willistown, Pa.                    |        |
| Sharpe, J. E.,      | Jeffersonville, Indian Spring, Ga. |        |
| Sheppard, E.,       | Wear'ts Corners, Cape May, N. J.   |        |
| Smith, H.,          | Dansville, N. Y.                   |        |
| Sleeper, Geo.,      | Canton, N. J.                      |        |
| Stambaugh, M. W.,   | Shelby, Ky., Vicksburg, Mi.        |        |
| Stetson, H.,        | Jefferson, Me., Orleans, Ms.       |        |
| Tucker, W. L.,      | Burke co., Ga.                     |        |
| Webb, R.,           | Bainbridge, Ga.                    |        |
| Williams, H. A.,    | Marietta, Ga.                      |        |
| Wilkes, T. U.,      | Eatonton, Atlanta, Ga.             |        |

## Associational Record.

## RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

Associations. Churches. Ord. Min. Bap. Total.

| MAINE.        |     |     |     |        |
|---------------|-----|-----|-----|--------|
| Bowdoinham,   | 23  | 20  | 39  | 1477   |
| Cumberland,   | 17  | 21  | 60  | 1959   |
| Damariscotta, | 19  | 11  | 87  | 1876   |
| Hancock,      | 30  | 19  | 63  | 2022   |
| Kennebec,     | 23  | 19  | 12  | 1399   |
| Lincoln,      | 22  | 19  | 62  | 2319   |
| Oxford,       | 21  | 16  | 16  | 1381   |
| Penobscot,    | 38  | 25  | 106 | 1519   |
| Piscataquis,  | 20  | 14  | 31  | 928    |
| Saco River,   | 16  | 11  | 16  | 978    |
| Waldo,        | 23  | 16  | 66  | 1377   |
| Washington,   | 27  | 12  | 122 | 1677   |
| York,         | 15  | 12  | 113 | 1015   |
| Total,        | 284 | 215 | 793 | 19,837 |

## NEW HAMPSHIRE.

|                      |    |    |     |      |
|----------------------|----|----|-----|------|
| Newport,             | 9  | 8  | 27  | 1087 |
| Dublin,              | 15 | 10 | 16  | 1094 |
| Portsmouth,          | 14 | 13 | 126 | 1462 |
| Meredith,            | 19 | 10 | 20  | 1204 |
| Salisbury,           | 16 | 13 | 31  | 1265 |
| Milford,             | 15 | —  | 33  | 1816 |
| White Mountain,      | 5  | 3  | —   | 171  |
| Unassociated ch'ces, | 3  | —  | —   | 130  |
| Total,               | 96 | 57 | 253 | 8229 |

## VERMONT.

|             |     |    |     |      |
|-------------|-----|----|-----|------|
| Addison,    | 10  | 8  | 5   | 545  |
| Barre,      | 12  | 6  | 14  | 354  |
| Danville,   | 10  | 6  | 19  | 573  |
| Lamoille,   | 28  | 12 | 61  | 1747 |
| Shaftsbury, | 5   | 5  | 13  | 594  |
| Vermont,    | 10  | 5  | 40  | 928  |
| Windham,    | 13  | 8  | 16  | 930  |
| Woodstock,  | 19  | 12 | 267 | 2178 |
| Total,      | 107 | 66 | 435 | 7849 |

## PENNSYLVANIA.

|                 |     |     |      |        |
|-----------------|-----|-----|------|--------|
| Abington,       | 28  | 18  | 136  | 1696   |
| Beaver,         | 14  | 11  | 117  | 1123   |
| Bradford,       | 17  | 9   | 119  | 965    |
| Bridgewater,    | 14  | 11  | 72   | 1288   |
| Central Union,  | 23  | 18  | 166  | 3371   |
| Centre,         | 20  | 10  | 70   | 1101   |
| Clarion,        | 19  | 8   | 134  | 1099   |
| Clearfield,     | 11  | 5   | 61   | 378    |
| Conemaugh,      | 6   | 3   | 12   | 251    |
| French Creek,   | 22  | 17  | 32   | 1250   |
| Monongahela,    | 40  | 26  | 386  | 3556   |
| Northumberland, | 25  | 14  | 126  | 2028   |
| Philadelphia,   | 61  | 73  | 577  | 11,038 |
| Pittsburgh,     | 16  | 12  | 38   | 1454   |
| Tioga,          | 13  | 9   | 44   | 723    |
| Wyoming,        | 14  | 7   | 137  | 1208   |
| Total,          | 339 | 251 | 2527 | 33,539 |

## WISCONSIN.

|                      |     |    |     |      |
|----------------------|-----|----|-----|------|
| Walworth,            | 23  | 15 | 98  | 1580 |
| Dane,                | 24  | 17 | 72  | 846  |
| Lafayette,           | 15  | 6  | 25  | 597  |
| Milwaukee,           | 16  | 9  | 58  | 807  |
| Marquette,           | 24  | 14 | 24  | 686  |
| Racine,              | 9   | 6  | 104 | 430  |
| Unassociated ch'ces, | 24  | 14 | 47  | 476  |
| Total,               | 135 | 81 | 408 | 5422 |

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

*F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.*

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

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I esteem the Memorial as one of the best works of the kind in circulation.

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I am satisfied that it will do good, and is what our church members need.

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*Eli Dechurst, Bradford, Me.*

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The Monthly Record is just what every Baptist ought to procure and file away for reference.

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*J. W. Renshaw, Round Hill, Mo.*

Accept my best wishes for your success in this undertaking.

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I am anxious for its circulation in the church of my charge, and will do what I can for it.

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It is just such a work as every minister ought to have.

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It is something that will be worth saving (with 20 subscribers).

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My best wishes for your success in your editorial career.

*Rev. B. McRoberts, Springfield, Mo.*

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

*Rev. T. W. Ambler, Brainerd's Bridge, N. Y.*

I feel interest enough in the Memorial to aid you all I can.

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I shall be happy to introduce it among my people.

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I am very much gratified with the present arrangement. I could not wish it better.

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I am pleased with the work, want it to be taken here, and will do what I can for it.

*Rev. C. E. Brown, Norway, N. Y.*

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

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THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

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The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

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We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

*Gospel Banner, St. Louis, Mo.*

The Editor's *Garner of Gleanings* is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

### EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

*Rev. E. Babcock, D. D., New York.*

You do not know how heartily I rejoiced to learn, that the poor bantling of my early care, ycleped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

*Rev. J. M. Peck, D. D., Sillok, Ill.*

After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

*Rev. John Dowling, D. D., Philadelphia, Pa.*

I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

*Rev. R. Turnbull, D. D., Hartford, Ct.*

You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

*Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.*

I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

*Prof. Washington Leevert, Upper Alton, Ill.*

I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

*Rev. C. W. Siglent, Sarta, Ga.*

I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

TERMS:—One Dollar a Year in Advance.

Vol. XIV.

No. 160.

APRIL.

AMERICAN

BAPTIST

MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

M. SEMPLE, Publisher, Philadelphia.

1855.

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| " 12 | " | 4  | " | " |
| " 6  | " | 2  | " | " |
| " 3  | " | "  | " | " |

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# AMERICAN BAPTIST MEMORIAL.

APRIL, 1855.

## Religion and Godliness.

BY THE EDITOR.

WE hear a great deal said in this day about professing religion. The phrase professors of religion, perhaps more frequently than any other, is applied to the disciples of Christ. Now, this phrase is not used in the word of God, and it may be questioned whether it does not convey an idea that comes very far short of the obligations that rest upon us as Christians. The words religion and religious are employed seven times in our translation of the Bible. Four times they refer to the Jewish religion, of which Saul of Tarsus was a distinguished professor; twice they describe a vain and mere seeming religion; and once only is the word applied to Christians, and then it is distinctly qualified, as a religion that is characterized by acts of beneficence and mercy. "Pure religion and undefiled before God is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Christians are not known in the sacred oracles as professors of religion. This designation implies no positive characteristics. It may mean anything or nothing; and alas! too often it means nothing praiseworthy in its application to members of Christian churches. Mahometans, Jews, Papists, Mormons, Boodhists are all professors of religion. But when we speak of "professing Godliness," we have a much clearer, better defined idea. It is professing to be like

God in our measure. It presents a standard by which we may measure professions—a living exemplar whom we are to imitate.

We perceive, then, that there is broad distinction between religion and godliness. Many of you have perhaps been satisfied with being professors of religion, supposing that that was what the word of God required of you, and have not gained a clear and impressive comprehension that you are required to profess and practice godliness. We will attempt to point out some of the differences between religion and godliness, in order that you may see clearly what membership in the church of Christ truly involves.

I. RELIGION IMPLIES FORMS OF WORSHIP; GODLINESS THE SPIRIT OF CHRISTIANITY. The former may relate to externals only—the latter must include internal assimilation to the mind and spirit of God. The Jews were a very religious people. They observed most scrupulously the ceremonies and forms of the Mosaic ritual. Saul "profited in the Jews' religion above many of his fellows;" but that it was, after all, a very profitless "profiting," his course when he became "godly," fully shows. When he stood on Mars' Hill and preached Christ to the Athenians, after having watched their devotions before the altars of thirty thousand gods, he assures them that they were "too religious." But there was nothing akin to godliness in all this ceremonial worship. It was an abomination to the Holy God. On the

other hand, godliness is a state of mind and heart, and assimilates us to God in feeling and in action. It is to be, in our little sphere and degree, what Jehovah is infinitely—to have the same mind that was also in Christ Jesus—to cherish and exhibit the spirit of Christ. We should, in a Christian sense, aim to be religious; that is, devoutly and scrupulously to observe the external forms and duties which are required by the system we profess;—but this is, after all, the smallest and least important part of our Christianity. Interior to all these outward observances, the spring and motive of them, when acceptably rendered, is godliness. This goes beyond them too. Unfettered by formal laws, it breathes the spirit of God, and seeks to feel and act toward the whole race as HE feels and acts, in forbearance, benevolence, and love.

II. RELIGION IMPLIES RESTRAINT; GODLINESS, VOLUNTARINESS. The very word religion signifies to bind, to bind back. It seems philologically to convey the idea that a man must place a perpetual restraint upon himself—be always watching to curb his emotions and actions. This is the idea of religion which the ungodly cherish. They regard it as a system which checks the spontaneous outflow of the heart, and keeps its professors in thrall—a system of sacrifices and self-denials, which forces its reluctant subjects to forego forbidden but still desired enjoyments, and observe ungenial but necessary duties. To a certain degree, it is true that even spiritual Christians must restrain and fight against themselves, but the necessity arises from the fact that they are yet but partially sanctified—that the roots of depravity still cling around the heart. And he who only aims to be a professor of religion will be all his lifetime subject to this bondage. His system is a system of restraints and enforcements.

But how sweeter and higher a moral attainment is godliness! With the very word is associated a voluntariness in

goodness. It implies a delight in good, a promptness to cultivate it for its own sake, an internal affinity for what is pure and excellent. Godliness harmonizes our nature with God's, so that we love what He loves, and hate what He hates. It is this bias of soul toward what is good that makes all pious duties and labors easy and pleasant. There is no longer necessity of restraint and force upon ourselves. The love of good and right become a part of our nature, are fostered by our nearness to God, so that to do rightly and benevolently accords with the new nature which, in regeneration, is "created anew" within us.

*Upright Standfast*—who forces himself to pray every night and morning, who sternly performs to the letter all his duties to the church, upon whose brow you may trace the lines of a firm determination not to do wrong, who severely labors always to do right, may be a religious man,—a very religious man. But oh! how unlike to *Willing Hearty*, to whom every right and kind thing seems natural and easy, who does good with a relish, whose heart is in every pious work, and who seems to be following his own free generous impulses in every beneficent action and kindly emotion. He may represent a godly man. This may indicate something of the difference between professing religion and professing godliness.

III. RELIGION CLAIMS DUTIES; GODLINESS EVOKES LOVING AFFECTIONS.—The best word that religion has as an impelling motive, is duty—often times severe duty. With this definition of religion, does it not seem rather a harsh description of a man to say he is strictly religious? We associate with the term an idea of sternness, austerity, self-denial. It seems to describe one who is severely determined to do right, notwithstanding the strugglings of his own heart toward that which is forbidden. The ear listens for commandments—which the conscience forces the life to obey in spite of the bias of the inclina-

tions. Now, we know that many of these strugglings, much of this sore self-denial, are rendered necessary, even to true Christians, by the remaining corruptions of our nature, our yet unsubdued passions, and by the clinging tenacity of our affections to things earthly. These render a warfare essential to our spirituality until they are overcome. But these are the main elements in the character and experience of a merely religious man; and they present the harshest, sternest features of Christianity.

But oh! how different is the idea involved in the word godly! This is the maturing, the perfection of religion. The man to whom it is applicable has reached a serener position, a higher elevation heavenward. He no longer listens merely for the firm word of a command, he watches for the indications of a loving eye. Is it not the order of a master for which he waits, but the smiling intimation of a beloved father. He has risen from a servant's place to a son's station. His affections are in harmony with his duty. His inclinations lie along the same line with the commandments of God. Godliness suggests all voluntary loving emotions. It is to feel like God, to cherish compassion for the suffering, forbearance toward the erring—love for all. It implies a cheerful complacency in all that is good and pure; not a struggling to do right, but a delight in it; not a forcing of self to duty, but taking such a pleasure in it as makes it easy and grateful.

IV. RELIGION IMPLIES CONSISTENT UPRIGHTNESS, ACCORDING TO GIVEN RULES OR LAWS; GODLINESS PROMPTS TO PERPETUAL ACTS OF BENEFICENCE, AND KINDNESS, AND MERCY.

The first asks, What is the law, that I may obey it? The second, Where is the opportunity for doing good? The one inquires, Where is the line up to which I must struggle, in order to answer the demands that are made upon my life? The other spurns all lines and

conventionalisms that would check its benevolence, and stretches out continually after occasions of expressing love, or of conferring blessings. Religion asks, How far *must* I go in labor and duty? Godliness asks, How far *can* I go to glorify God and bless man? The one seeks excuses for not attempting or effecting more; the other hunts for opportunities to extend its influence for good. In the one, the passive element is predominant, striving rather to be upright than to be useful—to avoid censure, than to win praise of God—to lead a consistent than a beneficent life—to be saved, rather than to save others. In the other, the active element predominates. It is busy in planning, inventing, and executing purposes of benevolence. My brother, which of these characteristics is impressed upon your spirit and life? Are you satisfied if merely the formal duty be observed, if the ordinary routine of prescribed external observances be tolerably well met? Or are you rather seeking to be actively as extensively useful as you can be by the prompt improvement of every opportunity that offers, or that you can find by searching and inquiring? The character of God is manifested to the universe, not in passive rectitude, but in active beneficence, and kindness, and love. And so in our measure should our godliness be exhibited. Do not be satisfied with being passively right and consistent. You may be all that and be deemed religious; but strive to be actively and constantly benevolent and useful. That is to be godly.

V. RELIGION TERMINATES MAINLY UPON SELF, GODLINESS CENTRES IN GOD. The religious man's thoughts are most occupied with his own condition. The truths which he hears, the duties which he performs, he regards mainly in their bearings upon himself. It is his own safety, his own spirituality, that engrosses his mind. He is seeking for comfort in his afflictions, for assurance in his doubts, for guidance in his per-

plexities, for deliverance in his temptations. His own salvation almost exclusively enlists and exhausts his anxieties. Now, this is all well and right in its place. We are not to be indifferent to our own personal holiness and growth in grace. God forbid that such an impression should be left on any mind by what we are writing. But there are many who never seem to get beyond this. They are burdened with solicitude for themselves. They keep themselves unhappy, because they do not get away from themselves. Our personal spiritual interests are generally best secured when they are most neglected in our desires and toils for the good of others. It is not by a direct effort with ourselves that we can best secure our own happiness. When is the father of a family most happy? When he is exacting services from all about him, selfishly requiring that every one of the household shall be constantly contributing to his comfort, morose at every little neglect, and fretting at every seeming indifference or forgetfulness? Or is it when, without any seeming care for himself, he is solicitous to make all comfortable and happy around him? Has he not the sweetest enjoyment in imparting, rather than in exacting happiness? So is it with the Christian. So far as he unselfishly strives to do good to others, does he gain good to himself. A word of kindness, an act of charity, an effort of Christian solicitude, has more efficacy in promoting one's own enjoyment and spirituality than a dozen formal prayers for himself. The blessedness of God is in his beneficence. He is always blessing his creatures, doing good to his universe, living, not in sublime contemplation of his own glorious attributes, but in employing those attributes in dispensing happiness over his creation. And godliness in man is the human expression of this spirit of God. It seeks to feel as He feels, and to act as He acts. It asks for His will without reference to its effect upon self, makes His character its model,

and His spirit its life. This active godliness is essential to our highest enjoyment, to our purest spirituality. The highest good to be attained on earth is found in doing good to others. To be ourselves blest, we must be godly.

It is a sad truth that there are *some members of our churches who are not even religious*. They do not even faithfully fulfil the passive personal duties of Christianity. Even the forms of worship are neglected by them—the restraints of the gospel do not hold them back from palpable worldly-mindedness—they are not even conscientious in fulfilling duties—they do not maintain a consistent uprightness—nor are they even religiously solicitous for themselves. Their lives are not even a profession of religion, much less of godliness. It would be far better for such to give up all hope of reaching heaven by the path they are now pursuing, consider themselves as unrenewed sinners, and by repentance and faith in Christ Jesus become reconciled to God.

*Many who are religious are not godly*. We have tried to point out faithfully the difference. What the gospel requires is godliness, not merely religion. Will you not change your whole plan and purpose of life, and implore the indwelling of that Holy Spirit in your soul that shall bring your thoughts and emotions into affinity with those of God your Saviour, and pattern your life after his glorious example.

Let this discussion impress upon our memory and heart the truth, that it is one thing to profess religion, but a very different thing to maintain godliness. And yet it is the latter which is required by the gospel of Christ. But little sacrifice, little difference from the world, is necessary to maintain a reputable profession of religion. Any man of ordinary morality may do this. But to live godly in Christ Jesus is quite a different matter. At which, my brother, are you aiming? Are you satisfied with a useless position in the church of

Christ? Have you settled down into the persuasion that your main business in the church is to secure your own good, and get safely, through it, to heaven? Oh! abandon this greatest of all practical heresies which is now cursing the church of the Redeemer. Study the life of Christ, that in it you may find an example for your own life, a pattern for your own spirit. Suffer not yourself to be satisfied with a profession of religion, but in heart and conduct strive to be godly.

### The Marshall House.

Continued from page 11.

BY REV. A. SHERWOOD, D. D.

WHAT did I find in that attic? It is some sixteen years since I rummaged among those old papers and names are effaced from my memory. Among the pamphlets was Asplund's Register, 1791, Holcombe's "Analytical Repository," Savannah, 1802 to 1804, quarterly, containing about 50 pages each No., one of the earliest religious periodicals in the country; Jones' Century Sermon, 1807; the proceedings of the Georgia General Committee, 1801 to 1811; old minutes of Philadelphia Association, 1797, etc., etc. These are bound, and some day may grace the alcoves of the American Baptist Historical Society.

Here was a copy of the Remonstrance, in the beautiful chirography of Rev. Peter Smith, drawn up to be presented to the Legislature against the "law for the support of religion," in 1785. Letters from the Wallers, in Va., Daniel Barrow, of South Quay, long moderator of the Portsmouth Association, who afterwards removed to Kentucky, Dr. Rogers, Philadelphia, Dr. Rippon, London. One from Dr. Furman, dated May, 1785, at High Hills, S. C., inviting the Baptists of Ga. to unite with those of S. C., in an Association. An eye-witness informed me that Alexander Scott was moderator at the organization at Kiokee M. H., for he remembers the grief of Mrs. Marshall,

that her husband, as usual, was not in the chair; but he died in Nov., 1784. Hence, I infer, that the Association was not formed till May, 1785. If it had been Dr. F. must have heard of it, only some 100 miles distant, in the space of six months.

One or two old trunks were full; but the oldest ones, the most valuable, were in a pile under the east window. What a waste of old documents, which would throw light upon our history! If the third generation even had preserved what was in their possession, we should be much better off; but as old trunks are needed, the older papers are burned, so that but a few, the late ones, are preserved. It is surprising, that Col. Force ever found a *tithe* of the materials he did, to form the Document History of these U. S., especially of the Revolutionary period. In rummaging some old papers of a relation, years gone by, there was found the *identical order* from Col. Wynkoop, to that relation to descend Lake Champlain and carry provisions and money to Arnold's army, returning from Quebec, dated Ticonderoga, June, 1776. That rare document encouraged research for others in other places, and convinced me that old papers can be found with proper patience.

If Dr. John, or Prince John, so famous for statistical knowledge, had seen that pile, it would have thrown him into raptures, and he would have dug among them till this day, unless he had accomplished the object of his search sooner; that is, to find out everything that throws light upon history. As is said of the French mathematicians, they will rise from a good dinner to solve a difficult problem, so he would fast 48 hours rather than lose a paragraph. He would, if permitted, have conveyed the whole mass to Rock Spring.

How think ye? Does the staple of a country have any influence on expressions in prayer? "*Bale us up in faith,*" was once used by Abram Marshall, in 1818, and I have heard it used by others

What would it be in the Ancient Dominion? *Press us together in love.*

In 1804, you know, the Georgia Baptists resolved to establish a college, and Judge Clay, the distinguished orator and scholar, who had then become a minister, was appointed general agent. During the period of his examination on the subject of baptism, as he was educated a Pedobaptist, he was visiting the elder Mr. Fuller, in Beaufort, father of Dr. Richard, and conversed much with him on the subject. He yielded to his friend's advice, and threw away all pamphlets and treatises on the vexed question, for he had been flooded by them and said he would confine himself entirely to the New Testament. "He'll be a Baptist, then," was the sage inference of his Pedobaptist friends, and so it proved. The minutes of the General Committee are filled with the business matters of this college, in a good measure. There is a sermon of Mr. Holcomb, on the advantages of a college, &c.; description of *Mount Enon*, some 14 miles south-west of Augusta, where an academy was established; for strange to say, a charter for a college could not be procured! The State college had been just brought into operation, and it was feared that both could not be sustained. A circular from Jesse Mercer is in the minutes, correcting some erroneous reports and prejudices about the institution.

In the Repository are many interesting sketches, historical and missionary intelligence from Drs. Cary and Marshman; arguments for changing the penal code of the State to Penitentiary punishment; revivals of religion; biography of Daniel Marshall and Silas Mercer, and of others.

Cape Girardeau, Mo.

### Obedience to God.

**O**BEDIENCE, in its most extensive sense, signifies compliance with a prescribed rule. As God takes cognizance of thoughts and motives, as well as actions, obedience to him implies that this compliance be cheerful and hearty. There must be not only an external perform-

ance of the thing commanded, but also an internal approbation of it. The hand must be accompanied by the heart, otherwise, it might as well remain still. Many submit to the requirements of God, but in such a reluctant manner, as to deprive themselves of the rewards which follow true obedience. Such persons obey because they are afraid to disobey; they perform their duty, not because they love it, but because they dread the lash.

This rebellious disposition is frequently manifested in reference to the providences of God. He has been pleased, we will suppose, to bring upon us some misfortune. Are we farmers? Perhaps the destructive storm has swept over our fields, making void our hopes of an abundant harvest. Are we merchants? Perhaps the devouring flames, have laid our buildings in ruin, and scattered our treasures to the winds. Are we parents? Perhaps the strong hand of death has seized upon some of our much loved offspring, and rudely torn them from our embrace. Now, in these several instances, believing God to be infinitely wise and good, it is our duty to acquiesce, without a murmur. But, alas, how often do we grow fretful and peevish! How often do we complain of our lot as a hard one! We forget, that in thus showing our discontent, we are really charging unrighteousness upon God.

Disobedience is also exhibited in passing over certain of God's injunctions, as not being "essential." This is a grievous error, and when stated in this plain manner, every one will acknowledge it so. If, however, we would closely examine our hearts and lives, but few of us, and perhaps none, could declare ourselves clear of this very sin. We ought to remember, that nothing short of entire conformity to His will, is acceptable in the sight of God. When He speaks, we must listen; when He says, This do, we must be careful to perform it. We are not at liberty to omit anything enjoined, however unimportant we may deem it. Our weak understandings cannot pene-

trate the mysteries of divine wisdom. What we but lightly esteem, may be of infinite moment, not only to ourselves, but the whole intelligent universe. It was, perhaps, but a small offence in the sight of Eve, to put forth her hand and pluck the forbidden fruit. She could perceive no evil consequences, but, on the contrary, only those which were desirable. But, alas, how mistaken was she! The sad effects of her disobedience, what tongue can tell, what pen describe! What impious presumption, then, to distinguish among the commands of God, and point out which are important, and which are unimportant; which are to be performed, and which are to be left unperformed. God commanded Moses to make the Tabernacle, with its furniture, according to the pattern showed him in the mount; and he, like a faithful servant, did all things as the Lord directed him, not presuming to deviate, even in the slightest degree, from the instructions given. And as did Moses, so must we; his example has been set before us for our imitation. But so far from following this example, many pursue the very opposite. In order to justify some cherished system, they arraign the commands of God at the bar of their feeble intellects, and then decide which are to be obeyed and which rejected. Such conduct, so far from honoring God, as is sometimes alleged, is a foul insult upon his wisdom. Such worms as we, should tremble at the bare thought of passing sentence of condemnation upon anything whatever, which may proceed from the All-wise Jehovah.

Let us endeavor, therefore, to manifest, at all times, a cheerful compliance with the will of our heavenly Father. May our obedience be dull and lifeless no more; rather, may it come full and free, even as the gushing fountain, springing up from the depths of the soul. Let us strive, under all circumstances, to resign ourselves completely to the dispensations of Providence. "Shall not the judge of all the earth do right?" He certainly

will; He is able to do it, He knows how to do it, and he is willing to do it. Therefore, whatever afflictions befall us, whatever judgments betide us, let us say from the heart, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Finally, may our obedience embrace within its expansive limits all the divine commands, let them be great or small, many or few. Should duty require of us all our earthly goods, or even our life-blood, may we gladly give them. Should it call upon us to walk through the deep waters of distress, or through the blazing fires of persecution, may we go with a smile. THIS IS TRUE OBEDIENCE—THIS ONLY IS ACCEPTABLE TO GOD. K.

March, 1855.

### Ingenuity in Doing Good.

MR. BUDGETT'S TEA PARTY.

IT is related of that Christian merchant, the late Mr. Samuel Budgett, of England that returning home one Sunday evening from a village where he had been about his Master's work, he saw a number of youths idling in a lane, with every appearance of being persons of the worst habits. He thought how they had been spending that lovely summer Sabbath, and his benevolent heart grieved for their state of moral destitution. He went to them, and, in his own kind way, entered into conversation. He said he wished to see them happy. "You have minds, and I should like to see you improve your minds; you ought to have something to think about, and to employ you usefully." After chatting with them till he gained their attention, he said: "Now, if I gave you a good tea, would you like to come and take it?"

"Oh yes, oh yes?" was the reply.

"Then come up to the vestry of Kingswood chapel to-morrow evening; we are going to have a little meeting, and you shall have a good tea."

This invitation, which was to a tea meeting of tract distributors, was accepted. He paid for tickets for his new

friends, who did not fail to attend, and do ample justice to the fare provided. He then came up to them and said, "Well, have you had a good tea?"

"Yes, thank you."

"I suppose you know many young men just of your own kind, who go about the lanes on a Sunday night, like you?"

"Oh, yes."

"Do you think if I promised them a good tea, they would come?"

The answer encouraged him to hope for their company on such terms. One hundred tickets were soon after distributed to the worst young men in the neighborhood, with a promise of a bountiful treat if they came to Mr. Budgett's large room on a certain evening. The gentleman's character was too well known for them not to be aware that he had some religious end in view; still they did not like missing the feast; so they compromised the matter by resolving that the moment they had finished the tea, they would go away before they could be involved in a religious meeting, or anything of that sort.

But Mr. Budgett was a match for them; he met their stratagem by one of his own; his heart yearned for these poor lost sheep, to bring them back to the Good Shepherd, and, like the apostle, "being crafty, he caught them with guile." Above a hundred of these outcasts of society assembled on the appointed evening; the room was crowded, and seldom was there so extraordinary a company gathered under a decent roof. In one corner of the apartment, especially, it seemed as if the ringleaders had fixed themselves; and to this point one of Mr. Budgett's sons, who was in the plot, immediately betook himself, made one of the party, and talked familiarly with their chief.

Just as the repast ended, the preconcerted move began to be made; but Mr. Budgett ran up into the desk and said: "I asked you to come here for the pur-

pose of doing something for you. Now, just as a start, I will give among you, fifty pounds, and you must make up your minds what you will do with it."

The "wild rogues," as the narrator of this interesting incident, calls them, were quite thunderstruck. It is easy to run away from a prayer-meeting, but it is another matter to run away from fifty pounds. Hats were laid down, and some who had got as far as the door turned back. One of Mr. Budgett's sons, who had identified himself with the strange visitors, called out, "Fifty pounds!—that's something; why there are about a hundred of us, and supposing we divide it amongst us, there will be half a sovereign a-piece." Another, who was also in the secret, at once rose and objected, saying it would be foolish to throw away such a sum as fifty pounds in that way; they had better put it to some use that would do them good for a long time to come. This was argued until all seemed to agree with that suggestion. It was then proposed to found a society for study and mental cultivation, to be called the "Kingswood Young Men's Association." This was carried by vote, and Mr. Budgett appointed treasurer. A committee was formed, and, in accordance with the tact whereby the whole thing was managed, some of the wild youths, to their great delight and exultation, were placed upon it. Weekly meetings in the vestry were then arranged for Sunday evenings, after service. This secured Mr. Budgett's object of withdrawing them from their demoralising rambles on Sabbath evenings and getting them to the house where Christians meet to pray and hear the word of God.

The result of this happy tea-party was that about sixty of these young men attended regularly, and were met with on Sunday nights after service for religious instruction, and in the week for secular instruction. The original donation was laid out in a good library, and year after year, a tea-meeting was

given, at which very substantial books were given as rewards.

A similar association for young women was afterwards instituted by Mr. Budgett, which was blest with similar success. These associations cost him annually about fifty pounds; but he had his reward in the improvement of many and the clear conversion of some.

*Sunday at Home.*

### The Two Grocers.

MR. Evans had been for many years the only grocer in the small village of B—. He was not a very active man, nor a man of talent, but he endeavored conscientiously to do his duty in the state of life in which God had placed him; yet, though he labored diligently at his counter all day long, weighing, measuring, and counting, he had never been able to make a fortune. His family was large and sickly, the doctor's bills were always very heavy, and he had numbers of bad debts owing to him. Many people would say he did not always act in a business-like manner. For instance, he sometimes gave credit to very poor people; when miserable, sickly looking creatures came to him for small quantities of tea or sugar, or a candle, he could not refuse them, though he knew there was no chance of his being paid again. Often, too, when a family had run up an account, he would call with his bill, but when he saw how wretched the home was, and heard the pitiful tale of misery the poor mother would tell him, with tears in her eyes, his heart would fail him to press his claims, and he would go away, saying, "Never mind, don't distress yourself to pay me, any time will do." He would then walk home, with a feeling of satisfaction on his mind at not having added to the distress of a fellow mortal. All this was no doubt very unbusiness-like, and some laughed at him for it.

There was just opposite Mr. Evans' shop a large house, which had been shut up for a long time. However, one day

the bills were taken from the windows, the doors were thrown open, carpenters, painters, and workmen of all sorts were in full employment upon it, and the news spread that a new grocer from the city was going to open an establishment there. "Mr. Evans must look sharp now," cried one. "He will soon be ruined with his slow ways," cried another. "It does one's heart good," said many, when the new shop was fairly thrown open, "to see all the nice things there are in the windows." There were constantly crowds of people gathered round the doors, reading the prices, printed in large letters, on colored paper, and looking at and remarking on every thing.

The inhabitants of B—, like those of many other small villages, had but very little novelty to talk about, and being fond of gossip, anything out of the common way interested them greatly; and the idea of the competition between the grocers was delightful. "One of them must give way," said they, "for this small place will never support two."

From the very first day the new shop was open the success was wonderful. Who that had any money to lay out would go to Evans' dull-looking place, to pay a higher price than Mr. Brown sold for. Everything looked so bright and showy about the new shop that the hearts of the people of B— were won immediately. The tea was some pence in the pound cheaper; the sugar, too, was a penny less, and much whiter; and there were gay-looking pots of marmalade and jam, and bottles of pickles at an unheard-of price. Mr. Brown stood behind the counter with a smiling face, and had a merry word and a joke for everybody; but he knew very well what he was about, and while he would talk to the working people with a loud voice and in a jesting tone, he was all respect and deference to the higher classes when they came in his shop; then his voice could not be too low, nor his manner too obliging. Mr. Evans was a standing joke with him; if he could not sell him

down, he was determined, at least, to laugh him down, and many who came to buy of him joined in the laugh at the master of the dingy shop, while they felt their faces flush at the thought that there was a pretty long score against them on the books of the old shop still.

On Sundays, too, Mr. Brown had an off-hand way of doing things; he made up, as he said, for his week's work, by staying half the day in bed, and when he got up and had dressed in his best clothes, he would hire a gig and drive to some place in the country with his family. In the evening he had many visitors, for his hearty manner soon gained him acquaintances, and all the gay young men of the village dropped in when they liked, to take a glass with him, and have a chat.

Mr. Evans soon began to suffer from the success of his rival; his best customers all seemed to have left him, and his heart grew sad as he saw them, one by one, enter the bright-painted door on the other side of the way. "I sell my goods as low as I possibly can," said he to himself, "I never make an unfair profit on any thing, and I give full measure, for I would not cheat any one for all the world's wealth. How can my neighbor make his prices so low? there must be something wrong. God forbid I should judge him harshly, but a good article, such as I always keep, cannot be sold, with full weight, at the price he sells it."

Though Mr. Evans said this over and over again in his own mind, he did not tell his suspicions to any one, nor did he in any way turn Mr. Brown's doings into a jest; indeed he felt too sad at heart for jesting. Only the very poor came to him now, and two or three of his old good customers, who remained true through all, so that his receipts and profits grew less and less every day; sickness, too, was heavier than usual in his family, and the poor man, losing his usual help from them, had to work harder than ever. All day long he stood behind his counter, looking pale and

harassed, yet still conscientiously not even striving to lower his prices to Mr. Brown's. "If I make one thing less," thought he, "I must make up for it in others—that would not be fair dealing. I would not, by any unjust gain, increase my substance. God tells me, 'That which is altogether just shalt thou follow.'"<sup>o</sup> Mr. Evans firmly believed that it was the Lord's hand that directed all his affairs, and he did not despair. Far from it; he had more time now to think of the Lord's dealings with his children, and as he stood in the almost empty shop, text after text of Scripture would come into his thought, and cheer his heart with their promise. When, for a moment, he fancied nothing but ruin stared him in the face, he would slowly repeat to himself, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."<sup>†</sup> "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

The old shop became more dingy than ever; the paint looked so dismal and dirty compared to the bright colors on the shop across the street. Mr. Evans had long intended to get his house freshly painted, but now the loss of custom put aside all thoughts of laying out money in that way.

Many months passed on; Mr. Brown was still as noisy, and his shop as showy as ever, but somehow the people of B— were not quite as well pleased with it. At first there was only a whisper among them, and then some began to talk aloud, that though the prices were the same, very inferior articles had been substituted for the first samples. The tea had no flavor; the sugar did not sweeten well. One person had found, she was sure, a piece of turnip-skin in the marmalade, and Squire Watkins told his cook to buy no more pickles at Mr. Brown's, for they made him feel quite ill. Slowly and surely all these reports had their due effect, and the stream of

<sup>o</sup> Deut. xvi. 20.

<sup>†</sup> Psa. xxxvii. 25.

customers began to ebb back to Mr. Evans' again. "There's one thing," said some, "if you do pay a little more there, you may be certain the things are good and wholesome, and he gives good weight, which we don't think Mr. Brown does." Mr. Brown did not take the desertion of his customers as quietly as Mr. Evans' had done: he said sharp things, and sometimes lost temper when he saw them, so that they avoided the more going to his shop, lest they should be found fault with.

Perhaps it may be thought that Mr. Evans felt proud at the return of his popularity, and took his revenge on his rival, but it was not the case; no one ever heard him triumph, or say Mr. Brown deserved it for cheating, or that he thought it would be so: however, he could not but feel thankful that the poverty which threatened him was turned away for the present, though he had not been envious of the success of his neighbor, nor did he rejoice now at his mortification.

Poor Mr. Brown soon had reason to own that "honesty is the best policy," even when the affairs of this world only are in question. He had come to B—— to set up business with but little capital, and was one of those who are anxious to "make haste to be rich." He never considered that in taking what advantage he could of his customers, he was breaking the laws of man, and, more important still, the laws of God: "A false balance is abomination to the Lord;"\* "He that is greedy of gain troubleth his own house;"† "He that maketh haste to be rich shall not be innocent."‡

There was soon a new event for the inhabitants of B—— to talk about. One morning Mr. Brown was not to be found, he had fled from his creditors, taking all the money he had made in the village with him. That day the shop was shut up, and his poor wife and three little

children remained weeping in the back room; the cowardly husband and father had left the weak and helpless to face those he had wronged. There was soon an auction of the goods and furniture, and the B—— people saw, with something like pity, that everything was taken from the house and shop, while the poor deserted family stayed in the empty rooms. The creditors were even more merciful than the husband, for they gave Mrs. Brown money to go with her children to their native place.

Many were the rumors brought into Mr. Evans' shop on the day of auction, but the report that pained him most was, that the steamer Mrs. Brown was to embark and would not leave for a week, and during all those days and nights they would have to remain in the bare rooms. Mrs. Brown had no money for lodgings, and in her present misery she felt thankful for even a roof over her head. Mr. Evans thought all this over in his mind. "Poor things," said he; "how truly bitter their lot appears to be! None of the people here seem inclined to do much for them; I cannot bear the idea of their staying there so desolate. I have two rooms I can spare; shall I offer them a home here for the time? Mr. Brown certainly did his best to injure my trade and my character, but what of that now? Rather let me show, by helping his family in the hour of need that I forgive him; "not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."\* Mr. Evans felt more than rewarded for his kind action when he saw the poor wife and her children sitting round the fire in his comfortable room. He got all the dainties he could think of for them, consoled them in their sorrow, and bade them look for better days. For the first time they ventured to turn towards the future with something like hope, and even grew cheerful as he talked with them. He did not lose sight of

\* Prov. xi. 1.

† Prov. xv. 27.

‡ Prov. xxviii. 20.

\* 1 Pet. iii. 9.

them till they were safe on board the steamer, and then, with many presents and good wishes from him, he saw them leave the shore.

Would any one sneer at this also, and call it a mean and unbusiness-like proceeding? Perhaps some would; but Mr. Evans did not make the opinion of the world his rule of action; he looked far higher, and sought with his whole heart to please Him who says, "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."<sup>o</sup>

Mr. Brown called taking the shop in B—— "a speculation." Had he been successful he would have felt no scruple as to any of his customers; he would have continued to joke, and get as much profit as he could from them. He cared little for the laws of man while he could evade them, and the laws of his Divine Master gave him still less concern. Thus he set out on a dangerous and wicked course; he began with dishonesty, and ended as a coward with flight, flying from his creditors, and even from his poor family. Oh, how much happier is the lot of those, who, from love to God do their duty worthily in this world, striving above all, to do it as Christians, bringing their cares and hopes before the Lord in prayer, and looking unto him as their guide. Great and mighty as the God of heaven and earth is, he shows in the Bible that he takes an interest in the everyday affairs of men: "A false balance is abomination to the Lord;"† "The lip of truth shall be established for ever: but a lying tongue is but for a moment."<sup>‡</sup> He says also, "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."<sup>§</sup> A man who prayerfully reads his Bible to know God's will

\* Luke vi. 35

† Prov. xii. 19.

‡ Prov. xi. 1.

§ Deut. xxv. 15.

and do it, could not be dishonest or unjust, or hardhearted, for the very precepts it gives are truth and justice and mercy; "That which is altogether just shalt thou follow, that thou mayest live."<sup>o</sup> "To do justice and judgment is more acceptable to the Lord than sacrifice;"† "He is ever merciful and lendeth, and his seed is blessed."<sup>‡</sup>

There remained only one grocer in B—— for Mr. Evans had no other rival, and the people of the village would never be so easily drawn away again by novelty. Mr. Brown's career was a lesson to them, it taught them in future to beware of fair profession, with no sterling principle to back it; and it taught them also to observe the full excellence of Mr. Evans' character. He had suffered from adversity; he had received contempt from those he had served, and now prosperity and success crowned his years of toil; but though all this he was still the same—a lowly-minded, true, and earnest follower of his Saviour; striving in his own humble way, to do as much good for his fellow-creatures as he could. His shop no longer looked dingy and poor, for he was enabled to enlarge and improve it. His two sons and one assistant shared the duties of the business with him, so that he had, at last some rest. The Lord was pleased that the work of his hands should prosper, and that he should enjoy the fruits of his honest labor. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."<sup>§</sup>

### Christianity in Turkey.

IT has been estimated that the population of the Turkish empire numbers thirty-five millions of immortal beings, of whom upwards of twenty millions are followers of the false prophet of Mecca,

\* Deut. xvi. 20.

†Psa. xxxvii. 26.

‡ Prov. xxi. 3.

§ Luke vi. 38.

retaining and cherishing the most bigoted attachment to Mohammedanism. They regard every other faith with abhorrence, and account Christians as little better than dogs. To renounce the Koran and to embrace the faith of the Bible has been accounted worthy of death. Still there are upwards of fourteen millions of other creeds. *There* are to be found some of the seed of Abraham, still vainly looking for the promised Messiah, and retaining their inveterate hatred to Jesus of Nazareth, and fostering as bitter feelings of enmity to the Mussulman as he does toward the Jew. *There* are the adherents to the Greek Church, rejecting some, but retaining other of the errors of the Church of Rome; but like it the services consist almost entirely in outward forms. *There* are some thousands of the members of the Romish Church, with all its corruptions and superstitions. *There* are great numbers of Nestorians, who have been more careful in avoiding a multitude of superstitions and practices which have infected the Latin and Greek churches, but who nevertheless need a reformation to take place amongst them. *There* are some two or three millions of Armenians, in forms and in doctrines differing but little from the Romans and Greeks. Here then is a wide field for Missionary enterprise; here are teeming millions of deathless spirits, differing in their creeds, but living without saving faith in Christ, as the true gospel scheme of salvation is concealed from view by human inventions. These all need the pure light of heavenly truth, and transforming power of the Spirit of Christ. We rejoice to know and record, that the work has been commenced amongst the Armenians, which has been remarkably accompanied by the power of the Holy Spirit, and already it is exerting an indirect beneficial influence on the minds of Mussulmen and others. Mr. Layard, in his place in the British Parliament, said recently, "Mainly through the teaching and influence of the American Missionaries, scarcely a considerable town exists in

Turkey in which there is not the nucleus of a Protestant communion."

According to the statement of the Rev. H. G. O. Dwight, the American Board of Missions had at the beginning of last year fifty-two male missionaries, fifty-eight females, and sixteen native preachers. Strong in faith and abundant in labor are they fulfilling their mission. They have been raised up by God to do a great work. He is crowning their labors with abundant success, and the prospects are most encouraging and animating. Great numbers of the Armenians have decidedly and openly renounced the church of their fathers and become evangelical Protestants. Their piety is of no doubtful character, but its standard is high. The testimony of Dr. Dwight is, that "for simplicity of faith, and a full, and peaceful, and joyful trust in Christ, many of our Armenian brethren might be held up as examples to Christians in more favored lands." One of the striking characteristics of their piety is their missionary zeal. "It does not expend itself on its own people only, but, like the spirit of primitive Christianity, it seeks to do good to the whole race of man."

Evangelical Armenian churches too have been formed in Turkey. The first of these was constituted in Constantinople, July 1st, 1846, numbering forty individuals. After their names were recorded, they elected their pastor and deacons, when the deepest interest was felt and maintained throughout. Since that period, churches have been organized in various other places to the number of seventeen, up to the beginning of the year 1854, containing about four hundred communicants in the aggregate. These are *apparent* results, but the leaven of Divine truth has diffused itself much more widely, and an influence has been produced to an extent which it is impossible to estimate.

The faith and sincerity and patience of those who profess Protestantism, have

been put to a severe test by the persecutions to which they have been subject. Some have been deprived of all their earthly possessions, have been forced from their homes, and have been refused food and water by their nearest relatives. They have found their foes to be "they of their own household." They were exposed to insults in the streets, and frequently to personal injury; some have been deprived of their liberty, but the grace of Christ has been sufficient for them, and with meekness of spirit and constancy of faith they have endured the loss of all things. It is worthy of notice, that these persecutions have not originated with the Mussulmen, but with the priests of their former faith. In some cases Romish priests were the instigators, whilst the Mohammedan has had compassion on the persecuted, and given what others have refused, a cup of cold water to the suffering follower of Christ.

Nor must we omit to record the fact, that these persecutions have eventually proved for the furtherance of the gospel. In some cases the timid have been made bold, the wavering have been established, and the secret disciple has professed his faith in Christ. The patriarch of the Armenian church excommunicated and anathematized the evangelical Protestants which led to the organization of separate churches, that they might worship God according to the dictates of their conscience, and enjoy the ordinances of His house. This important step was taken after much deliberation and prayer, and the blessing of the great Head of the church has rested upon them.

Nor is it amongst the Armenians alone that a gracious work is being accomplished, but also amongst the Greeks. The superstitions of the people are being undermined, and their minds convinced of the truth of evangelical Protestantism. Mr. Barker, the agent of the Bible Society, writes: "Reformation has commenced with them, and Protestant communities are forming near Broussa and are calling out for teachers. Gospel truth is gaining

ground apace, and the sword of the Spirit has not been unsheathed in vain."

According to the statement of the same writer, there is a work going on amongst the Nestorians, equally, if not more astonishing than that amongst the Armenians.

Amongst the members of the Roman Catholic Church, there seems to be an awakening and a spirit of inquiry.

But perhaps the most remarkable indirect influence is that which is produced on the minds of Mohammedans. There is a great decrease of former prejudices. Many are becoming sceptical on the superiority of Mahomet to Moses and Christ. Many are reading the sacred "Scriptures, which are able to make them wise unto salvation." There are symptoms of inquiry amongst them. Pure, scriptural, living Christianity is making a most favorable impression on the minds of multitudes. Should it lead speedily to any extensive renunciation of the Koran, it is probable that a fierce persecution will follow. But as amongst the Armenians the result has been the furtherance of the gospel, and the increase of religious liberty, so we believingly hope God will overrule it amongst the Mohammedans.

*Ev. Mag.*

### Defective Hearing of the Word.

"TAKE heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Much has been said about poor preaching, but why has not something been said about poor hearing also? If the pulpit feels the lash, the pews ought at least to feel it occasionally also.

1. *Drowsy hearing* is poor hearing. You shall have an example, and see for yourself what you think of it. Relate a tale to your friend that deeply interests your heart. While in the hot haste of your own interest, you hear your friend gaping, and soon after he snores! What kind of hearing do you call that? In

sorrow I say it, there is not a little of just such hearing to be met with in the sanctuary; and if you do not call that poor hearing, you can help yourself to any appellation for it you like better.

2. *Attention with the eyes only* is poor hearing. That is, they give their eyes to the speaker, but their thoughts and imaginations are pilgrimaging the whole creation. They see a man in the pulpit, but hear nothing. The natural eye is in the right direction, but the mental is in the wrong. "I go, sir, but he went not." However, even *looking* at the preacher is better than nothing. For if he has the eye, he cannot but hope he may have the ear.

3. *Captious hearing* is poor hearing. Some people always have their net spread for the worst fish that swim. They seldom seem to catch any other. They are excellent fishermen, they think; and so they are in their way. Successful they most certainly are. If the preacher falters anywhere, the keen eye sees it; the acute ear hears it; the well trained memory retains it; and the tongue is set on fire to let others know it. This is poor hearing.

4. *Hearing for other people* is of the same kind. It is a comfortable thing to get the mind so trained, that, unwounded ourselves, we may look about us and see where the preacher's spiritual artillery takes effect. But if this is not one of the ways of offering "the sacrifice of fools" in the house of God, I will take meekly any man's rebuke who will point out my mistake. But one thing about it I shall not take back from anybody, namely, that this is very poor hearing.

5. *Prayerless hearing* is so also. Let the husbandman cast his seed upon unsoftened ground, and who could commend such husbandry? And what thankless soil is the unsoftened human heart! Cast the good seed of the Word upon it, and it would be nothing but madness to look for a harvest. But humble, fervent prayer does wonders with the heart. "It waters the ridges thereof, it settles

the furrows thereof; it makes it soft as with showers." Prayer opens the heart so that the rays of the great Sun of Righteousness can penetrate it. But oh! a prayerless heart is a shut-up heart, and prayerless hearing is poor hearing.

The subject sheds some light on the origin of poor preaching. Poor hearing does not account for all of it, but that it does for no small amount of it, I defy any man to deny. Let the hearers eschew all drowsiness, fix their eyes in deep and solemn attention on the speaker, be captious or cavilling no longer, hear in downright honest earnestness, each one for himself, and do all this in the spirit of humble and fervent prayer both for themselves and the preacher, and if they would not then hear excellent preaching, from that same preacher, too, I will sit down submissively in the shame of my mistake. And if that preacher, under so delightful a reform in his congregation, does not get a new and powerful impulse to good preaching, yea, the very best in his power, then let another take his bishopric, and all the peoples shall say, Amen!

"HE THAT HATH EARS TO HEAR, LET HIM HEAR."—*Sunday at Home.*

### Trust in the Lord.

BY OLD HUMPHREY.

IF you want anything worth having, the way to obtain it is to trust in the Lord. If you cannot get it in this way, you will not get it in any other. God denies to those who trust in him nothing that is for their good. Make yourself easy, then, for if you only trust in him, all will be well. What he gives you will be in love, and what he withholds will be in wisdom.

Do you want health? Trust in the Lord, for none but he has it in his power to give it. The freshest breeze, the sunniest sky, the mildest clime, and the medicine of the most skilful physician, will all be in vain to bestow, or preserve health without God's blessing. Trust and "fear the Lord, and depart from

evil. It shall be health to thy navel, and marrow to thy bones," Prov. iii. 7, 8.

Trust in the Lord; his power alone bestows  
On pallid cheeks the color of the rose.

Do you want riches? You must go where they are to be had. Now, "The earth is the Lord's, and the fullness thereof." The gold and the silver are his, and the cattle on a thousand hills. To him, then, you must apply. Trust in the Lord, and if riches will add to your happiness on earth, without hindering you on your way to heaven, rich you shall be.

Trust in the Lord, his righteous ways uphold,  
And he will give thee better gifts than gold.

Do you want reputation? Trust in the Lord, and ask him to enable you to deserve it. Reputation is very hard to get, and very easy to lose. Envy, hatred, malice, and slander's tongue may, in an unlooked for moment, deprive you of it unless God be your protector. If he is your friend, you are secure.

Trust in the Lord, and he will guard thy fame,  
And in the book of life inscribe thy name.

Do you want wisdom? Trust in the Lord, and put up your petition to him. Some travel to get wisdom. Some read books to get wisdom, and some listen to the learned to get wisdom, but "the fear of the Lord is the beginning of wisdom." Fear him, then, love him, obey him, trust him, and praise him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him," Jas. i. 5.

Trust in the Lord, for he can make us wise  
As angels, and prepare us for the skies.

Do you want peace? Trust in the Lord, for unless he bestows it, you will never have it. It is not to be had for love nor money, and no one can beg, borrow, or steal it. "There is no peace to the wicked." God is its only giver, and from him it must come, if it comes at all. "Let your requests be made known unto God: and the peace of God, which

passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. iv. 6, 7.

Trust in the Lord, and care shall ne'er confound  
thee,  
But thou shalt be at peace with trouble all  
around thee.

Do you want a guide through the world? Trust in the Lord, for none other can you safely trust. Others, when you least expect it, will fail, or deceive you. Some are ignorant, some ungodly, some unjust, and some false in all things; but God is wise, and holy, and just, and true; trust then in him, and "the Lord shall guide thee continually," Isa. lviii. 11.

Trust in the Lord, and he in truth and love  
Shall guide thee to the golden gates above.

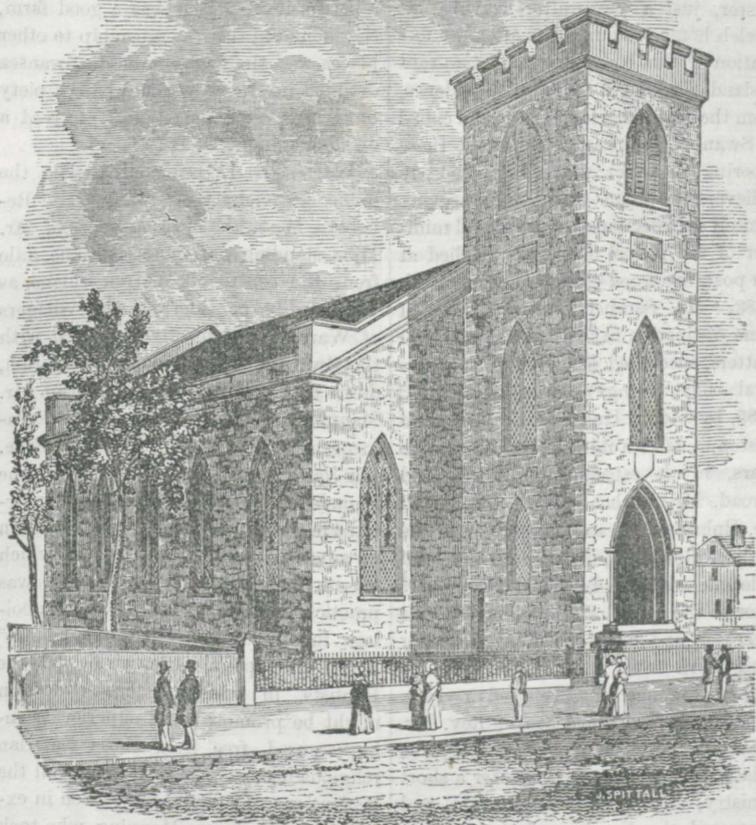
Do you want a bright prospect of eternity—a glance of the mansions of the blest? Trust in the Lord, and he will unfold to you things wondrous to behold—things hidden from the eyes of those who fear not God. He can give you a faith that shall sharpen your eyesight, and increase your love. "Faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1.

Trust in the Lord, and thou by faith shall see  
The heaven of glory that's prepared for thee.

Whether you want health, wealth, reputation, wisdom, or peace, a guide through this world and a bright prospect of a better, trust in the Lord, and, if for your good, you shall have them all.

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WORSE THAN WASTE!—The number of bushels of grain consumed in the distilleries of the United States, in a year, is said to be seventeen millions. Nearly a bushel to each man, woman and child in the Union.

EXEMPLARY LIBERALITY.—\$269,000, during the past year have been contributed for charitable purposes by citizens of Boston, besides a large amount in private charities, not made known.



Annals

OF THE BAPTIST CHURCH IN WARREN, R. I.,
BROWN UNIVERSITY, AND THE WARREN
ASSOCIATION.

BY REV. M. M. DEAN, WARREN, R. I.

THE Baptist Church in Warren, R. I., was formally constituted and recognized, October 15th, 1764. The persons uniting in its formation were mostly dismissed from the Baptist Church in Swansea, Mass.; and they were brought together under Providence, and led to unite in covenant obligations through the efforts of Rev. James Manning, who had removed to the shores of Narragansett Bay, from New Jersey, to commence the organization of Rhode Island college.

No. 4. 2.

The primal elements of the visible church, therefore, are to be found connected with the formation of the ancient church in Swansea, and in the first labors to found Brown University. The Swansea church was the first church of the Baptists in the State of Massachusetts. Mr. John Mills collected a Baptist Church in a place called Swansea, in the principality of Wales, A. D. 1649, of which he quietly remained the pastor until A. D. 1662, when, by act of Parliament, he was ejected from his position, soon after which he removed to America, bringing with him the records of the Welch church. Messrs. Tanner, Brown, Thomas, and others, accompanied Mr. Mills, or soon followed him to this country. A

church was formed in that part of the Plymouth colony called Rehoboth, A. D. 1663, of which Mr. Mills became the pastor, just a year after leaving his Welch home. Four years after the formation of this body, he obtained a grant of land, through a favoring Providence, from the Plymouth legislature, and called it Swansea. Aiding as he could those laboring in other places, who held to believers' baptism only, and proving himself an affectionate and faithful minister of the gospel of Christ, he died at his post, in a good old age, February 2d, 1683. Mr. Samuel Luther, a man of some distinction in town and provincial matters, succeeded Mr. Mills in the pastoral office, being ordained July 22d, 1685, by Elders Hull and Emblen from Boston. After a ministry of thirty-two years, much esteemed at home and abroad, Mr. Luther died, A. D. 1717. Mr. Ephraim Wheaton, who lived in the town of Rehoboth, Mass., and had been colleague with Mr. Luther thirteen years prior to the death of the latter, was his successor, and filled the office of pastor until April 26th, A. D. 1734, when he died at the age of seventy-five years. One year before the death of Rev. Mr. Wheaton, Mr. Samuel Maxwell, was ordained his colleague, who, after a short ministry, changed his sentiments, and advocated the keeping of the seventh day of the week as holy time. His dismissal from the pastoral office and from the church took place in April, 1739. Rev. Benjamin Harrington from Narragansett was the individual who next filled the pastor's place, into which he was installed, August 15th, A. D. 1742. His ministry was short, though not entirely fruitless. His preaching drew together large congregations upon the Sabbath, yet his conduct was not without implication, and he died obscurely in Canterbury, Ct., at a great age. In March, 1748, Mr. Jabez Wood, of Middleboro, Mass., was called to preach to this church, over which he was ordained pastor on September 5th, 1751. As

some of the members of the church judged that Mr. Wood had used improper measures to obtain the pastoral office, a perquisite to which was a good farm, they removed their membership to other places, and the first church in Swansea declined in strength and apparent piety until Mr. Wood asked and received a dismissal in A. D. 1779.*

Warren, R. I., being situated in the immediate vicinity of Swansea and Rehoboth, Mass., the meeting-house of Mr. Mills standing not more than one mile from the centre of Warren village, as will readily be inferred, the villagers of Warren were mostly connected with the Swansea church and congregation, down to the time of the arrival of Mr. Manning in Rhode Island and the commencement of Rhode Island college. For various and sufficient reasons, the Philadelphia Association became interested in ministerial and general education at an early day of its existence, which led its members to "feel that it was practicable and expedient to erect a college in the colony of Rhode Island," under the special supervision of the Baptists, in which college education might be promoted and superior learning secured, free from those sectarian religious tests, common in nearly all the institutions of a high order then in existence. Mr. James Manning, who took his first degree in New Jersey college, September, 1762, was esteemed a suitable person to lead this important enterprise. On a voyage eastward, he called at Newport, in July, 1763, and consulted in reference to the college and its location with several Baptists of influence and piety, who readily concurred with him in the means necessary for the commencement of the college, and entered diligently upon the use of those means. Notwithstanding many secret and open contrivances to prevent it, an ample charter was granted by the colonial legislature, in February, 1764. In the summer following, Mr. Manning removed

* Backus, vol. iii, p. 143-6.

to Warren, to preach to a newly formed religious society, and to begin the school which was preparatory to college classes.

Thus the church in Warren, in its beginning, had an intimate connection with the Swansea church, and with the formative work of Brown University.* At the time it was determined to locate the college in Warren, about sixty communicants resided in the town, a majority of whom had their membership in Swansea, and preferred to remain a branch of that church, in which they and their fathers before them had enjoyed so much Christian comfort, and experienced so much religious improvement. Yet, as the population of the village was rapidly increasing, and the advantages of a distinct church organization became better understood; after much prayerful deliberation, it was concluded, by the Baptists in town and the friends of the college, that Mr. Manning should remove to Warren to organize a church and begin the college. It was in the summer of 1764, that he removed his family from New Jersey to Warren. Immediately upon his arrival, he commenced teaching, and preaching the gospel. He had been ordained to the latter work by the church at Scotch-Plains, N. J., near Elizabethtown, then under the care of Rev. Benjamin Miller, whose ministry was long continued and attended with many conversions. On the day of its constitution, the church was composed of fifty-eight members, thirty-five being received from Swansea, the others having been baptized by Rev. Samuel Maxwell and Rev. Gardner Thurston, of Newport, R. I., and others by Mr. Manning after his arrival in town, and before the day of organization, which was November 15th, 1764. The members intending to be recognized as a church, had invited Rev. Messrs. John Gano, of New York, Gardner Thurston, of Newport, R. I., and Ebenezer Hinds, of Middleboro, Mass., to be present and

* Backus, vol. ii, p. 236.

take part in the services. The day was kept as a day of "fasting and prayer," during which, in the forenoon, Rev. Mr. Thurston preached a sermon, and, after a short intermission of services, the people returning, the Rev. John Gano, James Manning, and Ebenezer Hinds, each in turn made a prayer suitable to the occasion. After the offering of prayer, the church covenant, previously prepared by Mr. Manning, was presented and read, and signed individually by the constituent members. When the covenant had been adopted, three of the brethren, Samuel Hix, Amos Haile, and John Coomer, in behalf of the church, presented a previously prepared call to Mr. Manning to become their pastor. Mr. Gano publicly read the call, and asked Mr. Manning if he accepted it, which question was answered in the affirmative. "Then Mr. Gano preached a sermon suitable to the occasion, in which he reminded both pastor and people of their respective duties, and urged the mutual performance of both, from those important motives which the nature of the relation requires. Thus ended the solemnities of the day."* Thus Christ united his disciples in Warren under their pastor.

From this time onward, through the six years of Rev. Mr. Manning's ministry, the church and college shared a mutual and common prosperity. Shortly after the church was organized, and the college established, a house of worship was erected; and a spacious mansion was built, for the double purpose of a college and parsonage, on the land occupied by the edifice for worship which is now used by the church.

The Warren Association had its origin in three years from the date of the founding of the church and college. Organizations similar to Associations had become common among other denominations long before this period of time, in other colonies, but they had assumed and exercised

* Tustin's Historical Discourse, p. 120.

such powers over the churches as to cause the liberty-loving Baptists to regard the proposition of a Baptist Association with a large amount of suspicion. The Baptists suffered so much from these organizations, that they could not be persuaded to meet in an association for many years, though the plan proposed differed essentially from that of associations in other denominations. Yet, in September 1766, a number of elders and brethren agreed to send to their churches an invitation to appoint a meeting the next year, 1767, to confer upon these things. Thus, on September 8th, 1767, ten churches met by delegation in Warren, with three ministers from the Philadelphia Association, Revs. John Gano, Samuel Jones, and Morgan Edwards, they having been appointed the previous year for that purpose, who also brought a letter from the body appointing them, written for the purpose by Rev. Mr. Jones. Most of the brethren, who were assembled for deliberation, thought that they were not then fully prepared to proceed to the formation of an association; yet four churches were apparently prepared, and they formed the association, and named it from the town where they met. These four churches were Warren, R. I., Rev. James Manning, pastor; Haverhill, Mass., Rev. Hezekiah Smith, pastor; Bellingham, Mass., Rev. Noah Alden, pastor; and the second church in Middleboro, Rev. Ebenezer Hinds, pastor. The Rev. Isaac Backus was present, and officiated as clerk, though his church and himself did not then join in the formation of the body. And as the anniversary of the college or its commencement came annually on the first Wednesday in September, and some who came to attend that also wished to be present at the meeting of the association, the latter was appointed to be on the Tuesday first following the former—the Tuesday after the first Wednesday of September.^o

^o Backus, vol. 3, p. 112.

The pastors and delegates met accordingly in Warren, September 13th, 1768, when four churches joined the association. Four more churches joined it when it met in the same village, on the following year, September 12th, 1769. The next meeting of the body was at Bellingham, Mass., September 11th, 1770, and the following one was held in Sutton, Mass., September 10th, 1771, when the association had increased to twenty churches, having in all 837 members, each year seeing tokens of divine approbation. With this meeting of the association was adopted the rule to print the minutes of the doings, which custom has been continued down to the present time. In due time the association began to collect a fund for assisting pious young men in obtaining an education, preparatory to the gospel ministry, thirteen men being chosen by the association, and incorporated by the legislature of Massachusetts, as managers of the fund.^o The location of the college in Warren, in connection with the constitution of the church and the organization of the Warren Association, made Warren a place of much resort and a general rallying-point for the influential and pious members of the denomination, during several successive years.

But the college was still unendowed, and the place of its permanent location was seemingly undetermined. Many were unwilling that it should be in Warren, and some were unwilling that it should be anywhere else. Thus originated a proposition, that the county which would raise the most money to endow it should be honored with its location. Several competitors entered the list, among which Warren made noble and extensive offers; but Providence excelled all other applicants, and the college was accordingly removed to that place. On the 1st February, 1770, the corporation of the college decided, by a vote of twenty-one to fourteen, that the college

^o Backus, vol. 3, p. 114.

be removed to Providence, and be continued there forever. Mr. Manning was intimately identified with the college and the church, and a question of much practical importance arose, which shall he relinquish? The attachment between pastor and people was mutual and strong, and it led the pastor to greatly prefer the pastorate. After much correspondence, and after much prayer, doubtless, Mr. Manning determined to ask dismissal from the pastoral office of the church. In the May following, 1770, he removed to Providence, accompanied by the undergraduates, which removal "was to the wonderment of his people, he being greatly admired and renowned before he rejected his people, which was in the sixth year of his ministry."

After the church had been destitute of a pastor about one year, the members invited Rev. Charles Thompson, the valedictorian of the first graduating class, to preach to them. Mr. Thompson was ordained to the pastoral office, July 3d, 1771, Revs. Messrs. Ebenezer Hinds of Middleboro, Mass., and Noah Alden of Bellingham, Mass., acting for the churches represented in the council. Mr. Thompson was born in Amwell, New Jersey, April 14th, 1748, and was ordained, therefore, at the age of twenty-three years. The blessing of heaven attended his ministry, as, during the four years of his pastorate, the membership of the church was doubled.* When the war of the Revolution commenced, in 1775, its effects were greatly felt by the inhabitants of Warren. Mr. Thompson was appointed chaplain in the continental army, where he officiated until 1778, when, being at home on a visit, he was taken prisoner by the British troops on the morning of May 25th, 1778, who, after burning the meeting-house, parsonage, arsenal, and several dwellings, carried Mr. Thompson to Newport a prisoner. He was released, however, from imprisonment about the middle of the follow-

ing June. After his deliverance from the guard-ship was secured, Mr. Thompson went into Connecticut and preached at Ashford, until 1779, when he came to Swansea, Mass., where he was again settled as pastor. The burning of their house of worship and parsonage was a severe loss to the church in Warren; and the proximity of British soldiers and the calamities of war made many people of the village seek food, safety, and quietude in the interior of the country. Thus was the church prevented, several years, from erecting another house of worship and parsonage, from settling a pastor, and from holding meetings. A large part of the remaining members resumed a connection with the Swansea church, going so upon the condition that they be at liberty to return to Warren when Providence prepared the way for the re-establishment of that church. Thus, after fifteen years of visible existence, and after much prosperity, the church became for a time invisible. The union of his Warren brethren with the Swansea church encouraged Mr. Thompson to become pastor of the latter congregation, upon which the cause of Christ revived, and some thirty persons of Warren were baptized by him with some forty-five in Swansea.

When the war with England was no longer a terror, the Warren church members dissolved their family connection with the Swansea church, and on the 5th February, 1784, resolved to build another house of worship, which was completed in the following year. The house of worship being erected, and a chartered society established, in September, 1786, the former members of the church attached to Swansea and other persons were re-organized on the platform of their former covenant. Mr. Thompson continued pastor at Swansea till 1803, when he removed to Charlton, Mass., where soon afterwards he died.

The third pastor, Rev. John Pitman, becoming pastor immediately after the

* Backus, vol. 3, p. 237.

re-organization of the church, October 26th, 1786, resigned the office in June, 1790.

The fourth pastor, "Mr. Luther Baker, was raised up among them, and he was ordained their minister, October 17th, 1793." He resigned the important charge, November 1st, 1814, having enjoyed a long and heaven-honored ministry.

The fifth pastor, Rev. Silas Hall, graduating at Brown University, 1809, assumed the pastorate on the day of Mr. Baker's resignation, and continued until May 1st, 1817.

The sixth pastor, Rev. Daniel Chessman, a graduate of Brown University, 1811, was ordained to his ministry and office March 5th, 1818, and was dismissed January 23d, 1820.

The seventh pastor, Rev. Flavel Shurtliffe, graduating from Brown University, 1814, commenced his labors in the ministry at Warren, March 11th, 1820, and resigned September, 18th, 1821.

The eighth pastor, Rev. John C. Welch, then a recent member of Waterville college, was ordained pastor, June 11th, 1823, and resigned, Nov. 1st, 1840.

The ninth pastor, Rev. Josiah P. Tustin, graduating at Brown University, 1838, was recognized pastor, April 23d, 1842; resigned the office Oct. 23d, 1849.

The tenth pastor, Rev. Robert A. Fyfe, graduating at Newton Theological Institution, Mass., became pastor, December 22d, 1849, and resigned the office, August 1st, 1854.

The eleventh pastor, Rev. Myron M. Dean, the present incumbent, a graduate of Middlebury College, Vt., and of the Theological Institution, Newton, Mass., assumed the pastoral care, March 1st, 1854.

The number of members, March 1st, 1855, was 281; whole number of members from the beginning to March 1st, 1855, 914. Of these the constituent members were 58; added by Mr. Manning, in six years, 15; by Mr. Thomp-

son, unknown; added at the re-organization of church, 1786, of those not formerly members, 81; added by Mr. Pitman, in three and a half years, 21; by Mr. Baker, in twenty-one years, 251; by Mr. Hall, in two and one half years, 34; by Mr. Chessman, in about two years, 3; by Mr. Shurtliffe, in one year and a half, 133; in an interval, 2; by Mr. Welch, in seventeen and a half years, 179; in the interval, 23; by Mr. Tustin, in seven years and a half, 82; by Mr. Fyfe, in three years and a half, including a half year interval, 54; by the present incumbent, during one year, 41.

The church edifice, a cut of which is placed at the commencement of these annals, was erected on the ground occupied by the first meeting-house and parsonage, those burned by a detachment of British soldiers. Its dimensions are the following:—Length of the body of the house, 84 feet; width is 70 feet; and its height, 34 feet from the ground to the outside cornice. In front is a tower 23 feet square, 86 feet high, surmounted with a battlement rising eight feet, and projecting one foot. The walls are of dark brown and gray stone, laid in courses.

The style of the edifice is "Medium Gothic," and is uniformly consistent with itself. The windows are arched, fourteen in number, 25 feet high, and filled with stained glass. The pulpit is appropriate, made of black walnut, and containing a very beautiful and commodious baptistery. On the floor of the audience room are 146 pews, arranged in three double rows, with four aisles—two side and two medial. There is a gallery across the building, over the vestibule, the organ-room being in the tower, on a level with the gallery, containing a fine instrument, furnished by Messrs. Hook, of Boston, at a cost of about \$3000. In the basement is a lecture-room, capable of accommodating 500 people, and a small vestry, which will seat about 200 people.

Editor's Garner of Gleanings.

WAYLAND UNIVERSITY.—Rev. J. T. Westover, of Wisconsin, writes us that a charter has been obtained for the new institution, thus named, and its location has been fixed at Beaver Dam, Wisconsin. The Board of trustees organized, February 8. Hon. S. L. Rose, was elected President of the Board; Rev. P. Work, Vice President; Rev. J. T. Westover, Secretary, and L. E. Schuyler, Esq., Treasurer. A plan for the main building was adopted, which is to be immediately erected. It is to be 110 feet in length, three stories high, the estimated cost being \$4,000.

A female seminary is to be located at Wau-shara, Wisconsin, the citizens of that town having furnished a site of four acres, and subscribed \$5,000, toward the erection of a building. Rev. H. L. Parker, is vigorously and successfully at work in raising endowments for these institutions and Bro. Westover has resigned the pastorate of the church in Kenosha to devote himself exclusively to the interests of the State Convention. Wisconsin is an enterprising state—"a giant in gristle" and the Baptists there seem to be laying foundations, prudently, intelligently and zealously. May God establish the work of their hands upon them.

REV. JUDSON BENJAMIN, a returned missionary, died in Boston, Mass., of pulmonic fever, on Tuesday, Feb. 20th. On Sabbath morning following, a funeral discourse was preached in the Bowdoin Square church, by Rev. Dr. Stow, from whose biographical statements, we glean the following items.

Mr. B. was born Feb. 2, 1819, in Rodman, Jefferson Co., N. Y. He was the son of Rev. Isaac Benjamin, who soon after removed to the State of Indiana, and labored as a missionary. At the age of nineteen, Judson was baptized by Rev. A. R. Hinckley, at Franklin, Johnson co., Ind. He pursued his studies, preparatory to the ministry, at Franklin, at Shurtleff College, at Brown University, where he graduated in 1846, and at Newton Theological Institution. In September, 1846, he was married to Miss Susan R. Stone, of the Baldwin Place church, in this city. In October of the same year, he sailed with others from this port for the distant East. His field of labor was in the Tennasserim Provinces, first at Tavoy, then at Margui, and among the Selongs. He

suffered much from impaired health, and after nearly six years of useful service, was compelled, for the preservation of life, to return to his native land. For several months he had resided in this city, and occasionally preached; but his health continuing very imperfect, he had contemplated removing to some more genial climate. But his work was done. Attacked by severe disease, that baffled all medical skill, he rapidly yielded to its power, and in a few days passed quietly, hopefully, peacefully to his final rest.

Mr. B. was a devoted Christian, eminent for spirituality of mind, delicacy of conscience, and propriety of life. Peculiarly unselfish, he lived and labored for others. He depended upon Christ, he preached Christ, he followed Christ; and now that his mission is ended, he is with Christ.

BAPTISTS IN OHIO.—PROGRESS IN 30 YEARS.—Rev. J. Stevens, in the "Journal and Messenger," publishes the following statement:

By the returns of 1854, we have 27 Associations, 433 Churches, and 25,030 Members. Baptisms reported, 2,243. Number of Ministers about 300. In 1824, according to a report in the Cincinnati Baptist Missionary Society—the pioneer of our Convention—the whole number of Baptists in the State was estimated at 7,000, of which one-half are reckoned as opposed to Missions.

Beginning in 1824, with 3,500, and including in subsequent years only such as now co-operate in Domestic and Foreign Missions with our Convention, &c., the following table will very nearly indicate our progress.

Year	No. Churches.	Baptisms.	Whole No.
1824.			3,500
1834.		1,129	10,500
1840.		3,664	18,239
1841.		2,423	19,206
1842.		2,279	20,998
1843.		5,471	24,369
1844.	437	1,930	24,329
1845.	351	1,390	24,795
1846.	460	1,197	24,137
1847.	451	1,066	23,633
1848.	449	1,253	23,060
1849.	467	1,507	23,536
1850.	438	1,772	23,693
1851.	448	2,217	24,556
1842.	441	1,420	24,514
1853.	429	1,993	24,579
1854.	423	2,213	25,030

The above table indicates, I believe, our real numbers and progress, since the Convention was organized, more nearly than any table heretofore published. It shows that we are now, as to numbers, but little in advance of our position ten years ago, the gain of the last ten years but little more than making good the loss of the preceding three or four years.

An examination of the Associational tables for the last ten years shows, that, while in the whole State since 1845, our gain has been only about one and one-third per cent, our gain in some of the cities and large towns where we have churches, is encouraging. For example, since 1845, our gain in Springfield has been 134 per cent, in Dayton 80 per cent, in Zanesville 57 per cent, in Cleveland 62 per cent, in Cincinnati 34 per cent, in Columbus 28 per cent, and in five other places the aggregate gain has been 43 per cent,—indicating a decrease generally in the scattered, small and feeble churches. Why this falling off in that description of churches, where our largest success and strength lay in the years of our earlier history?

DEATH OF THE EMPEROR OF RUSSIA.—The steamer Africa brings the intelligence that the Czar Nicholas died on the 2d of March. It was by some rumored, that he had been poisoned, though his death was officially attributed to apoplexy. Alexander, his eldest son, is his successor, now in the thirty-seventh year of his age.

COLORED CHURCHES IN NEW ORLEANS.—The "First African Baptist Church," of New Orleans, was constituted in 1826. It became almost extinct, however, in the course of time; and about 1837 it was virtually dissolved, most of its members joining a new organization, then being formed, now called the "First African Baptist Church." The history of this latter is interesting and peculiar. Its trials and difficulties have been many; yet it has outlived and surmounted them all. It was constituted with seven members; it now numbers, perhaps, nine hundred!

This church owns its own house of worship, with the lots on which it is built, and is entirely out of debt. It has a colored pastor, Rev. J. Davenport, (one of the three ordained during the past year,) and meets twice—morning and afternoon—every Lord's Day. In all necessary matters it counsels with the white churches. Additions are continually being made to its

membership; the baptism of twenty-nine having recently occurred.

The "Second Colored Baptist Church" was constituted in 1849. At first the membership was small; but by zeal and activity, the church was soon in a prosperous condition. A church edifice, capable of seating three hundred to five hundred persons, has been completed; and numerous accessions have been received by baptism and otherwise. There are about one hundred members now belonging to the body. This church has a white pastor who is assisted by a colored minister.

The "Third African Baptist Church" was organized about a year since. It is located in the lower part of the city. Its membership is still small. Meetings are held in a rented room. It has no regular pastor.

The "Fourth Colored Baptist Church" was constituted in December last. It holds its meetings in the Hall over the Carrollton Railroad Depot. This church was started as a colored Mission by the brothers Steptoe, (the remaining two of the three colored brethren "set apart" last year.) So prosperous was the undertaking, it was deemed advisable to form a new church. The success of the measure is a little remarkable. Congregations are large and well ordered; while everything is conducted in a manner creditable to all concerned. The little branch seems destined to spread over a large space, and eventually to become a mighty tree. Applications for baptism have already been made.

THE BAPTIST CHURCH IN WINDSOR, VT. was formed soon after the Revolution, and for a time enjoyed the labors of the Rev. John Peak, who died a few years ago in Boston. Its place of meeting was three or four miles from the village, where a meeting house was commenced, but never completed beyond the external covering. A little over forty years ago, General Abner Forbes, a wealthy and prominent citizen, became a Baptist, and under his influence, and with the aid of his liberality, the place of meeting was changed to the "Street," and for a time the church worshipped in the Court House. Soon after this removal, General Forbes took the lead in building the house of worship which the church has ever since occupied. It was a noble structure for the day in which it was built,—a monument to his liberal and enlightened zeal. Luther Rice, who visited Windsor at the time, and found General F. an earnest friend of missions, testified of

him that "he loveth our nation and hath built us a synagogue." He loved "our nation" to the end, and when he died in 1828, left to the church a parsonage, his property in several pews, and a fund to aid in the support of the minister. The Rev. Joshua Bradley (now, we believe, in Minnesota, preaching the gospel at the advanced age of over eighty,) was the minister of the church at or about the time of the removal to the village. He was succeeded by the Rev. Leland Howard, now of Rutland, Vt., who was ordained pastor soon after the erection of the church-edifice, and remained the minister for six years, and then removed to Troy, where he was pastor of the First Baptist Church. During the six years following the pulpit was occupied by the Rev. Professor Elton, the Rev. N. W. Williams, and the Rev. Mr. Hale, after which the Rev. Mr. Howard returned, and for six years was again the minister of the church. The Rev. Elijah Hutchinson, who succeeded Mr. Howard, has been the pastor of the church for the last twenty years, and has recently been compelled by failing health to resign.

RELIGIOUS CONDITION OF COLLEGES.—The Society of Inquiry of Amherst College, Massachusetts, are in the habit of collecting information on this subject from year to year, and spreading it before the public to promote more faithful and importunate prayer for students in such institutions. Their circular is issued unfortunately late this year, and we regret that more colleges have not responded to their inquiries for information. We make the following abstract:

Colleges.	No. of students.	No. professing religion.	No. preparing for the ministry.
Bowdoin, Me.,	170	52	26
Middlebury, Vt.,	80	34	25
University of Vermont,	100	24	12
Amherst, Mass.,	231	156	101
Harvard, Mass.,	340	33	8
Williams, Mass.,	231	110	52
Brown University, R. I.,	252	73	43
Yale, Conn.,	450	152	—
Trinity, Conn.,	97	45	25
Wesleyan Univ., Conn.,	123	92	41
Genesee, N. Y.,	49	33	8
Madison Univ., N. Y.,	143	—	147
Union, N. Y.,	227	74	46
Marietta, O.,	62	32	10
	2558	910	546

The total number mentioned as preparing for missionary work, is 40.

The number of conversions during the year, is 45.

It will be perceived that none of the 152 pious students at Yale are set down as designated for the ministry, and it is also noted that the number preparing for the ministry at Madison, embraces not only under-graduates, but theological students and students in the earlier preparatory studies. These variations probably about balance each other, and leave the footing given above substantially correct. We have, therefore, a little less than two-fifths of the students in these colleges pious, and a little over one-fifth preparing for the ministry. Oh, that all this talent and culture, whether in the ministry or out of it, were consecrated to Christ!

OLD DEACON SAFFORD.—Old Deacon Safford, or as he was familiarly called Deacon Jo, was a rigid disciplinarian, and being the senior church deacon, looked after the delinquents with a sharp eye. Deacon Jo was in the habit of "parceling out the sermon," giving to each one of the congregation their portion according as they needed.

One warm Sabbath afternoon, the pastor, thinking that those who had no interest in the subject of religion would most likely fall asleep, prepared himself to preach directly to the church.

The Deacon was on hand, to "parcel" out the sermon as fast as it came from the lips of the minister. The pastor commenced with his close fist, penurious brethren plainly but earnestly.

"That belongs to brother Grant," said the Deacon. The next remark was designed for those who went about doing good, but made so much noise and parade about it, as to destroy a great part of the good they intended to do.

"That is Sister Grimpkins," said Deacon Jo, "no mistaking that."

The pastor continued his sermon, but the deacon who had worked hard through the week fell into a dozing slumber. Nevertheless, although the body of the deacon was sleeping, the mind was active, and, whether the ears performed their functions or not, each portion was as faithfully parcelled out as though the deacon had been wide awake.

"Finally, my brethren," concluded the parson, "there is a class of persons who listen attentively to every sermon, but who are so free hearted and benevolent that they

do not retain any for themselves, but parcel it out among their brethren and sisters."

"Thunder! that's me," said Deacon Jo, the sound of his voice awaking him, "and deserve it!"

Whether the deacon continued the practice of "parcelling out the sermon" afterwards we know not, but we presume if he did, he kept a small portion for himself.

TWO INFIDEL APOSTLES.—The Turners and other infidels of Cincinnati celebrated the birthday of Thomas Paine, and had a large gathering. The Clergy and Church were duly and unsparingly attacked by the speakers, as being niggardly in their contributions to the poor. The president called the attention of his brethren to this fact, and requested them to set the Church an example of benevolence, by dropping their coin in the contribution box as they left the door. The result of his appeal was the enormous and startling sum of between one and two dollars! We give below the portraits of two apostles of Cincinnati German Atheism, each one drawn by his brother and neighbor—Heinzen, the editor of the Pioneer, writes of Hassaureck, the editor of the Hochwachter, as follows:

"I have used all possible means to bring this man, who carries on lying as a business, and systematically, to retract his lies, but in vain. Rectitude, truth, honor, shame, have no existence for this man, whenever the opposite of these virtues can be made use of, to carry out his mean intentions."

Hassaureck writes of Heinzen:

"Heinzen is a clown without knowing it; under the impression that he plays a serious part, he gets mad, if he is told the contrary; but the madder he gets the more amusing is his position to the public. Heinzen wants the public to talk about him; he is determined that he shall stand in the immortal annals of history, whether his name is written in gold or in shoeblackening. Whoever ignores him, he attacks, in order that he may be forced to talk about him. If his benefactors happen to forget him once, he will bite their hands, that they must remember him. He blackguards continually, because it is the only way in which he can make himself notorious. Nothing can awaken a sense of shame in him; he may be beaten ever so severely, his hide is so strong that he cannot be made sensible of it; he lies and calumniates according to the eight notes of the scale; he never takes back a lie, if ever so much convicted of it;

his impudence is without a parallel; he can bear everything except to be laughed at or to be ignored. If he is laughed at he becomes so furious that he does not know what he does."

As our religious editors cannot equal this, we modestly suggest that they leave off trying altogether, and strive to excel in the opposite direction, leaving the abusive and personal style to those to whom it more properly belongs.

CHURCH MUSIC RUNNING WILD.—A correspondent of the Detroit Advertiser who recently attended a New York church, writes an *expose* of what he heard, which may excuse the sharp satire in which he indulges. He says:

"Pretty soon, music—organ—sometimes grand and solemn, but generally fast and lively enough for a contra dance. [B. D. said the player got a big salary to show off the organ, and draw a big house.] He commenced to play Old Hundred, [D. suggests Ancient Century.] At first, majestic as it should be, but soon his left hand began to get unruly among the bass notes, then the right cut up a few monkey shines in the treble! left threw in a large assortment of quavers, right led off with a grand flourish and a few dozen variations; left struggled manfully to keep up, but soon gave out, dead beat, and after that, went back to first principles, and hammered away religiously at Old Hundred, in spite of the antics of its fellow; right struck up a march, marched into a quick step, quickened into a gallop; left still kept at Old Hundred; right put in all sorts of fantastic extras, to entice the left from its sense of propriety; left still unmoved; right put in a few bars of a popular waltz; left wavers a little; right strikes up a favorite polka, left evidently yielding; dashes into a jig; left now fairly deserts its colors and goes over to the enemy, and both commence an animated hornpipe, leaving poor Old Hundred to take care of itself. At length, with a crash, a squeak, a rush, a roar, a rumble, and an expiring groan, the overture concluded and service began."

"THE CENTRAL IOWA BAPTIST ASSOCIATION, at its recent session, exhibited a most gratifying state of the churches. Five new churches were added, nearly one hundred baptisms were reported, and a great increase in numbers, both among private members and ministers. We feel cause to thank God and take courage."

HON. MR. PETO, of England, known to the public generally as a religious man, foremost in every good work, and among his own denomination as the liberal founder of churches, and Treasurer of the English Baptist Missionary Society, has been made a Baronet, in token of Her Majesty's appreciation of important and patriotic services.

A WELSH PATRIARCH.—There has just been interred at Blaina church, South Wales, the body of William Rees, aged one hundred and four years. The deceased was a hard-working man at his profession as a "baller," which is the heaviest department in an iron manufactory. He was also remarkable for his moderate living. He could see to read his Bible in his hundredth year, and dress himself and take his food up to his death. He lived with his daughter, who is the mother of sixteen children, and whose age is sixty-five years. Her husband is seventy-two years old.

HOW CHANGED!—An aged man, of more than seventy years, says that churches and church members practice a great many things now, that were not in the Bible when he was a young man.

THE "ETHIOPIAN QUEEN," a missionary vessel built expressly for the conveyance of Christian teachers to the Eastern Coast of Africa, was launched opposite the city of Hamburg, in Germany, on the 27th of last September. She was built by a poor, but charitable congregation in the German village of Hermansburg, and cost thirteen thousand thalers, of which one hundred and fifty came from some unknown person in America. She was to leave for Africa on the 23d of October, with a company of missionaries.

PROTESTANTS IN ITALY.—In the beautiful and stately Protestant church at Turin, it is said that one thousand five hundred people every Sabbath receive evangelical teaching. A similar work is in progress at Genoa and at Nice. At Pignorolo, beyond the limits of the Vaudois valleys, a congregation of Waldenses is now about to erect a temple with funds supplied from America. Should the same liberality be continued, hope is expressed that within twenty years there will not be a village in Piedmont without an evangelical ministry.

THE REWARD OF DILLIGENCE.—"Seest thou a man dilligent in his business?" says Solomon, "he shall stand before kings."

We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true: I have stood in the presence of five kings, and once had the honor of dining with one." All in consequence of his having been "dilligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

THE FIRST LOCOMOTIVE ever constructed in Italy left the factory at Sampier d' Arena, Piedmont, on the 20th of December last.

WELL SETTLED.—Two Philadelphia gentlemen recently had a dispute about the ownership of a certain sum of money. After considerable discussion, they compromised the matter by remitting the amount to the Home Missionary Society.

METHODIST BOOK CONCERN.—The books published by this publishing society amount to not less than one thousand different volumes. Their periodicals have the following circulation: the Methodist Quarterly, eight thousand; National Magazine, twenty thousand; Ladies Repository, twenty thousand; Christian Advocate and Journal, thirty thousand; Sunday School Advocate, one hundred and eighty thousand; Missionary Advocate, forty thousand. Their ministers work. Our's will not even answer letters, or furnish their own minutes for statistics.

TWO YEARS' IMMIGRATION.—The total number of immigrants who arrived at New York during the last two years is said to be six hundred and four thousand one hundred and sixty-eight, of whom more than one-third were Germans.

A MOVE IN THE RIGHT DIRECTION.—Mr. Editor: Something new under the sun has turned up among our people in this vicinity, Owensboro', Kentucky. Five of the most wealthy and influential Catholic families have taken their children from their own school, and are sending them to ours. This is a Christian-like movement, and I have no doubt they feel satisfied under the present arrangement, at least the children are progressing finely, and that is always pleasing to intelligent parents.

NEW HAMPSHIRE.—The present population of *New Hampshire* is about 322,000. Of this number 313 are lawyers, 481 physicians, and 579 clergymen. There are 40 weekly newspapers published in the State, and 4 dailies.

Our Own Nook.

WHAT ARE MINUTES OF ASSOCIATIONS PRINTED FOR?—To stow away in garrets, or use for lamp lighters? It is amazing with what miserly economy the clerks and ministers of some of our Baptist Associations hoard their minutes. The publishers of the State papers cannot get copies of them. They cannot be had for begging, or for paying. As if there were something in them not to be made known to the world, there seems to be a guard placed around the boundaries of many of our associations to prevent the exit of any of these little messengers of intelligence. We sometimes wonder, when one of these distant, dingy looking creatures reach us, how it could possibly have escaped the vigilance of its keepers. Shame on the indifference of the great mass of the Baptist preachers of this country to the dissemination of intelligence. They seem to be interested in nothing beyond the boundaries of their own little parishes. They are doing nothing to circulate books, or to promote in any way the general interests and improvement of the denomination. Our own experience on this subject is rather bitter. Out of more than two hundred special requests which we have sent to Baptist ministers for copies of their associational minutes for 1854, we have not received twenty responses? And yet the sole object is to furnish the full statistics of each State? One would think that there would not be a man among them but who would feel interest enough in such a work to wrap a piece of paper around a copy of their minutes, leaving the ends out, write on it American Baptist Memorial, Richmond, Va., and drop it in the post office. But if any one thinks that our ministers would surely have courtesy or public spirit enough to confer such a favor, let them try the experiment, as we have done for years, and probably, like us, they will rue the attempt. We do not often scold, but we have just felt in the humor of telling some of these brethren what we think of them, and we respectfully suggest to our fellow sufferers of the press, to pass round this estimate of their courtesy, that they may blush, repent and do better.

“ELEGANT EXTRACTS” FROM WRITERS OF SOUND JUDGMENT.—The writers of the following extracts are men of clear perception and understanding of that whereof they

affirm. We are happy to say to our readers that we have a great many gems of similar lustre, but the following two are all that space in “Our Nook” will allow. The first is from Indiana:

“After reading the December number of the ‘Memorial,’ I have re-examined the whole volume, and come to the deliberate conclusion that it is one of the best periodicals now published, and I feel in duty bound to use all my influence to extend its circulation. I am astonished to think that any one who is really a Baptist would refuse to subscribe for it.”

This is from one of the Baltimore pastors:

“I can not let this go without congratulating you upon the great improvement you have made in the ‘Memorial,’ externally and internally, in appearance and in reality, in its body and soul. It must live and flourish.”

THIS ITEM IS NOT TO BE READ BY SUBSCRIBERS WHO HAVE PAID FOR THE MEMORIAL FOR THE PRESENT YEAR.

My Dear Brother:—

You owe us a little bill, your subscription for the Memorial, you know! Among the most welcome letters we receive is one like this:

Dear Sir:—You will find enclosed \$2, for the last and present year's subscription to the Memorial, sent to — P. O., State of —. Please consider me a life subscriber.

Yours, truly,

HENRY JONES.

Now please just send us such a note, and we hereby tender you our thanks in advance.

WHERE DOES HE LIVE?

Sir:—I herein enclose three dollars for the Memorial. We only get once in 2 or 3 months a number; and you will therefore please send us no more after this date.

V. ROGERS.

What are we to do with this note? There is no State, no Post Office given. Who Mr. V. Rogers may be, we cannot tell, without going over our whole books, name by name, and then possibly we should find two or more of the same name. Will correspondents ever learn that we can do nothing with their letters, unless we have the name of Post Office and State?

We have a single word to add in relation to subscribers not receiving their numbers regularly, and it is this: they are regularly, carefully mailed from our office. The fault is, therefore, not with us.

Editor's Book Shelf.

IS THE MODE OF CHRISTIAN BAPTISM PRESCRIBED IN THE NEW TESTAMENT? *Published by Graves & Marks, of Nashville, and Sheldon, Lamport & Co., New York.* This is a republication of Professor Stuart's celebrated work on this theme. Though Prof. Stuart occupied the most prominent chair in the Theological Seminary at Andover, a Congregational institution, his discussion of the subject of baptism was marked by the candor and fairness which is peculiar to thoroughly disciplined minds. The philologists and critics of Germany were his models.

His work has been received with more favor by the Baptists than by his own brethren in the faith, who have quietly suffered it to die. Bro. Graves, of Nashville, has given it a resurrection, and we have the novel procedure of the republication of a Pædo-Baptist argument by one of the most uncompromising Baptists in the land. It is very handsomely printed, and we hope our Pædo-Baptist friends will liberally reward the enterprise that has snatched from oblivion an able treatise of one of their own most distinguished professors.

THE GREAT IRON WHEEL, by Rev. J. R. Graves, is from the press of the same publishers. It is not a book so much to our taste as the former, though it deals heavy blows against the polity of the Methodist Episcopal Church. It shows it to be a system of absolutism, which is far as possible removed from the genius of our republican forms of government, and as we think from the democracy of New Testament church polity. That some of the features of Methodist government will be modified essentially, the signs of the times indicate, and that this book will help so good a work, we have no doubt. But that it can be made to harmonize with the pattern of Christian churches, furnished in the Acts of the Apostles, without a thorough revolution, we gravely question. Our greatest objection to this work is, that the style and spirit of it are too severe. The language weakens the force of the logic. It should, however, be said in extenuation of this criticism, that the very hottest place in the battles with our Pædo-Baptist opponents seems to have been forced upon Bro. Graves. They show him no mercy and receive from him no quarter.

"FATHER CLARK;" OR, THE PIONEER PREACHER, is a very neat little volume, the first of a pioneer series, by that venerable

pioneer, Rev. J. M. Peck, D.D., published by Sheldon, Lamport & Blakeman, of New York. We are glad to see that our friends are awaking to the importance of rescuing from forgetfulness the memories of earlier days in our denominational history. Our fathers and their deeds should not be forgotten. We hope that this interesting and instructive biography will be speedily followed by others from the same pen.

BLACKWOOD'S MAGAZINE for February contains, among other excellent articles, a most excoriating review of Barnum's revelations. The showman is deservedly "damned to an immortality of fame."

"If we could enter, with anything like a feeling of zest, into the relations of this excessively shameless book, we should be inclined to treat its publication as the most daring hoax which the author has yet perpetrated upon the public. But it has inspired us with nothing but sensations of disgust for the frauds which it narrates, amazement at its audacity, loathing for its hypocrisy, abhorrence for the moral obliquity which it betrays, and sincere pity for the wretched man who compiled it. He has left nothing for his worst enemy to do; for he has fairly gibbeted himself. No unclean bird of prey, nailed ignominiously to the door of a barn, can present a more humiliating spectacle than Phineas Taylor Barnum, as he appears in his Autobiography."

A DEFENCE OF GOSPEL BAPTISM, *With a Brief Historical Sketch of the Origin of Infant Baptism and Sprinkling*, is the title of an octavo pamphlet of forty pages, written by Rev. James French, of Holyoke, Mass. It is very clearly written, its facts are indisputable and its logic unanswerable.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW, with a formidable list of editors, viz:—Rev. Messrs. Campbell, Peck, Crane, Everts, Warder and Duncan,—resuscitated—inspired with new life—clothed in a new dress, and uttering sound and stirring words, is welcome to our shelf. It is published monthly at Louisville, Ky., at \$2 a year, and well deserves a liberal support.

NEW PERIODICALS.—*The Texas Baptist and Southern Review* we have heard of but have not seen.

The Family Christian Album—is a new monthly, issued in Richmond, Va., and edited by Mrs. E. P. Elam, at \$1 50 per annum. It is beautifully printed, filled with good articles and can but be instructive and useful.

The Monthly Record.

Baptisms Reported.

ALABAMA.				INDIAN TERRITORY.			
Churches.	Counties.	Administrators.	No.	Churches.	Counties.	Administrators.	No.
Mt. Zion,	Barbour,	Wm. Lee,	10	Gainst Creek, (Choctaws)	P. Folsom,		12
Corinth,	"	"	6	IOWA.			
Bethel,	Pike,	"	9	Davenport, (1st church)	S. A. Estee,		24
Anioch,	Dale,	"	17	Agency City,	Wapello,	J. L. Cole,	7
Centerpoint,	Jackson,	R. H. Taliaferro,	19	KENTUCKY.			
Freedom,	Jackson,	A. C. Howell,	25	Louisville, (Jefferson street)	J. V. Schofield,		65
New Market,	Jackson,		13	Louisville, East street)	T. H. Ford,		12
BRITISH PROVINCES.				Louisville, (German church)	J. Weller,		4
Sherbrook,	Canada,	D. May,	20	Louisville, (1st church)	W. W. Everts,		2
Oakland,	Canada,	W. Haveland,	9	Lexington, (1st church)	W. M. Pratt,		60
Victoria,	Canada,		21	Lancaster,	Garrard,	A. W. La Rue,	6
Moncton, (1st ch.)	Canada,		2	Waldsboro,		N. S. Copeland,	28
Moncton, (2d ch.)	Canada,	W. L. Prince,	14	East Fork,	Adair,	W. G. Keen,	7
Bayham Union,	Canada,	H. Fitch,	15	Pleasant Grove, Caldwell,		C. Hodge,	13
Anapolis,	N. B.		29	Salem,	Estill,	J. C. Hunton,	25
Bridgetown,	N. S.	Geo. Armstrong,	32	Pleasant Ridge,	Campbell,	W. Grizzell,	6
FLORIDA.				Clinton,	Hickman,	W. White,	40
Pease Creek,		J. M. Hayman,	16	Covington,	Kenton,	S. L. Helm,	40
CONNECTICUT.				LOUISIANA.			
Stonington,	New London,	R. J. Wilson,	*71	Farmerville,	Union,	Elias George,	13
East Thompson,	Windham,		7	Zion Hill,	Union,	S. B. Thomas,	6
Danbury,	Fairfield,	W. S. Clapp,	*68	New Orleans, (1st church),	W. C. Duncan,		4
Stoningtonboro,	New London,	W. Spelman,	25	MARYLAND.			
DISTRICT OF COLUMBIA.				Baltimore, (1st church)	J. W. M. Williams,		27
Washington. (Navy Yard)		I. Cole,	9	Baltimore, (7th church)	R. Fuller,		25
GEORGIA.				Baltimore, (Broadway church)	G. F. Adams,		7
Darien,	McIntosh,	A. S. Morrall,	30	Rockville,	Montgomery,	T. Jones,	7
Madison,	Morgan,	C. M. Irwin,	8	MASSACHUSETTS.			
Albany,	Baker,	J. S. Baker,	5	West Tisbury,	Dukes,	J. E. Guild,	3
ILLINOIS.				Holyoke, (2d church)		Jas. French,	10
Kane,	Greene,	H. T. Chilton,	24	Malden,	Middlesex,	W. F. Stubbert,	8
Spanish Needle,	Macoupin,	J. V. Hopper,	9	Roxbury, (Dudley street)		T. D. Anderson,	5
Bethel,	St. Clair,	M. Leman,	62	Lowell, (1st church)		D. C. Eddy,	4
Aurora,	Kane,	C. Button,	60	Lowell, (3d church)		S. Howe,	3
Point,	Randolph,	R. C. Keele,	7	Warwick,	Franklin,	T. T. Jencks,	8
Pleasant Ridge,	Madison,	M. Ely,	32	MICHIGAN.			
Winchester,	Scott,	H. H. Stockton,	8	De Witt,	Clinton,	J. Gundeman,	6
Walker's Point,		A. C. Blankenship,	7	Hartland,	Lingston,	S. Chase,	32
INDIANA.				Osceola,		H. Conklin,	8
Lost River,	Washington,	J. D. Crabs,	*29	MINNESOTA.			
Spice Valley,	Washington,	J. D. Crabs,	22	St Anthony,	Ramsey,	Mr. Palmer,	8
María Creek,	Knox,	W. Stancil,	3	MISSOURI.			
Zoar,	Jennings,	W. Vawter,	23	St. Louis, (3d church)		D. Read,	4
New Albany, (Bank street)		W. Price,	2	St. Louis, (3d church)		J. Teasdale,	12
Brownstown,	Jackson,	W. Gillaspy,	15	St. Louis, (2d colored church)		J. Anderson,	6
Brush Creek,	Jennings,	E. Sneed,	6	Pleasant Grove, Audrain,		W. R. Wigginton,	17
Kendallville,	Noble,	D. S. Dean,	27	Mill Creek,	Lincoln,	A. G. Mitchell,	9
Wolcottsville,	La Grange,		4	Gilead,	Lewis,	J. M. Lillard,	12
No. Madison,	Jefferson,	J. P. Barnett,	8	Mt. Pleasant,	Montgomery,	Jos. Nichols,	24
Leesville,	Lawrence,	J. D. Crabs,	10	Huntersville,	Randolph,	Wm. Thompson,	30
New Maysville,	Putnam,	R. Davis,	12	De Kalb,	Buchanan,	A. P. Williams,	21
New Discovery, Park,		P. M. Swaim,	17	Pleasant Ridge,	Buchanan,	A. P. Williams,	4
Freedom,	Montgomery,	R. Davis,	7	Liberty,	Clay,	E. S. Dulin,	22
Bethel,	Owen,	F. J. Martin,	30	Providence,	Clay,	R. C. Hill,	28
Springville,	Lawrence,	R. M. Parks,	22	High Prairie,	Andrew,	I. T. Williams,	10
Owensburg,	Greene,	R. M. Parks,	21	Friendship,	Lawrence,	W. B. Taliaferro,	18
Troy,	Whitley,	J. Gratton,	20	Rocheport,	Boone,	J. N. Robenson,	40
Seymour,	Jackson,	J. M. Weaver,	15	Louisiana,	Pike,	M. M. Modisett,	10
Delphi,	Carroll,	T. D. Bland,	9		Jefferson,	James Williams,	4
Crooked Creek, Cass,		J. Dunbam,	3	Nashville,	Boone,	J. M. Robinson,	45
*Including former reports.				Courtois,	Washington,	H. M. Smith,	5

MISSISSIPPI.				OHIO.			
Churches.	Counties.	Administrators.	No.	Churches.	Counties.	Administrators.	No.
Liberty,	Ranken,	J. S. Autley,	2	Bloomington		B. H. Pearson,	3
Sunflower,	Sunflower,	W. J. Abbott,	13	Zanesville, (1st church)		D. E. Thomas,	20
Fort Adams,	Wilkinson,	F. Clarke,	5	Zanesville, (2d church)		L. G. Leonard,	2
NEW HAMPSHIRE.				Mt. Vernon,	Knox,	G. W. Leonard,	19
Exeter,	Rockingham,	F. Merriam,	4	Xenia,	Greene,	J. H. Parmlee,	10
Manchester, (1st church)		B. F. Hodden,	*14	Troy,	Miami,	W. W. Sawyer,	15
NEW JERSEY.				Wooster,	Wayne,	E. T. Brown,	21
Kettle Creek,	Monmouth,	D. P. Pardue,	13	Union,	Miami,	J. Blodgett,	19
Livingston,	Essex,	T. Davis,	15	Mohican,	Wayne,	A. W. Hall,	16
Keypoint,	Monmouth,	J. Q. Adams,	4	Hamilton,	Butler,	H. M. Richardson,	4
Newark, (1st church)		H. C. Fish,	9	Fredericktown,	Knox,	E. D. Thomas,	15
Newark, (Mission church)		D. T. Morrell,	2	Alexandria,	Licking,	T. G. Lamb,	
Newark, (German church)		A. Huni,	7	Concord,	Lake,	J. Harvey,	7
Camden, (1st church)		J. Duncan,	*48	St. Marys,	Auglaize,	Mr. Conyer,	26
Camden, (2d church)		F. T. Cailhopper,	8	PENNSYLVANIA.			
Rahway,	Middlesex,	W. B. Tolan,	28	Philadelphia, (Tabernacle)		M. G. Clarke,	5
Jersey City,		W. H. Parmly,	4	Philadelphia, (10th church)		J. H. Kennard,	8
NEW YORK.				Philadelphia, (Spruce street)		J. W. Smith,	4
New York churches,			92	Philadelphia, (3d church)		A. Latham,	2
New York, (6th street)		L. Covell,	25	Philadelphia, (German ch.)		K. A. Fleischman,	5
New York, (Laight street)		I. Wescott,	18	Philadelphia, (Calvary)		N. B. Baldwin,	4
Brooklyn, (Pierpont street)		J. S. Holme,	22	Philadelphia, (12th church)		B. C. Morse,	3
Brooklyn, (Strong Place)		E. E. L. Taylor,	5	Philadelphia, (West)		E. M. Levy,	9
Brooklyn, (Washington av.)		J. L. Hodge,	5	Philadelphia, (Frankfort)		W. M. Whitehead,	22
Brooklyn, (Bedford avenue)		S. Remington,	34	Philadelphia, (Germantown)		C. W. Anable,	2
Owego,	Tioga,	W. H. King,	40	Philadelphia, (Manayunk)		W. E. Watkinson,	13
Bethany,	Genesee,	James Mallory,	8	Philadelphia, (Holmsburg)		R. Lewis,	21
Staten Island, (1st church)		S. White,	15	Bridgeport,	Montgomery,	J. F. Carnaban,	15
Port Richmond, Staten Island,		J. Seage,	5	Ridley,	Deleware,	S. W. Ziegler,	13
Elmira,	Chemung,	J. Chandler,	15	Lower Merion,	Montgomery,	L. Parmly,	13
Horse Heads, Chemung,		W. Mudge,	42	California,	Washington,	Wm. Wood,	17
Red Mills, Putnam,		E. H. Ballard,	24	Norristown,	Montgomery,	R. Cheney,	23
Clarence,	Erie,		30	Danville,	Montour,	I. Foster,	26
Utica, (Bleeker street)		D. G. Corey,	3	Augusta,	Northumberland,	A. K. Bell,	14
Utica, (Broad street)		T. O. Lincoln,	5	Logan's Valley, Blair,		G. W. Young,	20
Palnted Post, Steuben,		B. F. Balcom,	4	Huntingdon,	Huntingdon,	A. B. Still,	*28
Gorham, Ontario,			12	Beulah,	Chester,	J. P. Hall,	*16
West Plattsburg, Clinton,		L. Smith,	4	Mill Creek,	Huntingdon,	J. B. Williams,	7
Bloomington, Putnam,		Mr. Clay,	15	Balligomigo,	Montgomery,	W. Pike,	*23
East Lansing, Tompkins,		E. Smith,	23	Coleraine,	Lancaster,	J. P. Hall,	15
Frankfort, Herkimer,			15	Radnor,	Delaware,	J. Phillips,	8
Homer, Courtlandt,		H. Harvey,	60	Ulysses Center, Potter,		C. S. Thomas,	24
Lansingburg, Rensselaer,		C. W. Hewes,	20	Dansville,	Bucks,	A. Earle,	10
Newburg, Orange,		James Scott,	30	Jefferson,	Greene,	A. J. Collins,	6
Auburn, Cayuga,		W. P. Pattison,	10	Monogahela Union, Washington,		G. F. C. Conn,	23
Poughkeepsie, (1st church)		T. Goodwin,	5	Alleghany, (Sandusky street)		T. R. Taylor,	*46
NORTH CAROLINA.				Pittsburg, (Union Church)		E. W. Dickinson,	2
Hertford,	Perquimons,	Mr. Bradford,	5	RHODE ISLAND.			
OHIO.				Providence, (3d church)		Mr. Simmons,	24
Cincinnati, (9th street church)		W. F. Hansell,	4	Wakefield,	Washington,	N. A. Reed,	*70
North Fairfield, Huron,		J. Corwin,	40	SOUTH CAROLINA.			
McConnellsville, Morgan,		J. Chambers,	32	Aiken,	Barnwell,	A. T. Spaulding,	5
Marietta, Washington,		J. P. Agenbroad,	7	TENNESSEE.			
Bealsville, Monroe,			33	Red River,	Robertson,	F. C. Plaster,	13
Newark, Licking,		D. Andrews,	7	Jonesboro',	Washington,	Wm. Cates,	29
Clarksfield, Huron,		Mr. Griswold,	4	Blackwell's Branch, Giles,		J. Kennon,	10
Uniontown, Belmont,		R. H. Sedwick,	5	Richland,	Giles,	J. Kennon,	76
Stillwater, Belmont,		T. Jones,	13	Little Flat Creek, Giles,		J. Kennon,	20
Piqua, Miami,		Mr. Hamlin,	20	Prosperity, Shelby,		J. B. Canada,	11
Ohio City, Cuyahoga,		S. B. Page,	7	Egypt,		J. S. Cross,	17
Peru, Huron,		Mr. Williams,	5	Spring Hill,	Gibson,	G. Wright,	11
Bristol, Morgan,		W. Mears,	9	Rock Springs,		L. H. Bethel,	20
New Castle, Morgan,		J. Herlest,	16	Pleasant Hill, Gibson,		J. M. Hurt,	20
				Bluff Spring, Gibson,		J. M. Hurt,	11
				Republican Grove,		J. W. White,	18

TENNESSEE.			
Churches.	Counties.	Administrators.	No.
Elk Ridge,		L. J. Crutcher,	13
Mars' Hill,		L. J. Crutcher,	33
New Providence,	Roane,	C. Taliaferro,	20
Prospect,	Roane,	C. Taliaferro,	23
TEXAS.			
Austin,	Travis,	R. H. Taliaferro,	35
		T. H. Stribling,	48
Shiloh,	Anderson,	J. W. Rowland,	15
Zion,	Anderson,	J. W. Rowland,	15
Antioch,	Anderson,	J. E. V. Covey,	8
Magnolia,	Anderson,	J. E. V. Covey,	6
Shiloh,	Rush,	W. Guinn,	32
VIRGINIA.			
Bethlehem,	Gilmer,	J. Stump,	5
Booth's Creek,	Taylor,	D. B. Purinton,	3
Monongalia,	Monongalia,	A. Carlin,	5
Bethesda,	Marion,	J. De Garmo,	12
Philippi,	Barbour,	J. M. Punnton,	14
Tussockiah,	Lunenburg,	T. W. Sydnor,	4
Richmond, (1st church)		J. L. Burrows,	24
WISCONSIN.			
Sun Prairie,	Dane,	M. Rowley,	13
Gibbersville,	Sheboyan,	C. Schomaker,	14

New Church Edifices.			
	Where.	When.	Cost.
Monmouth,	Warren, Ill.,	Jan. 14,	
Santa Fe,	New Mexico,	Jan. 15,	\$4,000
Hartland,	Livingston, Mich.,	Jan. 23,	
Clinton,	Wayne, Pa.,	Jan. 24,	2,000
Panton,	Addison, Vt.,	Jan. 25,	
Gardiner,	Kenebeck, Me.,	Feb. 1,	
Eagle Prairie,	Monroe, Ill.,	Feb.	1,440
Livingston,	Sumter, Ala.,	Feb. 11,	
Nobleboro', (1st church) Me.,		Feb. 14,	5,000
Woodville, (re-constructed) Miss.		Feb.	3,400
Baltimore, (African chapel) Md.,		Feb. 18,	18,000
Livermore Falls, Kennebeck, Me.,		Feb. 21,	
Walled Lake,	Ill.,	Feb. 23,	
Oldtown,	Penobscot, Me.,	Mar. 7,	

Churches Constituted.			
Names.	Where.	When.	Memb.
Monigan City,	St. Clair, Mo.,	Nov. 15,	
Lima,	Adams, N. Y.,	Dec. 30,	10
Fourche Brazeel,	Washington, Mo.,	Jan. 7,	
Lexington,	Texas,	Jan. 20,	
Red Wing,	Wabashaw, Min.,	Jan. 21,	
Botetourt Springs,	Roanoke, Va.,	Jan. 28,	22
Eldred,	Jefferson, Pa.,	Feb. 1,	
Sharpsville,	Tipton, Ia.,	Feb. 2,	8
Seymour,	Jackson, Ia.,	Feb. 3,	
Sunflower,	Sunflower, Miss.,	Feb.	20
Spring Garden,	Philadelphia, Pa.,	Feb. 15,	63
California,	Washington, Pa.,	Feb. 25,	30
Aldenville,	Wayne, Pa.,	Mar. 1,	16
Macachack,	Logan, Ohio,	Mar. 2,	

Deaths of Baptist Ministers.			
Names.	Residences.	Time.	Age.
Elisha Collins,	Lexington, Tenn.,	Sep. 15,	66
Isaiah Cain,	Amite co., Miss.,	Dec. 27,	
Henry Garland,	Antioch, Ga.,	Jan.	
J. Meeker,	Ottawa, Kansas,	Jan. 11,	45
Thos. Colley,	Washington, co., Va.,	Feb. 13,	86
J. W. Miller,	Deleware, Ohio,	Feb.	33
Ely Stone,	Oakfield, N. Y.,	Feb. 13,	
S. Smale,	Hamilton, N. Y.,	Feb. 19,	
Judson Benjamin,	Boston, Mass.,	Feb. 20,	36

Ordinations.			
Names.	Where.	When.	
D. Perkins,	Chariton, Mo.,	Jan. 14	
H. Conklin,	Hartland, Mich.,	Jan. 24	
Thos. Kenney,	Natchez, Miss.,	Jan. 27	
J. H. Kent,	Scotia, N. Y.,	Jan. 31	
O. L. Barber,	Chester, Ill.,	Jan. 31	
B. S. Blanchard,	Little Brier Creek, Ga.,	Feb. 3	
J. D. Murphy,	Franklin co., Mo.,	Feb. 3	
J. M. Weaver,	Seymour, Ia.,	Feb. 4	
H. Herrick,	Perrysburg, N. Y.,	Feb. 7	
J. H. Stockton,	Sweetwater, Ga.,	Feb. 10	
Wm. Brown,	Sweetwater, Ga.,	Feb. 10	
A. C. Thomason,	Bucksville, Ala.,	Feb. 10	
C. L. Thornton,	Philadelphia, Ala.,	Feb. 11	
T. Riendeau,	Grand Ligne, C. W.,	Feb. 14	
E. P. Barker,	Rush, Pa.,	Feb. 14	
Wm. B. Bunnell,	Pekin, Ill.,	Feb. 21	
Peter Boyce,	Green Point, L. I.,	Feb. 22	

Clerical Removals and Settlements.			
Names.	Whence.	Where.	
Ashworth, L. R.,	Osceola,	Howard's Mills, Mo.	
Berg, J.,	Baltimore, Md.,		
Bosworth, G. W.,	S. Boston, Mass.,	Portland Me.	
Brantley, J. V.,		Morrison's Mills, Fla.	
Brown, C.,	Conway,	Concord, N. H.	
Outhbert, J. H.,	Charleston, S. C.,	Philad'a, Pa.	
Cornwell, W.,	Otswego, N. Y.,		
Doolittle, H. D.,	Hoosick, N. Y.,		
Ellis Wm.,		Turkeyfoot, Pa.	
Felch, A.,	Bowdoinham,	Hallowell, Me.	
Gratton, I.,	Oswego,	Warsaw, Ia.	
Hare, C. W.,		Black's Bluff, Ala.	
Heath, A.,		Elysia, O.	
Hogue, R. J.,	Americus,	Starkville, Ga.	
Hopper, A. M.,	New Haven, Ct.,	Charleston, Mass.	
Hunton, J. C.,	Estell, co., Ky.,	Texas,	
Irwin, J. L.,		Wis., Maria Creek, Ia.	
Johnson, W. G.,	White Pigeon, Mich.,	Morris, Ill.	
Kelley, M. B.,	Chester,	Bolton, Ill.	
Kerr, J. G.,	La Fayette,	Crawfordsville, Ia.	
Leonard, L. G.,	Zanesville, O.		
Mason, S. R.	Lockport, N. Y.,	Cambridge, Mass.	
Messer, A.,	Enfield,	Calais, Me.,	
Miner, N. W.,	Peekskill, N. Y.,	Springfield, Ill.	
Moxley, O. W.,		Richville, N. Y.	
Norton, C. C.,	Rochester Sem.,	New York, N. Y.	
Pinney, A.,	Syracuse, N. Y.,	Ag't A. & F. B. So.	
Pool, J. A.,	Monroe, Wis.,	Chillicothe, Ill.	
Pray, E. W.,	N. Ipswich, N. H.,	N. Reading, Mass.	
Roberts, J.,		Riceville, N. J.	
Shedd, P.,	Warsaw, N. Y.,		
Stone, J. R.,	New York,	Bridgeport, Ct.	
Thompson, W.,	Huntsville,	Fayette, Mo.	
Wright, T. G.,	Newark, N. J.,	Westport, N. Y.	
Webster, A.,	Newton,	Needham Plain, Mass.	

Ministers Rec'd from other Denomin's.			
Names.	From what Body.	Where.	Time.
Ths. Kenney,	Methodist,	Livingston, N. Y.,	Jan.
	Methodist,	Natchez, Miss.	Jan.

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

Rev. Wm. R. Williams, D. D., New York.

As to your Memorial, I like its appearance and promise.

Rev. D. R. W. McIver, Wetumpka, Ala.

The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

Rev. Thomas S. Malcom, Philadelphia, Pa.

The Memorial is a storehouse of valuable materials for present use and future reference. The price places it within the reach of each Baptist family.

Rev. M. P. Smith, Union, Ala.

I carried it to the church with me, and recommended it as worthy of patronage, and obtained the following eight subscribers.

Rev. A. M. Hanks, Olney, Ala.

I have no doubt it will be, under its present editorial management, all that its friends could wish.

Rev. Wm. Clappill, Boone, Mo.

I esteem the Memorial as one of the best works of the kind in circulation.

Rev. B. F. Keeling, Willisburg, Ky.

I am pleased with it because it breathes the sentiments of old fashioned Baptists.

Rev. J. C. Armstrong, Franklin, O.

I am satisfied that it will do good, and is what our church members need.

Rev. Wm. Cornell, Hartford, Wis.

Right welcome shall you be to me, and we will have "many a good time together."

Eli Dechurst, Bradford, Me.

I think that the Memorial is worthy the patronage of every Baptist.

Rev. A. W. Bullard, Dadeville, Ala.

It seems to meet with a cordial reception with all who have seen it.

Rev. Ivy F. Thompson, Greensburgh, La.

A monthly periodical of this kind will be of great use to the denomination.

Rev. S. Landrum, Macon, Ga.

It certainly fills an important place in our denominational literature.

Rev. Cephas Fusco, North Egremont, Mass.

Come, assured of a hearty welcome every month.

A. McWhorter, Montgomery, Ala.

I wish the world was flooded with such good Baptist periodical literature.

Rev. R. Jeffery, Albany, N. Y.

I am satisfied that no person can read the successive issues, without obtaining not only much valuable information, but especially an intelligent acquaintance with the history of our denomination.

Rev. Wm. Clack, Argyle, Wis.

I regard it as among the most valuable publications of our denomination.

Rev. S. Blair, Louisville, Ill.

It is just the thing we want in the West.

Rev. Wm. C. Hall, Columbia, Va.

With the Memorial I am very much pleased, and will send you some subscribers shortly.

Rev. C. A. Hewett, Whitewater, Wis.

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

Rev. J. C. R. Lockhart, Taylor co., Ga.

I am much pleased with its dress, but more especially with its contents.

Rev. P. H. Steenbergen, New Bloomfield, Mo.

I am gratified at the hearty reception given to the Memorial by all who have seen it.

Rev. L. O. Lovell, West Sutton, Mass.

I enclose \$3. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

H. Malcom, D. D., President Lewisburg University, Pa.

The only thing of the kind—it ought to succeed. I will take my number round with me and send you some subscribers.

Rev. G. C. Baldwin, D. D., Troy, N. Y.

It is a grand sphere of usefulness for yourself, and I have no doubt you will make it valuable for the denomination. I shall recommend it publicly, and will aid its circulation as I can.

Rev. W. Newton, Summerville, Ga.

The Monthly Record is just what every Baptist ought to procure and file away for reference.

Rev. Isaac R. Askew, Barnesville, Ga.

I am very much pleased with the Memorial, and will certainly and cheerfully procure for you all the subscribers I can.

H. Allen Tupper, Washington, Ga.

The work is altogether worthy of patronage by our denomination.

Rev. J. S. Dodd, Fairburn, Ga.

I am well pleased with the Memorial, and send you \$4, and four new subscribers.

J. W. Renshaw, Round Hill, Mo.

Accept my best wishes for your success in this undertaking.

Rev. T. W. Anderson, Clarksville, Texas.

I am anxious for its circulation in the church of my charge, and will do what I can for it.

Rev. S. Adlem, Newport, R. I.

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

Rev. J. T. Westover, Kenosha, Wis.

I have long felt the need of something similar to what you propose this work to be.

Rev. James J. Peck, Middletown, Vt.

I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

Rev. Amherst Lamb, Whittingham, Vt.

I am much pleased to receive the Memorial, with its new dress and animated with a new spirit. I hope you will succeed in making it very beneficial to the Baptist churches.

Rev. Wm. T. Brooks, Prof. Wake Forest College, N. C.

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

Rev. M. Baldwin, Wake Forest, N. C.

It is just such a work as every minister ought to have.

A. S. White, Keene, N. H.

It is something that will be worth saving (with 20 subscribers).

Rev. Wm. Head, Cloverport, Ky.

My best wishes for your success in your editorial career.

Rev. B. McRobert, Springfield, Mo.

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

Rev. T. W. Ambler, Brainerd's Bridge, N. Y.

I feel interest enough in the Memorial to aid you all I can.

Rev. Wm. Lampion, Portsmouth, N. H.

I congratulate you on the improved character and appearance of the work. The subject of church architecture, as presented, will be of great value.

H. Griswold, Racine, Wis.

I feel great interest in your future prosperity.

Rev. Carlton Parker, Wayne, Me.

I shall be happy to introduce it among my people.

Rev. G. W. Young, Washington, Pa.

I am very much gratified with the present arrangement. I could not wish it better.

Rev. J. K. Fuller, Decatur, Ia.

I am pleased with the work, want it to be taken here, and will do what I can for it.

Rev. C. E. Brown, Norway, N. Y.

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply: "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, PA.

AMERICAN BAPTIST MEMORIAL.

The Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.
It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

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

New York Recorder, N. Y.
It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.
It has articles of deep interest. The conception is a happy one.

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

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

Mountain Messenger, Va.
It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.
We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.
It should be found in the hands of every member of the denomination.

Christian Index, Ga.
It gives evidence of much ability in its management.

South-Western Baptist, Ala.
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.

Tennessee Baptist, Nashville.
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.

Journal and Messenger, Cincinnati, O.
It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.
The numbers before us are excellent.

Christian Times, Ill.
The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.
We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.
The Editor's Garner of Gleanings is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS.

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.
You do not know how heartily I rejoiced to learn, that the poor ranting of my early care, ycleped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.
After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.
I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.
You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.
I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leverett, Upper Alton, Ill.
I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.
I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

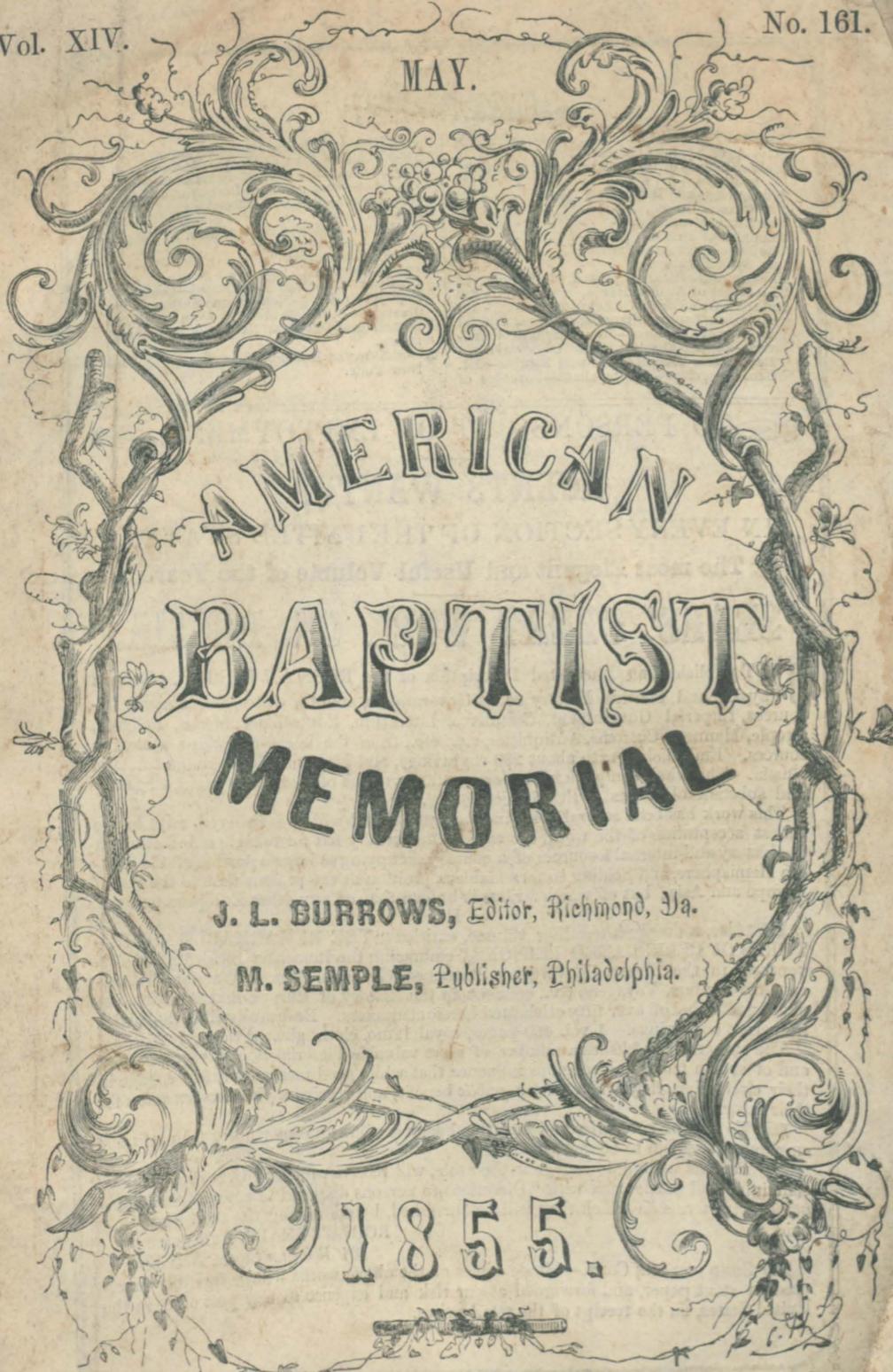
Saml. Jones

TERMS:—One Dollar a Year in Advance.

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MAY.



AMERICAN
 BAPTIST
 MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

M. SEMPLE, Publisher, Philadelphia.

1855.



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AMERICAN BAPTIST MEMORIAL.

MAY, 1855.

Jonathan Squeez,

THE "MAIN-CHANCE" CHRISTIAN.

BY THE EDITOR.

I DO not assert that Jonathan is dishonest. I rather think he does not mean to be. But he has a keen eye for the "main chance." He knows precisely, or fancies he does, the real and the relative value of dollar, dime and penny. I do not say that Jonathan esteems money-making as the supremest end of life, for he has some notions—on Sundays—that a man's soul is worth more than money, because it must live on eternally after money is all spent and burned. But that he deems money getting the supreme business of the present life, seems to be evident from the intense, unremitted earnestness with which he devotes all his powers to the accumulation.

Jonathan Squeez is doing a very good business. He employs a number of hands, and always makes a very strict contract with them for wages. He does not pay as much for his work as most others in the same branch of business, for he knows that there are some workmen always out of employment, who will rather labor for reduced wages than starve. True, he does not obtain the most skillful workmen, nor does he keep any sort of hands long, but he contrives to get his work done cheap. He keeps a strict watch over them, notes carefully in his memorandum book every five minutes tardiness in commencing work, and every ten minutes lost during the day, and makes

the strict deduction. He pays his men what they have earned, according to the rigid contract, and never, by any chance, makes an error on the side of generosity. He grumbles and scolds when the work is not well and quickly done, but never praises or commends when it is. His apprentices know him too well, to presume ever to ask for an extra holiday, and as to giving them a shilling occasionally for spending money, he might as readily be caught throwing shillings into the river. He gives his boys the shirts and shoes named in the contract, and if they wear them out before the next set is due, why they must go bare-backed or bare-footed. His workmen of course have no love and but little respect for him. His cognomens among them are "Old skin-flint," "Sponge," "Hunks," "Fip-sweater," etc. They feel no interest in their labor, no special desire for his prosperity, no care whether he succeeds or not. Indeed, they seem rather glad when he grinds his teeth over some loss, for they think he deserves it for his penuriousness.

These characteristics of Mr. Squeez are pretty well known in the community, and men set their teeth hard when he comes to make a bargain with them. They instinctively know that it becomes them now to keep their eyes wide open, and their wits sharply at work. Old Squeez will surely gain the advantage if long experience and tact are worth anything. Men generally do not like to deal with him if they can help it, for

there is a sort of uneasy consciousness that they will be overreached in the end, unless they are very sharp. Mr. Squeeze was very severely cheated once by a man keener and less honest than himself, and instead of sympathy with him and indignation against the sharper, there was a smirk of satisfaction, a sort of expression of "good for him" on the countenances of his neighbors.

Jonathan Squeeze is a man of family. He has a wife and several children. He means to do about the right thing at home, and would do it precisely if it did not cost so much. He does the marketing himself, because his wife, poor drudge, is a little disposed to be extravagant. He can buy cheaper meat, and butter, and vegetables, than she can, or any one else about the house. To be sure, they are not quite so good as some that might be found in the market, but they answer the purpose, they keep starvation out. His little children never come toddling up to his knee with an expecting smile radiating their happy faces, with outstretched, open hands, begging, "Please, father, give me a penny." He would start aghast at such a petition, and cast a reproachful look at the poor mother for allowing such notions to find lodgment in her children's brains. Cheap victuals, cheap clothing, cheap schooling—happy thing that cheap schooling is so good in these days—cheap furniture, bought at second hand, every thing cheap in and about Jonathan's house. Yet not poor, very far from poor, is Mr. Squeeze. He has laid penny upon penny and dime upon dime, until a very respectable pile delights the heart of Mr. Squeeze.

Jonathan is called "brother" among the church people. He is a member, a communicant. He rents a pew in the church, too. True, it is one near the door, on the side aisle—not such a one as many brethren of much less means feel it a privilege for themselves and an aid to the church to occupy, but it would hold his family, and then *it is cheap.*

Bro. Squeeze gives something, too, to benevolent purposes, occasionally—very occasionally;—sometimes, for some very important and pressing claim as much as—a dollar. But from such a spasm of liberality it takes him a long time to recover. The ghost of that dollar stands guard over his purse for many days. The empty place that it might have filled, makes him sad. Do not ask him for money again shortly. Six months after he will be likely to tell you that the calls are too numerous, why it was only the other day he did give something.

I never could bring myself to think that Bro. Squeeze was of any advantage to the church or to the Christian name. I feel unwilling to say that he is not a Christian, and yet I hardly know how to admit that he is one. He has some good qualities, but his mean, mercenary spirit spoils all. It is so antagonistic to the spirit of Christ, too, "and if any man have not the spirit of Christ—"

Worldly men find great fault with Jonathan Squeeze. They talk of his hard, grinding ways, and then ask if that is a good specimen of a Christian. Worldly men will do this, they always pick out the worst, instead of the best for specimens, and find an argument against Christianity in those faults of its professors, which Christianity most emphatically condemns. "Offences" must needs come, but wo unto those by whom they come."

Bro. Squeeze! what shall the church do with thee! Thou art a hard man, a mean man, an injurious man, Bro. Squeeze! Thy influence diffuses no happiness, and no good, so far as we can see, among thy neighbors, thy family or church of Christ. Bro. Squeeze! Thou hast not, thou knowest it, a heart like that of thy Lord and exemplar, Jesus Christ! Canst thou not cast out of thee that mean, mammonish spirit? By God's aid and grace thou canst. Try. Strive hard against it. Be benevolent, in spite of yourself. I fear, Bro. Squeeze, if you are ever saved, it will be "so as by fire."

Rev. Jared Sanders Dennard,

(LATE MISSIONARY TO CENTRAL AFRICA.)

BY REV. A. S. HOLMES, CUTHBERT, GA.

THE subject of this notice was born in Twiggs county, Georgia, Oct. 28, 1818. He was educated at an excellent Academy in his native county, under the direction of Mr. Milton Wilder. In 1834, his parents moved to Houston county, Georgia. Soon after, the Indian hostilities commenced, and young Dennard, then about eighteen years old, joined one of the companies raised to protect the settlements, and drive the Indians from the country. He served as a soldier in this war about three months, and secured the confidence of his companions in arms, by his fearless and gentlemanly deportment. On his return home, after spending some months without any positive employment, he commenced the study of law, under Messrs. Kelly & Rice, Perry, Georgia, and in July, 1839, was admitted to the bar. He continued the practice of the law about five years, and his friends were encouraged to hope that he would distinguish himself in the honorable profession which he had chosen. But "He who worketh all things after the counsel of his own will," and who makes kings, as well as soldiers and lawyers, his willing subjects in the day of his power, had other and more important work for him to do. Some time in the spring of 1845, he was made to feel that he was a guilty sinner. Under his deep convictions, he mingled with the people of God, and listened to the preaching of the gospel, as one who felt that he had a special interest in the glad news which it proclaimed. In good earnest, he sought the forgiveness of sin through the blood of the cross, and not long after, was enabled to rejoice in humble hope of peace with God, through the Lord Jesus Christ. In the commencement of his Christian career, he seemed to realize, in a peculiar manner, the spirit of the apostle, and his honest inquiry was, "Lord, what

wilt thou have me to do." To submit to the authority of his Divine Master, to obey his commands and to consecrate himself to his service, seemed to constitute the spirit of his religion. He took a high position, at once, as a Christian, and secured fellowship among the people of God, as one whose elevated purpose was to adorn the doctrine of his Saviour, and to walk worthy of his high vocation. He was baptized, by the writer of this humble tribute to his memory, some time in the month of October, 1845, and soon after, yielding to his convictions of duty, he engaged in the important work of the Christian ministry. Having enjoyed but limited advantages as a theological student, and desiring to "show himself approved unto God, a workman that need not be ashamed," he became a student of the Bible. It was soon obvious that he had entered upon the study of this *Book of books*, with proper reverence for its authority, and with full conviction that it contained the will of God respecting himself, and those among whom he expected to labor. With child-like simplicity, he sat at the feet of his Divine Master and learned of Him, and as he learned, so he taught. In December, 1846, he was ordained, at the request of the Baptist church in Perry, Georgia, of which he was a member, and entered at once upon the work of an evangelist. After spending two years in closing up his business as a lawyer, he left the state of Georgia and settled in Alabama. At this time, he abandoned his legal profession, and devoted himself, altogether, to the work of the ministry. His private worth and his abilities as a preacher very soon gained the confidence of his brethren, and he was called to sustain the relation of pastor to four different churches. His connection with these churches was characterized by prayerful faithfulness, not only to his people, but to the unconverted; and while he fed the flock of Christ, he manifested unusual concern for the salvation of sinners. He contin-

ued in the pastoral care of these churches about three years, during which time it was his privilege to lead many willing subjects "down into the water" and bury them with Christ in baptism. But the time had come when the long cherished desire of his heart was to be gratified, and the call from Africa was heard and obeyed. In March, 1850, he was received by the Board at Richmond, as their missionary to that benighted land, and immediately commenced preparations for leaving his native country. On the 19th of June he was married to Miss Fannie Smith, of Randolph co., Georgia, and sailed from New York, for Africa, on the 6th July ensuing. Having reached the field of labor assigned him, he soon gave evidence that his head and heart were fully engaged in the great work to which he had consecrated his life. This was manifested in the spirit which breathed in his letters, and in the plans which he proposed for the effectual accomplishment of the objects of his mission. But scarcely had he entered upon his work, when his progress was arrested by a most melancholly event. A dark cloud gathered over his head, even while he cherished the growing hope that he might be instrumental in dispelling the deep gloom which hovered over the land of his prayers. His wife, the beloved partner of his sacrifice and toils, the dear object of his warmest earthly attachment, who, from love to him and their common Saviour, had forsaken home and parents, and friends and country, is prostrated by the fever of the climate, and he sits by her bed, soon to meet one of those remarkable dispensations of providence, which so signally test the Christian's faith. Oh! the desolation of that hour! when the lonely missionary closed the eyes of his dearest friend, when he placed her in the silent grave and returned to his home to realize the sad conviction, that he should hear her voice no more. Her sympathy, her counsel and her smile had sustained and comforted

him amid all his trials, and while he lived, he felt, that though a pilgrim in a far distant land, he was a happy and contented one. But He, whose "ways are not as our ways," and who, according to the belief cherished by his friends and himself, had provided for him a suitable companion, was pleased, in his inscrutable purpose, to dissolve the connection so happily formed.— The sweet flower by his side began to fade, and soon withered and died, leaving him to mourn in sadness, "a stranger in a strange land." Having recovered from the first blighting effect of this heavy bereavement, he resumed his labors and seemed more than ever devoted to the success of his mission. He found consolation in the assurance that "all things work together for good to them that love God." He believed that his wife was a happy saint in heaven, and felt that their separation would but "work out for him a far more exceeding and eternal weight of glory." "The Lord had given, and the Lord had taken away," and chastened and submissive he was enabled to say "blessed be the name of the Lord." For a few months he prosecuted his important work, and in his correspondence with the Board, gave evidence of increasing energy and zeal. He wept over the degraded people, for whose salvation he labored and prayed, and confident in the power of Divine truth, and feeling the solemn obligations resting upon his brethren in America, his appeals to them were pointed and affecting. But his work was done, and having unfurled the banner of the cross at Lagos and Abbeokuta, he was called to leave the work, thus favorably commenced, to be carried on by others. On the 18th June, 1854, six months after the death of Mrs. Dennard, he committed the cause of idolatrous Africa into the hands of the God of missions, and rested from his labors. "The earthly house of his tabernacle is dissolved, but he has a building of God, a house not made with hands, eternal in the heavens."

Mr. Dennard was a man of sterling private worth. Before his connection with the church, he enjoyed the confidence and respect of all who knew him. Even his political opponents entertained for him the highest respect, and honored him for his upright and manly course. He was a man of fine feelings and elevated principles, and gave evidence of this in every relation that he sustained. As a man of God, he was decided, conscientious, and devoted to his *best friend*, and to the interests of his kingdom upon the earth. "His sun has gone down at noon," but many warm friends cherish his memory, and feel happy in the assurance, that he lives in a better world, enjoying the favor of his God.

Mrs. Frances Dennard, wife of Rev. J. S. Dennard, was born in Upton co., Georgia, August 24th, 1833. She was the daughter of John M. and Nancy H. Smith, who speak of her as having been a very affectionate child from her infancy. At the age of thirteen, she was baptized, and became a member of Harmony church, Muscogee county, Georgia. Young as she was, she enjoyed the confidence of her brethren, and as an exemplary member of the church, was beloved by all who knew her. From the time that she embraced the Saviour as her hope and salvation, she felt a strong desire to become a missionary, and to the period of her marriage with Mr. Dennard, she improved every opportunity to instruct others, and induce them to prepare for eternity. In consenting to become the wife of a missionary, she felt that she was giving herself to Christ and his cause, and in parting with the beloved friends of her home and native land, she could smile in the midst of her tears under the cheering conviction that she was treading the pathway of duty. But, with the chosen companion of her toils, and labors and sacrifices, she sleeps in peace, beyond the ocean. They sleep to wake no more on earth. Having aided in lighting the torch that is to shine

brighter and brighter upon benighted Africa, they rest from their labors, in obedience to the voice of Him who bade them leave the work to be completed by others. But, "if we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him."

Making Friends,

BY THE MAMMON OF UNRIGHTEOUSNESS.

IT was four o'clock in the afternoon of a dull winter day, that John — sat in his counting-room. The sun had nearly gone down, and, in fact, it was already twilight beneath the shadows of the tall dusky stores, and the close, crooked streets of that quarter of Boston. Hardly light enough struggled through the dusky panes of the counting-house for John to read the entries in a much-thumbed memorandum-book, which he held in his hand.

A small, thin boy, with a pale face and anxious expression, significant of delicacy of constitution and a too early acquaintance with want and sorrow, was standing by him, earnestly watching his motions.

"Ah, yes, my boy," said John, as he at last shut up the memorandum-book. "Yes, I've got the place now; I'm apt to be forgetful about these things: come, now, let us go. How is it? Haven't you brought the basket?"

"No, sir," said the boy, timidly. "The grocer said he'd let mother have a quarter for it, and she thought she'd sell it."

"That's bad," said John, as he went on tying his throat with a long comforter of some yards in extent; and as he continued this operation, he abstractedly repeated, "That's bad, that's bad," till the poor little boy looked quite dismayed, and began to think that somehow his mother had been dreadfully out of the way.

"She didn't want to send for help so long as she had anything she could sell," said the little boy in a deprecating tone.

"Oh, yes, quite right," said John taking from a pigeon hole in the desk a large pocket-book, and beginning to turn it over; and, as before, abstractedly repeating, "Quite right! quite right!" till the little boy became reassured, and began to think, although he didn't know why, that his mother had done something quite meritorious.

"Well," said John, after he had taken several bills from the pocket-book, and transferred them to a wallet which he put in his pocket, "now, we're ready, my boy." But first he stopped to lock up his desk, and then he said abstractedly to himself, "I wonder if I hadn't better take a few tracts."

Now, it is to be confessed that this John —, whom we have introduced to our reader, was in his way quite an oddity. He had a number of singular little *penchants* and peculiarities quite his own — such as a passion for poking among dark alleys, at all sorts of seasonable and unseasonable hours; fishing out troops of dirty, neglected children; and fussing about generally in the community, until he could get them into schools, or otherwise provided for. He always had in his pocket-book a note of some dozen poor widows who wanted tea, sugar, or candles, or other things, such as poor widows always will be wanting. And then he had a most extraordinary talent for finding out all the sick strangers that lay in out-of-the-way upper rooms in hotels, who everybody knows, have no business getting sick in such places, unless they have money enough to pay their expenses, which they never do.

Besides this, all John's kinsmen and cousins, to the third, fourth, and fortieth remove, were always writing him letters, which among other pleasing items, generally contained the intelligence that a few hundred dollars were then exceedingly necessary to save them from utter ruin, and they knew of nobody else to whom to look for it.

And then John was up to his throat

in subscriptions to every charitable society; had a hand in building all the churches within a hundred miles; occasionally gave four or five thousand dollars to a college; and offered to be one of six to raise ten thousand dollars for some benevolent purpose, and when four of the six backed out, quietly paid the balance himself, and said no more about it. Another of his innocent fancies was, to keep about him any quantity of tracts and good books, little and big, for children and grown-up people, which he generally diffused in a kind of gentle shower about him wherever he moved.

So great was his monomania for benevolence, that it could not at all confine itself to the streets of Boston, the circle of his relatives, or even the United States of America. John — was fully posted up in the affairs of India, Burmah, China, and those odd out-of-the-way places, which no sensible man ever thinks of with any interest, unless he can make some money there; and money, it is to be confessed, John didn't make there, though he spent an abundance. For getting up printing presses in Ceylon, for Chinese type, for boxes of clothing and what not to be sent to the Sandwich Islands, and for school-books for the Greeks, John was without a parallel. No wonder his rich brother-merchants sometimes thought him something of a bore, since his heart being full of all these matters, he was rather apt to talk about them and sometimes to endeavor to draw them into fellowship, to an extent that was not to be thought of.

So it came to pass often, that though John was a thriving, business man, with some ten thousand a-year, he often wore a pretty threadbare coat, the seams whereof would be trimmed with lines of white, and he would sometimes need several pretty plain hints on the subject of a new hat, before he would think he could afford one. Now, it is to be confessed, the world is not always grateful to those who devote themselves to its interests, and John had as much occasion to know this as many another man. Peo-

ple got so used to John's giving, that his bounty became as common and as necessary as that of a higher Benefactor, "who maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust;" and so it came to pass that people took them as they do the sunshine and the rain, quite as matters of course, not thinking much about them when they came, but particularly apt to scold when they did not.

But John never cared for that. He didn't give for gratitude; he did not give for thanks, nor to have his name published in the papers as one of six who had given fifty-thousand to do so-and-so; but he gave because it was in his heart to give; and we all know that it is an old rule in morals as well as medicine, that what is in a man must be brought out. Then, again, John had heard it reported that there had been One of distinguished authority who had expressed the opinion, that it was "*more blessed to give than to receive,*" and he very much believed it,—believed it, because the One who said it must have known, since for man's sake *He* once gave away ALL.

And so when some thriftless distant relative, whose debts John had paid a dozen times over, gave him an overhauling on the subject of liberality, and seemed inclined to take him by the throat for farther charity, John calmed himself by a chapter or two from the New Testament, and then sent him a good brotherly letter of admonition and counsel, with a bank note to enforce it; and when some querulous old woman, who had had a tenement of him rent-free for three or four years, sent him word that if he didn't send and mend the water pipes, she would move right out, John sent and mended them. People said that he was foolish, and that it didn't do any good to do for ungrateful people, but John knew that it did *him* good; he loved to do it, and he thought upon the words that ran to this effect, "Do good and lend, *hoping for nothing again.*" John literally hoped

for nothing again in the way of reward, either in this world or in heaven, beyond the present pleasure of the deed; for he had abundant occasion to see how favors are forgotten in this world; and as for another, he had in his own soul a standard of benevolence, so high, so pure, so ethereal, that but One of mortal birth ever reached it. John felt that, do what he might, he fell ever so far below the life of that *spotless One*, that his crown in heaven must come to him at last, not as a reward, but as a free eternal gift.

But all this while our friend and his little companion have been pattering along the wet streets, in the rain and sleet of a bitter cold evening, till they stopped before a grocery. Here a large cross-handled basket was first bought, and then filled with sundry packages of tea, sugar, candles, soap, starch, and various other matters; a barrel of flour was ordered to be sent after him on a dray. John next stopped at the dry goods store, and bought a pair of blankets, with which he loaded down the boy, who was happy enough to be so loaded; and then turning gradually from the more frequented streets, the two were soon lost to view in one of the dimmest alleys in the city.

The cheerful fire was blazing in John's parlor, as, returned from his long, wet walk, he was sitting by it with his feet comfortably incased in slippers. The lamp was burning brightly on the centre table, and a group of children were around it studying their lessons.

"Papa," said a little boy, "what does this verse mean? It's in my Sabbath school lesson,—"*Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.*"

"You ought to have asked your teacher, my son."

"But he said he didn't know exactly what it meant. He wanted me to look this week, and see if I could find it out."

John's standing resource in all exeget-

ical difficulties was Dr. Scott's family Bible. Therefore he now got up, and putting on his spectacles, walked to the glass book-case, and took down a copy of that worthy commentator, and, opening it, read aloud the whole exposition of the passage, together with the practical reflections upon it; and by the time he had done, found his young auditor fast asleep in his chair.

"Mother," said John, "this child plays too hard. He can't keep his eyes open in the evenings. It's time he was in bed."

"I wasn't asleep, pa," said Master Henry, starting up with that air of injured innocence with which gentlemen of his age generally treat an imputation of this kind.

"Then can you tell me now what the passage means that I have been reading to you?"

"There's so much of it," said Henry, hopelessly; "I wish you'd just tell me in short order, father."

"Oh, read it for yourself," said John, as he pushed the book towards the boy; for it was to be confessed that John perceived at this time that he had not himself received any particularly luminous impression, though of course he thought it was owing to his own want of comprehension.

John leaned back in his rocking chair and began to speculate a little as to what he really should think the verse might mean, supposing he was at all competent to decide upon it. "Make to yourselves friends of the mammon of unrighteousness," says John, "that's money, very clearly. How am I to make friends with it or of it? "Receive me into everlasting habitations! that's a singular kind of expression,—I wonder what it means. Dr. Scott makes some very good remarks about it, but somehow I'm not exactly clear." It must be remarked that this was not an uncommon result of John's critical investigations in this quarter. Well, thoughts will wander, and as John lay with his head on the back of his rock-

ing-chair, and his eyes fixed on the flickering blaze of the coal, visions of his wet tramp in the city, and the lonely garret he had been visiting, and of the poor woman with the pale, discouraged face, to whom he had carried warmth and comfort, all blended themselves together. He felt, too, a little, indefinite, creeping chill, and some uneasy sensations in his head, like a commencing cold, for John was not a strong man, and it is probable that his long, wet walk was likely to cause him some inconvenience in this way. At last he fell fast asleep nodding in his chair.

He dreamed that he was very sick in bed, and that the doctor came and went, and that he grew sicker and sicker: he was going to die. He saw his wife sitting weeping by his pillow,—his children standing by with pale and frightened faces,—all things in his room began to swim, and waver, and fade, and voices that called his name, and sobs and lamentations that arose around him, seemed far off and distant to his ear. "Oh, eternity! eternity! I am going, I am going," he thought,—and in that hour, strange to tell, not one of all his good deeds seemed good enough to lean on; all bore some taint or tinge, to his purified eye, of mortal selfishness, and seemed unholy before the ALL PURE. "I am going," he thought; there is no time to stay, no time to alter, to balance accounts; and I know not what I am, but I know, O, Jesus, what Thou art, I have trusted in thee and shall never be confounded." And with that last breath of prayer earth was past.

A soft and solemn breathing, as of music, awakened him. As an infant child, not yet fully awake, hears the holy warblings of his mother's hymn, and smiles half conscious, so the heaven-born became aware of sweet voices and loving faces around him, ere yet he fully woke to the new immortal LIFE.

"Ah, he has come at last; how long we have waited for him,—here he is

among us,—now for ever,—welcome! welcome!" said the voices.

Who shall speak the joy of that latest birth, the birth from death to life! The sweet, calm, inbreathing consciousness of purity and rest,—the certainty that all sin, all weakness and error, are at last gone for ever,—the deep immortal rapture of repose—felt to be but begun—never to end!

So the eyes of the heaven-born opened on the new heavens and the new earth, and wondered at the crowd of loving faces that thronged about him. Fair, godlike forms of beauty, such as earth never knew, pressed round him with blessings, thanks, and welcome.

The man spoke not, but he wondered in his heart who they were, and whence it came that they knew him,—and soon as the enquiry formed itself in his soul it was read at once by his heavenly friends. "I," said one bright spirit, "was a poor boy whom you found in the streets; you sought me out, you sent me to school, you watched over me, and led me to the house of God, and now here I am." "And we," said other voices, are neglected children whom you rescued; we also thank you." "And I," said another, "was a lost helpless girl, sold to sin and shame; nobody thought I could be saved; everybody passed me by till you came. You built a home, a refuge for such poor wretches as me, and there I and many like me heard of Jesus, and here we are." "And I," said another, "was once a clerk in your store. I came to the city innocent, but I was betrayed by the tempter. I forgot my mother, and my mother's God. I went to the gaming table, and to the theatre, and at last I robbed your drawer. You might have justly cast me off, but you bore with me, you watched over me, you saved me. I am here, through you, this day." "And I," said another, "was a poor slave girl, doomed to be sold on the auction block to a life of infamy, and the ruin of soul and body. Had you not been willing to give so largely for my ransom, no one

had thought to buy me. You stimulated others to give, and I was redeemed. I lived a Christian mother to bring my children up for Christ; they are all here with me to bless you this day; and their children on earth, and their children's children, are growing up to bless you." "And I," said another, "was an unbeliever. In the pride of my intellect, I thought I could demonstrate the absurdity of Christianity. I thought I could answer the arguments from miracles and prophecy; but your patient, self-denying life was an argument I never could answer. When I saw you, spending all your time, and all your money, in efforts for your fellow-men, undiscouraged by ingratitude, and careless of praise, then I thought 'there is something divine in that man's life,' and that thought brought me here."

The man looked around on the gathering congregation, and he saw that there was no one whom he had drawn heavenward, that had not also drawn thither myriads of others. In his lifetime he had been scattering seeds of good around from hour to hour, almost unconsciously, and now he saw every seed springing up into a widening forest of immortal beauty and glory. It seemed to him that there was to be no end of the numbers that flocked to claim him as their long expected soul-friend. His heart was full, and his face became as that of an angel, as he looked up to One who seemed nearer than all, and said, "This is thy love for me, unworthy, O Jesus! Of Thee, and to Thee, and through Thee are all things. Amen."

Amen, as with chorus of many waters and mighty thunders, the sound swept onward, and died far off in chiming echoes among the distant stars; and the man awoke.

We have called his name simply *John*; but this man hath long since been called to receive that "new name" which the Lord giveth to him that overcometh. Let us follow in his steps.

"He who marks from day to day
With generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God."

The Church.

Murmurings and Disputings.

"DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS."—Phil. ii. 14.

THIS passage instructs us as to the spirit which Christian brethren are to cherish and exhibit toward each other. Whatever objects the church may propose to accomplish, whatever business it may have to transact, no jar or strife must be permitted to disfigure or disturb its proceedings. From this sacred ground the spirit of the world must be studiously excluded. All selfish passions, all mean jealousies and suspicions, should be sternly resisted and positively forbidden to approach. Whatever the Great Master has enjoined should be fulfilled by all his faithful servants with an affectionate readiness. Let the followers of the Lamb cultivate his spirit, and towards "all that call upon the name of the Lord Jesus Christ, both their Lord and ours," cherish and display brotherly tenderness and generous consideration. Even toward the weak let a noble-minded charity be evinced, combating their very prejudices with patient meekness,—anxious for the edification of the entire body, for the individual comfort and growth in grace of all that compose it. Principle, truth, conscience, must not be sacrificed; but let us take care not to elevate to this high ground, or dignify with these noble titles, what, after all, is only a selfish object and aim, a mere caprice, a foolish conceit, a private end. In things essential, let there be firmness, by all means, grounded on the reason and propriety of things, and, above all, as ordained by Him who is "Head over all things to the church;" but let that firmness be maintained with candor and in all kindness. In things not essential, however desirable they may seem to be, let there be a preparedness for mutual concession, and an endeavor to

"keep the unity of the spirit" paramount to all other feelings whatsoever.

In this way, a Christian church will shut out the fell demon of strife and division, "murmurings and disputings." When once the members of a church allow themselves to indulge complaints against their brethren, to harbor ill thoughts one of another, to betray a feeling of mutual distrust, "murmurings" are on the road, which will engender strifes, and open a breach, through which who shall say what foul and unclean spirits may not enter? "The beginning of strife is as when one letteth out water, therefore, leave off contention before it be meddled with."

"Murmurings" quickly grow into "disputings." While the evil temper lay pent up in thine own breast, whatever injury it may have caused thyself, it did not blast and scathe others; but, now that thou hast taken out the vent-peg of thy displeasure, there is no telling its issues. Thou hast given a tongue to thy suspicions, to thy jealousies; thou hast uttered thy complaints, be they never so groundless, and they have fallen upon other ears, and poisoned other minds; and, perhaps, only this was wanted,—only this first breath of discontent, to blow up a smouldering fire,—only this spark of foolish anger, to produce a conflagration which may rage for years, destroying what was once so beautiful and promising,—the work of long, tedious, trying days and nights of pains and patience, desolating the fairest scenes of Christian labor, and leaving ever after a dark, scorched spot, where no flower blossoms and no fruit can grow! All this thou hast done, with this reflection as thy solace, that thy discontented, querulous nature hath been revenged! "What shall be given unto thee? or, what shall be done unto thee?"

"Murmurings" stay not at home, but creep into other houses and work mischief there. Alas! for our fallen humanity, there will be always found more

than plenty, whether in the body politic, or even among the professed adherents of Christ's holy gospel, ready enough to entertain these complaints, be they true or false, and to form a party. Or, should this fail, it is not likely that such "murmurings" should awaken no feeling of resentment on the part of those against whom they are levelled; the ill-humor on one side provokes retaliation on the other. The collision has begun, war is proclaimed, and the combatants are closing upon each other!

"Murmurings and disputings!" Oh! better were it to endure any amount of dissatisfaction, or even wrong, than thus to prove an occasion of rending Christ's body, yea, of wounding his heart, grieving his people, and causing the enemy to blaspheme! Had there been, in reality, any thing objectionable, how easily might its removal or correction have been effected by a very few calm words in "the meekness of wisdom." Ah! but unhappily, such a peaceful, noiseless, innocent way of dealing with the differences of opinion, and whatever traversings besides may exist among Christian people, does not suit the taste or the purpose of those parties to whom "murmurings and disputings" are so agreeable. The gentle, smooth passage of the church through the various stages of its benign and hallowed duties, under the conduct of its own chosen officers, is death to the pride and self-importance of these complainers. But for the *noise* which they make, there would be nothing to distinguish them; it is their discordance that makes them marked men. No very enviable reputation this, every wise man will feel, to rise into notice only by means of a croaking dissonance that offends all pure, harmonious natures!

You shall find these "murmurings," moreover, proceed from excessively little minds—small, but very troublesome, as is so often the case in the animal world. If some whim of theirs—all the great world to them, in its turn—is not com-

plied with, if some mark of attention due to their own estimated importance and worth should happen to be neglected; if a sentiment should be expressed not in unison with their shibboleth; if a course be adopted, solemnly and after due deliberation adopted, of which they do not approve, what, for at least the heated moment, are all the ties of Christian brotherhood, all the claims of Christian liberty and Christian charity, even all the interests of religion and the honor of the Saviour himself, in comparison with their rights overlooked, their dignity offended? Oh, brethren! *is this* what we might look for from the disciples of Jesus? from souls redeemed by his blood, forgiven and freed from faults innumerable, and "sealed" with the Holy Spirit of love? Who can discern any beauty, any power, any reality, in a religion which leaves its avowed subjects to be swayed by passions so low? How sad it is to observe those who rank with "the excellent of the earth," forsake the house of God, forsake the table of the Lord, forsake the fellowship of the church, renounce the most solemnly binding obligations which they have vowed to keep toward Christ and his people, and all for trifles light as air, if not magnified by inordinate vanity! Perish our names—let us say—perish our ambition, and self-will, and self-aggrandizement, rather than that His name, who suffered for our transgressions, should be dishonored, and his glory tarnished through our pride and foolishness!

Another thing very observable about these "murmurings" which generate "disputings" is, that those who indulge them do nothing for the *cure* of the evils, whether real or imaginary, of which they so loudly complain. Their only business in life, one might think, is to find fault, to detect imperfections in others. Very useful qualities, no doubt, if properly directed, but very unlovely ones where there is nothing else. It were, however, the greater charity, we ween,

to keep back your criticisms, sharp, caustic, envenomed as they are, unless you show also the more excellent way, ay, and in such a spirit and manner, as to commend it to the adoption of people around you. It is extremely discouraging to receive no help from you in reforming what is wrong, restoring what is turned aside, strengthening what is weak, and perfecting what is lacking. You complain that *this* is not done, that *that* is neglected, that *the other* is out of place, and, very possibly, that keen eye of yours has discovered something real; things may be too much as you say; but how much have you done or attempted with a view to their improvement? What assistance have you rendered to those who, deploring not less sincerely and deeply than yourselves that all is not in perfect order, *are*, nevertheless, making some effort toward amelioration? You complain that, in the church, all is so cold; that the people keep at such a distance from each other; that they evince no sympathy nor brotherly-kindness. I am indeed afraid that these charges are too true. But now, my friends, let me ask, in the name of candor and consistency, what have you done to dissolve this frigid atmosphere, and to induce a more balmy, genial state? Is the position you have taken up, in your isolation and self-satisfaction, (for, singularly enough, amidst all these complaints, not one modest syllable drops from your lips that would betray the least consciousness of imperfection in yourselves,) is this likely to infuse life and warmth, where, you say, there is, at present, so much chilling apathy and lukewarmness? How different might have been the condition of the community, and how much better that of your own heart, had you only with earnest good will helped on the work of correction, instead of pampering a malicious joy by brooding over defects and errors, which, at the worst, a morbid fancy has not failed to exaggerate! Oh! anything, anything is better than that everlasting, statue-like,

motionless eye and pointed hand, always resting on the fault, but advancing not a step to minister healing or relief. The truth must be told: these "murmurers and disputants," like their prototypes of old, that "laid heavy burdens on men's shoulders, but touched them not with one of their own fingers," are the most useless class of the community, whose sudden annihilation would be no loss; but whose "transformation by the renewing of the spirit of their mind" would, indeed, be an unspeakable blessing both to themselves and to mankind also.

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Who can calculate the injury that has resulted to the interests of religion from this contentious and bitter spirit, of which, in one of its phases, our text has led us to speak—what minds it has alienated, what obstacles it has cast up, as the history of Christianity could mournfully testify! What can be more affecting and forcible than the exhortations with which the New Testament abounds to the contrary! "Let all things be done with charity." "Be kindly affectioned one toward another with brotherly love, in honour preferring one another." "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than himself." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "A new commandment I give unto you, that ye love one another: by this shall all men know that ye are my disciples, if ye have love one to another." "Be ye therefore followers of God as dear children and walk in love." "Do all things

without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world."

In fact, what arguments crowd upon us, from the entire plan and genius of the gospel—from the character and dealings of God—from the work of Christ—from our own necessities, failures, weaknesses, and imperfections—from the constitution and relations of the church—from the interests of a dark, distracted, perishing world—from the revealed designs of Infinite Goodness—from the prospects of a renovated creation—from the visions of future glory—from all the precepts, examples, invitations, and promises of Scripture—to the nourishment and display of sanctified dispositions and Christ-like tempers! "What manner of persons ought we to be in all holy conversation and godliness!" "The God of peace sanctify you wholly." "The sons of God, without rebuke!" "God is love." "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is good—always good—good to all. Let us "honour all men." Let us "do good unto all men." Let us love all, as God loves all, in pity, if not in complacency. Let us "love the brethren," even as his is a special love. "If God so loved us, we ought also to love one another. Every one that loveth him that begat, loveth him also that is begotten of him."

What a responsibility, then, doth rest upon the church of the living God, that by it may be known his blessed nature and his wonderful works to the children of men! It is ours to illustrate his most adorable name, and to publish to remotest regions what he is, and what he has done:—what he has done by the Son of his love, and what he has done for us as the subjects of his regenerating grace, "that we might receive the adoption of sons." But how shall we declare this,

except as we are His children in very deed, walking daily in his fellowship, growing in his likeness, made obedient from love to all his commandments, and "conformed to the image of his Son." Let the resemblance appear. Let His own spirit be cherished. Let Jesus Christ rule in our hearts. Let self be immolated upon that altar whereon the Savior offered himself a sacrifice. Let us live only unto him. Let our whole life give out a clear-toned testimony for our Master. Thus shall we, in our individual spheres, in our several homes, in the church and the world, hasten on that blissful consummation, when all shall be "one;" when the spirit of unity and concord, of peace and love, shall once more visit our world; when the fruits of the Redeemer's agony and toil shall be gathered in, and the longings of his heart shall be satisfied, and God himself look down delighted to see his "will done on earth even as it is done in heaven!"

The Chinese Adam.

THE notions entertained by Chinese writers on the subject of the first man and the creation of the world, are very curious. They begin, like our Scriptural account, with a time when the earth was without form and void; from that they pass to an idea that was of old part of the wisdom of Egypt. Chaos was succeeded by the working of a dual power, Rest and Motion, the one female, and named Yin,—the other a male, and named Yang.

Of heaven and earth, of genii, of men, and of all creatures, animate and inanimate, Yin and Yang were the father and the mother. Furthermore, all these things are either male or female: there is nothing in nature neuter. Whatever in the material world possesses, or is reputed to possess, the quality of hardness (including heaven, the sun, and day) is masculine. Whatever is soft, (including earth, the moon, and night, as well as earth, wood, metals, and water), is fem-

inine. Choofoots says on this subject, "The celestial principle formed the male; the terrestrial principle formed the female. All animate and inanimate nature may be distinguished into masculine and feminine. Even vegetable productions are male and female; for instance, there is female hemp, and there are male and female bamboo. Nothing can possibly be separated from the dual principles named Yin and Yang, the superior and hard,—the inferior and soft." It is curious to find that the Chinese have also a theory resembling one propounded by Pythagoras, concerning monads and duads. "One," they say, "begat two, two produced four, and four increased to eight; and thus by spontaneous multiplication, the production of all things followed."

As for the present system of things, it is the work of what they call "the triad powers,"—Heaven, Man, Earth. The following is translated from a Chinese Encyclopædia, published about sixty years ago,—"Before heaven and earth existed, they were commingled as the contents of an egg-shell are." [In this egg-shell, heaven is likened to the yellow, the earth to the white of the egg.] "Or they were together, turbid and muddy like thick dregs just beginning to settle. Or they were together like a thick fog on the point of breaking. Then was the beginning of time, when the original power created all things. Heaven and earth are the effect of the First Cause. They in turn produced all other things besides."

Another part of the tradition runs as follows; "In the midst of this chaotic mass Pwankoo lived during eighteen thousand years. He lived when the heaven and the earth were being created; the superior and lighter elements forming the firmament,—the inferior and coarser the dry land." Again, "During this time the heavens increased every day ten feet in height, the earth as much in thickness, and Pwankoo in stature. The period of eighteen thousand years being assigned to the growth of each re-

spectively, during that time the heavens rose to their extreme height, the earth reached the greatest thickness, and Pwankoo his utmost stature. The heavens rose aloft nine thousand miles, the earth swelled nine thousand miles in thickness, and in the middle was Pwankoo, stretching himself between heaven and earth, until he separated them at a distance of nine thousand miles from each other. So the highest part of the heavens is removed from the lowest part of the earth by a distance of twenty-seven thousand miles."

The name of the Chinese Adam—Pwankoo—means "basin-ancient," that is, "basined antiquity." It is probably meant to denote how the father of antiquity was nourished originally in an egg shell, and hatched like a chick. Among the portraits commonly stored up by native archæologists, we find various representations of Pwankoo. One is now before me that exhibits him with an enormous head tipped with two horns. His hair, which is of a puritanical cut on the brow, flows loose and long over the back and shoulders. He has large eyes and shaggy eyebrows,—a very flat nose,—a heavy moustache and beard. Only the upper part of his body is exhibited, and one can scarcely tell whether the painter represents it as being covered with hair, leaves, or sheepskin. His arms are bare, and his hands thrown carelessly the one over the other, as if in complete satisfaction with himself. Another picture represents him with an apron of leaves round his loins, holding the sun in one hand and the moon in the other. A third artist has pictured him with a chisel and mallet in his hands, splitting and sculpturing huge masses of granite. Through the immense opening made by his labor, the sun, moon, and stars are seen; and at his right hand stand, for companions, the unicorn and the dragon, the phoenix and the tortoise. He appears as a strong naked giant, taking pleasure in carving out of the mountains, stupendous pillars, caves,

and dens. During his eighteen thousand years of effort, we are told that, "his head became mountains, his breath winds and clouds, and his voice thunder. His left eye was made the sun, and his right the moon. His teeth, bones, and marrow were changed into metals, rocks, and precious stones. His beard was converted into stars, his flesh into fields, his skin and hair into herbs and trees. His limbs became the four poles; his veins, rivers; and his sinews formed the undulations on the face of the earth. His very sweat was transformed into rain, and whatever insects stuck or crept over his gigantic body, were made into human beings!"

The uneducated Chinese are careless, and the educated sceptical, about these things. As a people they are not easily induced to pay much regard to whatever has reference to more than everyday social wisdom. The sort of doctrine common now among the learned, is indeed found in a succeeding passage from a Chinese author:—"But as every thing (except heaven and earth) must have a beginning and a cause, it is manifest that heaven and earth always existed, and that all sorts of men and beings were produced and endowed with their various qualities, by that cause. However, it must have been Man that in the beginning produced all the things upon the earth. Him, therefore, we may view as Lord; and it is from him, we may say, that the dignities of rulers are derived."

The Little Mendicant.

IN the year 1510, a lonely orphan boy of eight years old, who had no friend or means of support, went along the high road leading to the city of Paris, weary, hungry, and begging a morsel of black bread, of which, when the charitable added to it a scrap of cheese or a raw onion, he gladly made his repast. He was going to Paris, because he knew not where else to go; wandering on, as the

poor and desolate often do, to the great and gay metropolis.

The child met a monk travelling the same way, with whom he joined company. The monk probably found him an intelligent little companion, and as they journeyed on he taught the boy the alphabet, and even the art of forming letters into words. The key of knowledge was thus presented to the poor little mendicant, and he soon made use of it. How little did the good-natured monk think, that while the instructor's name should be unheard of, that of the poor mendicant pupil should be recorded centuries afterwards!

On entering Paris, the boy fell among the students of the university, who were a rather riotous party; and, as it was the hour of recreation, they fancied little Pierre would prove a passive subject for their idle sport. But some of them, seeing he was faint with hunger and fatigue, interfered on his behalf, gave him some bread to eat, and made him up a bed of straw on the ground where they were amusing themselves. Pierre desired no more than to be allowed to live thus in fellowship with the students. An ardent desire to learn had been awakened in his mind by the first lessons he had received, and the result of this second accidental meeting was important to him also. He proposed to serve them as errand boy, or in any capacity he could, on condition that they should give him some food and some of the learning they possessed. The offer was accepted. Pierre Laramée—for such was his family name—received from the students some daily bread and some lessons. He had no lodging, but slept on the straw or under an archway, and served his young masters or learned all day. Not to die of hunger, and to have the means of learning while he lived, was all the ambition which little Pierre, the future doctor of the university of Paris, then aimed at.

This went on for a year; there then followed four years of Pierre's life of

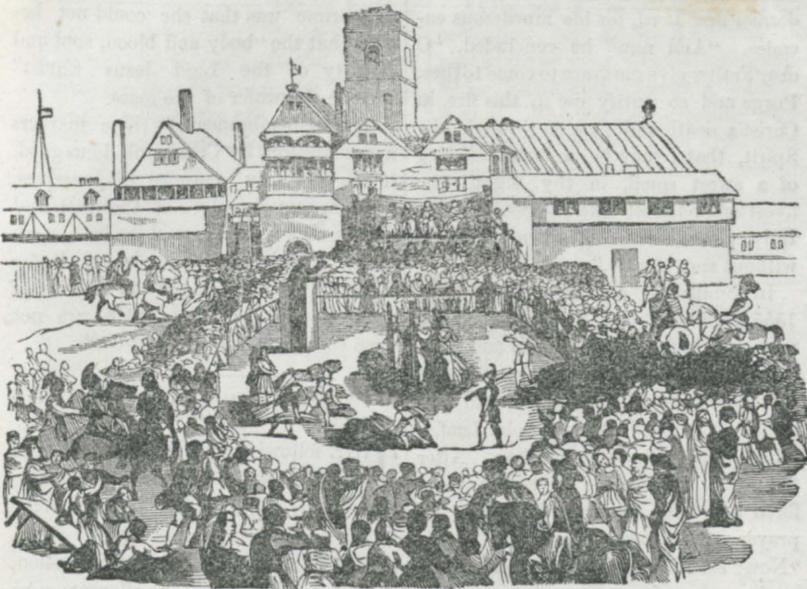
which there is no account extant; but at the end of that time, we find the same poor boy, then nearly thirteen years of age, a servant of the servants at the college of Navarre at Paris—that college where the famous king of Navarre, the hero of Protestantism in France, afterwards Henry the Fourth, also studied. Pierre had to wait on the classes. Thus he listened to the professors' instructions: he caught their lessons, as it were, flying; but they became fastened on a retentive brain. All day long he worked as a servant, but in the evening he had books; and in a blank one he recorded nightly the substance of the lessons he had heard given by the masters. Thus he continued privately to follow the regular course of instruction; he studied as the students studied, but with far greater zeal and more abundant success.

The young servant had filled many common copy-books with the matter of the masters' lectures, when these copy-books fell into the hands of one of the professors. He summoned the young man before him; and Pierre appeared, trembling at the fear of a dismissal. But he had not neglected his duties for his studies, and had therefore no cause for fear. The professor questioned him, and was astonished at the amount of learning he had so secretly acquired, and at the uncommon intelligence and talent that was unexpectedly brought to light. The hitherto unnoticed hard-working servant told him all honestly, and then begged to be allowed to undergo an examination, saying he could feel by no means satisfied that his self-acquired learning would enable him to sustain it. The professor, who experienced a lively interest in the poor youth, whose modesty appeared as great as his talents, consented to admit him to the examination; and its results were so creditable to Pierre that he was afterwards desired to prepare his "*These*" for the public exhibition, his success in which would entitle him to the rank of doctor. Pierre

did so, and gained so much applause, that the honorable title was conferred upon him while he was yet a young man.

Henceforward, the once wandering mendicant boy became noted as one of the French *savans* of the age. Pierre Laramee is known to scholars as the learned Dr. Ramus, his family name having been latinized, after a fashion common to his age. Poor little Pierre has a claim also on the sympathies of our readers; for among the martyrs to Protestant principles, who were slaughtered at the terrible massacre of St. Bartholomew, was the young hero of our narrative. Does not his career show what triumphs perseverance can win when in union with rightly-directed ability?

THOUGHTS OF HEAVEN.—If heaven doth not enter into us by way of holiness, we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints by Christ, so they are kept for heaven by the Spirit. In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homewards. How can we expect to live with God in heaven, if we love not to live with him on earth? If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place, but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end it. We would be seated in the heavenly Canaan, but are loath to be scarified with the briers and thorns of the wilderness.—*Mason*.



The Burning Place in Smithfield.

BY THE EDITOR.

THE lovers of ancient ecclesiastical architecture in visiting London, after examining St. Paul's Cathedral, enquire for the church of St. Bartholomew, and are sent to Smithfield. All that remains of a vast priory, founded by Rahere, about the commencement of the twelfth century, is the portion that formed the choir of the old pile. It is a gloomy structure, built in the ancient, Norman style of architecture, and frowns darkly over the execution square of Smithfield. In the days of Edward, the Confessor, a dank marsh covered the spot, on a little obtruding island of which was erected the common gallows for the strangling of malefactors. In later days this marsh was drained and became the burning place of the martyrs for Christ. Smithfield and St. Bartholomew, have become names, with which are associated indignation and loathing of Papal cruelty and honor and reverence for Protestant fortitude and faith.

An old painting was removed from the eastern wall of the building, a few years

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since, and the stone was discovered to have been painted in water color—a bright-red, spotted with black stars; a sort of unintended, prophetic representation of the bloodiness and blackness to which the vicinity was to be devoted.

Smithfield! name hallowed in the memory of all true hearted Protestants, as the spot from which the spirits of many of the martyrs went up, as in a chariot of fire, to the society of just men made perfect. John Rogers, the first of the martyrs, sacrificed to the brutal bigotry of Mary, the bloody, entered the square at Smithfield, reciting the liiii. Psalm, passing by his beloved wife and eleven children, who were there to look their last heart-breaking farewell, which they were forbidden to speak, and then calmly putting away from him the Queen's pardon, signed and sealed his, on the condition of his recantation, he stretched out his hands unto the liquid flames, and with unmoved muscles, washed them as though in cooling water.

"I will pay my vows in thee, O! Smithfield," said John Philpot as he kneeled before the stake, and fervently prayed, like Stephen and his own Re-

deemer and Lord, for his murderous enemies. "And now" he concluded, "O dear Father give me grace to come to thee. Purge and so purify me in this fire, in Christ's death and passion through thy Spirit, that I may be a burnt offering of a sweet smell, in thy sight, who livest and reignest with the Son and the Holy Ghost, now and evermore, world without end. Amen."

In Smithfield on the 26th of June, 1555, at four o'clock in the morning a vast crowd of weeping friends and cursing foes gathered in the square to wait for the coming of the learned and eloquent John Bradford, and John Leaf, a tallow-chandler's apprentice boy. After five hours waiting, the martyrs were led forth and each, prostrated himself in prayer at his own side of the stake. "Now" said Bradford to his humble companion, "be of good comfort, brother, for we shall have a merry supper with the Lord, this night."

But why should we continue the terrible catalogue of the victims at this British Calvary? Their names embalmed in the affections of the Christian church, are a perpetual protest against the power of Popery, and a warning to watch against the predominancy of its changeless spirit in our own happy land.

Among the saddest reminiscences of Smithfield, however, as well as among the most deplorable and accursed developments of blind bigotry and superstition, are the murders of women that were there witnessed. For no crime, but most generally for a right Christian truth, adduced directly from God's own word, and unobtrusively confessed, scores of helpless women were tortured and burned to death in Smithfield. Among the noblest and best of these, was Anne Askew, whose limbs were wrenched upon the rack by the hands of her judges, because the executioner was too pitiful and refused to do his office; and then her disjointed and broken limbs were hurried to the flames. Her

only crime was that she could not believe that the "body and blood, soul and divinity of the Lord Jesus Christ" were in the wafer of the mass.

The remembrance of these martyrs and confessors for Christ will do us good, if we seriously enquire of ourselves, whether our own love of the truth and firmness of faith, would endure such tests. Should we be ready to *die* for Christ? Alas! some of us in this day of religious freedom and peace, are not even consistent *living* for Christ!

Rev. Sylvanus Haynes.

THE following article from the pen of A. M. Beebe, L.L. D. the veteran editor of the New York Register, we find in the columns of the Recorder and Register, and deeming it well worth preservation, as a sketch of one of the pioneers who wisely laid broad and solid foundations, upon which a vast and beautiful structure has been reared, we transfer it somewhat abridged:—*Ed.*

"Rev. Sylvanus Haynes, originally from Vermont, certainly stood among the most eminent ministers of the day, and we must be permitted to express our regret that the church and the world have failed to receive a well prepared volume of his life. A richer contribution to our religious literature could not readily have been made. Scores of memoirs are found in the libraries of ministers, of quite inferior merit to what might have been furnished in this. The name of Edward Payson has been quoted for years with great admiration throughout the Christian world. As a man of superior powers, and singular devotion, and wonderfully favored in communion with God, he might well awaken intense regard. But we honestly think that, in point of natural endowments, unreserved consecration, godly living, and daily gracious elevating communion with the precious Redeemer, the pastor of Elbridge, N. Y., was not one whit behind the sainted pastor of Portland. The privilege we were

permitted to enjoy with him of familiar Christian intercourse in his own habitation, and also in our's, left the indelible impression that he was among the extraordinary men of the age.

His acquisitions were wonderful. Though encompassed with physical infirmities from infancy, he had read extensively, and his life was a grand illustration of what indomitable perseverance could accomplish, with a heart consecrated to God, amid the most appalling discouragements, and would be an admirable lesson for study by young men having the gospel ministry in view. He was impressed with the conviction of a divine call to the Christian ministry at the early age of seventeen. He had serious difficulties to encounter at the outset. His education was very limited, and the circumstances of his parents did not admit of any relief from this embarrassment. His only course was to do what he could by himself. He read with great avidity and great rapidity whatever books of value he could obtain. Such a man, with invincible energy, engaged night and day, could not fail to make important progress. Like the learned blacksmith, who seemed to bid defiance to difficulties, so did he. But he found himself hampered where he was not looking for it. His parents, who were pious and exemplary people, were Pædobaptists, and he was trained up accordingly. The examination of the New Testament brought him into doubt as to the authority for infant baptism; and the further he investigated the more his trouble increased, and he betook himself to fasting and prayer for relief, being deeply anxious to know the truth, and firmly resolved to follow and obey it, if once clearly made known. After repeated seasons of fervent prayer and fasting, the Lord liberated him from his trouble, and gave him to see that the only baptism authorized by the New Testament was that of believers, and, of course, he delayed not his joyful submission.

At the age of twenty-one, he received ordination; and among those who took part in the services, was the distinguished Elder Blood, subsequently a pastor in Boston. The want of a proper education sorely oppressed him. His incompetence for the great work of preaching the gospel, with such meager qualifications, led him at times almost to question the reality of the strong operations of the Spirit by which he had been prompted to engage in it. The work itself appeared glorious, the worth of souls precious beyond expression, and his anxiety for their salvation agonizing; but, O! how unfit he felt for the service! He ventured, however, on the Master's promise, "Lo, I am with you," and found his presence and support abundantly realized.

He was soon invited to the pastorate of the church in Middletown, Vermont, and the testimony of the Divine approbation was evinced in a powerful outpouring of the Spirit; numbers were brought into the kingdom, and the company of disciples was greatly enlarged. During his ministry here, which continued some twenty-eight years, he was greatly prospered. He had the precious privilege of witnessing six general revivals connected with his labors. The Lord favored him abundantly with his presence, and with the fullest assurance that he was in the very work in which he would have him to be. But his physical sufferings, amidst all his studies and labors, were almost insupportable. In addition to serious bodily infirmity from infancy, the severest headaches were an almost constant concomitant. Speaking of his sufferings, he said that if his severe headaches were all taken together, they would make five years of unremitting distress. At times they were so dreadful that he thought he certainly would lose his reason. When preaching, he would often suffer such agony as to make it difficult to maintain the arrangement of his thoughts. By repeated embarrassments of this kind, with serious

apprehensions of a failure of memory, he was first led to the preparation of a skeleton to protect him from a breakdown in the pulpit. From this commencement he continued on in the use of the skeleton to the day of his death. A short experience of its advantages forbade the idea of its abandonment.

Having gone through so long a course of ministerial labor at Middletown, he rather thought that his work might be more useful in some other part of the Lord's vineyard. The church in Elbridge, learning that he was at liberty, soon gave him a cordial invitation to become their pastor, which being accepted, it was with great tenderness of feeling that the parting hand was given to the dear people with whom he had so long and so successfully labored.

His settlement with the church in Elbridge appeared to be as signally blessed as that with the people of his former charge. During the comparatively short period of his labors, perhaps five or six years, there were three revivals; two neighborhood, and one general and very powerful, in which the church enjoyed a large accession of members. On the first of January, 1826, after a short illness, he finished his course in triumph, at the age of fifty-eight years, in the midst of his usefulness, and amid the tears of a sorely bereaved church, making a great breach in the circle of the ministry.

We have spoken of him as an extraordinary man, and some evidence of this, we think, has been already given, and now let us make some important additions. As a speaker, he delivered himself with great fluency and dignity. His tall, commanding person and solemn expression of face, gave him an advantage above his fellows. Strong sense was exhibited in all he said, and this he conveyed in the purest English, and with grammatical accuracy. He was the author of several considerable pamphlets; the *Register* was enriched with many important articles from his pen, and an address made by him at an anniversary

of Hamilton Institution, to the young men preparing for the gospel ministry, for the wisdom of its counsels and the beauty and force of its composition deserved to be hung up in a gilt frame in the college, and to be read and pondered over by all the members of the theological department.

But all this is of little moment when compared with his uncommon devotion, and extraordinary spiritual communion with his Saviour. His frame of mind was such that he seemed always ready for his departure. In his discourses from the pulpit it was not uncommon for him to urge on his people the necessity of living so that death would be a privilege; and this he assured them might be done. The address would be full of meaning, and the exemplification of it was furnished in the life of the preacher. After he had finished his sermon, his conviction of the truth of his message, and of his own fidelity in delivering it, was frequently such that he was often heard to say that he was ready to step from the pulpit to the judgment seat.

No man seemed to enjoy the society of his friends and neighbors more than he. He loved his home, and was remarkably happy in the companion of his life; and yet it was no strange thing for him to say, when leaving the habitation of a Christian brother, that it was a matter of indifference whether he ever reached home again, if the Lord had nothing more for him to do. The rest beyond the grave absorbed his last desires, and when laid on the bed of death by a disease of the heart, from which he had suffered many years, and the question was put to him by the venerable Elder Wyckoff, who still survives—"How does the prospect appear to you, brother Haynes?" his reply was, "Glorious; and the love of Christ seems to be a vast ocean, and this heart like a little decanter into which it is pouring." Edward Payson died at forty-five, and Sylvanus Haynes at fifty-eight, and both in the same year—noble

and devoted souls, both of them, an honor to the Christian name and Christian ministry. If the former deserved the high eulogy he received, the latter deserved an equal measure of commendation, and we have accordingly given him that feeble testimony.

Indian Munificence

IN SUPPORT OF IDOL SHRINES.

THE Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honors almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence, on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Raggore had been, for many years, urged by the Gywates, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the

journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered. But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The more practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every

one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul.

The Flight of Human Hours.

WE are doomed to suffer a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts. The spectacle of a lady floating over the sea in a boat, and waking suddenly from sleep to find her magnificent rope of pearl necklace, by some accident, detached at one end from its fastenings, the loose string hanging down into the water, and pearl after pearl slipping off for ever into the abyss, brings before us the sadness of the case. That particular pearl, which at the very moment is rolling off into the unsearchable deeps, carries its own separate reproach to the lady's heart. But it is more deeply reproachful as the representative of so many other uncounted pearls, that have already been swallowed up irrecoverably whilst yet she was sleeping, and of many besides that must follow, before any remedy can be applied to what we may call this jewelery hæmorrhage.

A constant hæmorrhage of the same kind is wasting our jewelery hours. A day has perished from our brief calendar of days; and *that* we could endure; but this day is no more than the reiteration of many other days—days counted by thousands, that have perished to the same extent, and by the same unhappy means; namely, the evil usages of the world made effectual and ratified by our own *lachete*. Bitter is the upbraiding which we seem to hear from a secret

monitor—"My friend, you make very free with your days: pray, how many do you expect to have? What is your rental as regards the total harvest of days which this life is likely to yield?"

Let us consider. Threescore years and ten produce a total sum of 25,550 days; to say nothing of seventeen or eighteen more that will be payable to you as a *bonus* on account of leap years. Now, out of this total, one-third must be deducted at a blow for a single item—namely, sleep. Next, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third. Recollect also that twenty years will have gone from the earlier end of your life (namely, about 7000 days), before you have attained any skill or system, or any definite purpose in the distribution of your time. Lastly, for that single item which, amongst the Roman armies, was indicated by the technical phrase, "*corpus curare*," attendance on the animal necessities; namely, eating, drinking, washing, bathing, and exercise; deduct the smallest allowance consistent with propriety, and, upon summing up all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture.

Four thousand, or forty hundreds, will be a hundred forties; that is, according to the Hebrew method of indicating six weeks by the phrase of "forty days," you will have a hundred bills or drafts on Father Time, value six weeks each, as the whole period available for intellectual labor. A solid block of about eleven and a half continuous years is all that a long life will furnish for the development of what is most august in man's nature. After that, the night comes, when no man can work; brain and arm will be alike unserviceable; or, if the life should be unusually extended, the vital powers will be drooping as regards all motions in advance.

Editor's Garner of Gleanings.

AMERICAN BAPTIST MISSIONARY UNION—
SPECIAL MEETING OF THE BOARD OF MANA-
GERS.—Pursuant to a call issued by the Ex-
ecutive Committee of the American Baptist
Missionary Union, a special meeting of the
Board of Managers commenced its sessions
on Tuesday, March 13, 1855, in the lecture
room of the Tabernacle church, New York,
and continued in session six days.

We furnish in the Memorial the following
synopsis, abstracted from the Rec. and
Reg., of the doings of the Board for the
information of our readers, and for future
reference. The following are the topics that
were discussed, at the request of the Execu-
tive Committee, and the results that were
reached by the Board:

"1. The mutual relations of the Union
and its missionaries, and the extent to which
they are, or should be, subject to regulations
or instructions proceeding from the Board
or its Executive Committee; also, the regu-
lations actually established and in force."

A paper on this subject, read by the For-
eign Secretary, was prepared "for the use
of the Union," in conformity with instruc-
tions to that effect passed at the last annual
meeting, and the only action taken was to
order that it be printed and presented to the
Union in May. The remaining topics were
the important ones, and we give them in the
order in which they were finally passed upon.

"2. The doings of the Councils, convened
at Maulmain by the Deputation, and of the
Executive Committee thereon, with matters
pertaining to the same."

To make the character and objects of these
Councils intelligible, it is proper to say that
soon after the Deputation left this country
for India, charges against the Rev. Mr. Ab-
bott were received by the Executive Com-
mittee from the Rev. Messrs. Kincaid, Vin-
ton, and Beecher. In part, these were
charges which long before been raised and
settled, and in part, they were allegations of
other offences, rebutted by testimony volun-
tarily forwarded by a large number of mis-
sionaries. Under these circumstances the
papers were immediately sent to the Depu-
tation, with instructions that measures
should be taken on the spot for a full inquiry.
At the close of the Missionary Convention at
Maulmain, a council for inquiry was accord-
ingly called, consisting of all the Burman

missionaries assembled in that city. This
was the first Maulmain Council. In the
course of its proceedings and findings,
(which, while faithfully bringing out and
condemning the real infirmities of Mr. Ab-
bott, were a signal vindication of him against
unjust aspersions,) it became a question
whether Mr. Vinton had not pursued an
erring brother in a spirit, and in methods,
and to an extent, requiring consideration, as
delinquencies on his part. For this inquiry
the second council, composed of the former,
was called. The results were adverse to Mr.
Vinton, and were forwarded to the Execu-
tive Committee, with the results of the first
Council, for the action of that body. In
that action the "admonitions" and "cen-
sures" complained of by Messrs. Kincaid,
Vinton, and Beecher, were embodied. The
whole matter was laid before the Board at
the late meeting, and occupied nearly all the
time for four days. The result of their deli-
berations is found in the following Minute
and Resolutions. The resolutions were
adopted by votes of 23 to 4; the minute,
we believe, unanimously.

MINUTE.

"Amid the divergence of opinion which
prevailed at the formation of the Missionary
Union, with regard to the more preferable
of the forms proposed to be given it, there
was yet a general agreement in this respect:
that the Union was not an ecclesiastical body
wielding church powers, but a voluntary so-
ciety; the channel of intercourse, sympa-
thies, aid and counsel between the churches
at home and the infant churches, that they
should be honored of God to plant in the
wide waste of heathenism abroad.

"In any consideration of the grave ques-
tions now before this Board, we would not,
therefore, be regarded as creating by the
Executive Committee, or by any of its agen-
cies, ecclesiastical councils abroad, which
should trench on the just independence of
our churches. The laborers in our mis-
sionary fields are, however, fully entitled to take
counsel together as to their duties, their dif-
ficulties, and their collisions, should these in
any event occur. These advisory meetings
for fraternal deliberating co-operation, by
whatever name described, the Board or its
Executive Committee, or the agents of either,
may justly suggest, whenever the Providence
of God may seem to prescribe them, as re-

quisite for the interests of the churches abroad. It is in this limited and restricted sense that the term council is to be interpreted in the documents on which the Board would now pass, and in the resolutions which are at this time adopted."

RESOLUTIONS.

"Resolved, That this Board most deeply regret the manifestations of human infirmity that occasioned the Advisory Councils of Maulmain, and deplore the dissensions which preceded them, and which have since ensued respecting them. But that, after a protracted and saddened attention to the various complicated evidence and documents before this Board, the Board must record their opinion that the action of the two Advisory Councils at Malmain upon topics alike difficult and delicate, but in the circumstances of the case inevitable, ought to receive in the main the sanction and support of this Board.

"Resolved, That the Board do therefore sustain the general course of the Executive Committee, as growing out of, and as referring to, the results of such Maulmain Advisory Councils."

"3. The inquiry, as to what action ought to be had with respect to missions or missionaries disregarding their relations with the Union, and the instructions of the Board or its Committee."

Oral and written statements were laid before the Board, involving, particularly, the insubordination of two missionaries. The following preamble and resolution were passed unanimously, on motion of Dr. Cone:

"Whereas, The following inquiry has been submitted to this Board by the Executive Committee, viz: What action ought to be had with respect to missions or missionaries disregarding their relations with the Union, and the instructions of the Board or its Committee.

"Resolved, That the Board will sustain the Executive Committee in the full exercise of all the powers conferred upon them by the Constitution."

"4. The missionary policy and measures pursued by the late Deputation in Burmah, and adopted by the Committee."

This was undoubtedly the great question of the meeting. The final action was on a minute and resolutions, prepared by the Rev. Dr. Williams, as chairman of a committee, and unanimously passed, on motion of Rev. Dr. Cone. The minute and resolutions were as follows:

"The Committee of the Board, to whom was referred the paper "On the Missionary Policy and Measures pursued by the Deputation to Burmah, and (on their suggestion) adopted by the Executive Committee," would present the following minute and resolutions:

MINUTE.

"The appointment of a Deputation to visit the Eastern fields of our missionary toil was a measure, in the judgment of the Executive Committee, required by new and grave emergencies, no less than by some old and chronic difficulties. It was natural that the deputation should awaken some variance of opinion, alike as to its necessity, as to the extent of the powers that it was to wield, and as to the application of its influence actually made.

"Nor have these discordant judgments been yet brought into harmony. The Union of 1854 (Fortieth Annual Report, pp. 50, 51) coalesced, after long and close discussion, in the adoption of resolutions in reference to some of the questions; and to these your present Committee would call the attention of this meeting. The lapse of time, and the continued attention given to the topics by our churches, whilst they have, as yet, failed to attain the desired and entire harmony, have yet brought out but the more prominently, some points in which, as Christians and Baptists, we are fully and unalterably agreed.

"In the relations of the churches, dwelling quietly at home, to their missionary colonies on the shores of heathenism, and to the servants of our Lord who have gathered these clusters of converts, the bond of mutual and equal brotherhood has not been sundered on the one side, or surrendered on the other. We are, and must remain, 'members one of another,' animated by the life, and united by the love, of a common Head, binding all to one work, one interest, and one law. In the pursuit of that work abroad, it is necessary for the symmetrical arrangement of the laborers, and their punctual support, that there should be at home some organization having executive power, advising, and appointing, and controlling—but doing all these in a spirit fraternal and devout, alike firm and kind.

"The very distance of the points, at which the pecuniary resources are gathered and expended, must make it necessary, after the most careful selection, alike of officers at home and missionaries abroad, that there should be much of mutual confidence, and,

at times, of large and trustful concession, or the collisions become frequent and grave.

"Even the brethren, laboring side by side in the thickest of the standing corn of the harvest field, to be gathered into Christ's garners, cannot always, from variety of character and temperament, and training, and tastes, judge alike as to the best modes of putting in the sickle and housing the sheaves. Even there forbearance is a mutual necessity: it must be accorded by the missionaries to their brethren, whose aid and prayers they ask on these shores, as, in turn by us, it must be, within proper and reasonable limits, indulged to them. We do not ask them to abate one jot of their just independence as men, as churches, as pastors; but, on the other hand, the churches at home receive, and were entitled to ask their pledges to a regard for the judgment and wishes of these home communities, to whose sympathies, and prayers, and membership they look for the continuance and expansion of their toils.

"All are agreed, it is believed, in admitting, and this Committee are united and earnest in acknowledging, the energy, the self-sacrificing zeal, the thoroughness and perseverance with which the honored brethren of the deputation discharged their duties. All are united in allowing that the example and law of Christ, the great fountain of wisdom and the centre of all power in heaven and earth, have made preaching—the oral utterance of his gospel—the foremost instrumentality for the conversion of the world. All agreed that the press, especially in its application to the multiplying of copies of the Scriptures, and the school, are to be used sedulously, but in all proper subordination to this, as Christ's own most honored instrument.

"All, too, unite, we believe, in the view that some power of executive strength must be possessed at home, fixing the locations, and, to a certain extent, assigning the relations and duties of the laborers in the missionary field.

"In the other points upon which there is not yet obtained that full accord that were desirable, your Committee would believe that time must be allowed for the more clear intelligence, on either side of the ocean, of the actual intent, and the working effect of the modifications suggested by the deputation, and which have received the sanction of the Executive Committee. They believe that a leisurely and fraternal interchange of views will prove, to the delight of those who have

been most divergent, that the apparent variances far exceed the real. Your body would not be justified in overlooking the voice and wishes of a majority of the missionaries abroad, sustained by the judgment of the deputation, and by the best consideration that the Executive Committee have been able to give to the course of action so commended to them. The experiment is inaugurated: it is not in the view of your Committee to be slightly embarrassed. The honor of Christ, the interests of the churches, and the claims of the heathen ask alike that we give to it a prayerful, thorough and impartial trial.

"With these views the Committee would recommend, for the adoption of the Board, the following resolutions:"

RESOLUTIONS.

"Resolved, That, renewing the resolutions adopted by the Union at their session in 1854, on this topic of the deputation, and of the order and proportion to be assigned to the various branches of the missionary work and also in respect to our honored and trusted laborers in the missionary field of the East, this Board would express its decided judgment that the dissonances of feeling and divergences of opinion, are not of a kind which would warrant division in our missionary ranks; and that they rather call for the cultivation of a mutual and fraternal charity, which shall await, in time and Providence, the evolution of fresh light.

"Resolved, That in the renewed pledges of our common devotedness to the great Lord of Harvest, and in the interchange of our blending supplications for each other, we are likely soonest to see the littleness of our differences, and the vastness of the interests, and the blessed indissolubleness of the bonds that hold us together to an united service and a firm and brotherly concord.

"Resolved, That we recommend to the Union the paper, '*On the Work of the Deputation*,' elaborately and wisely drawn up by the Secretaries and presented by the Executive Committee, as in the main, a basis for fraternal co-operation; and trust the God whom we serve to bring out, in the more zealous pursual of our common taskwork, a blessed oblivion of our lighter and passing dissonances, as to some lesser details of the service."

All of which is respectfully submitted.

WILLIAM R. WILLIAMS,
SIMEON J. DRAKE,
EDWARD LATHROP,
LEMUEL PORTER,
J. H. KENNARD.

New York, 20th March, 1855.

REV. LAMPKIN VANDIVERE, OF WHITEFIELD COUNTY, GEORGIA.—Bro. J. B. Bell furnishes us a brief biographical sketch of this brother, who has recently entered upon his rest. He was born in S. C., in 1792, and in early life, removed to Jackson county, Georgia, where he was converted and baptized. During the unhappy divisions among the churches, on the subject of missions, Brother V. was for a time identified with the anti-mission party, but was subsequently excluded by them for the crime of preaching to the churches favorable to benevolent effort. When he applied for restoration, it was refused him on the ground that if they gave him a letter, "he would go right off and join the missionary party." Removing to Whitefield county, he received testimonials of his unimpeachable Christian character, and united himself with the Mountain Spring Church, with which he continued until his death. In August last, while preaching at a protracted meeting, he was stricken with palsy, in the pulpit. Partially recovering from this attack, on the 4th of April, 1854, he attempted again to preach, and again fell in the desk, from which he was carried to a neighboring house, where, in a few hours, he "fell asleep in Jesus." Bro. V. was an exemplary Christian, and a faithful and successful minister of Christ.

DEDICATION OF THE BAPTIST MEETING HOUSE, OLDTOWN, MAINE.—The new house of worship lately erected in Oldtown, was dedicated with appropriate services on Wednesday, March 7. The day being one of the fairest of the season, large numbers of the inhabitants of the neighboring towns were induced to attend this "feast of the sanctuary." The first sermon was delivered by the pastor of the church, the Rev. James Belcher, from Gen. xxviii. 17.

The building thus dedicated is one of the neatest and most beautiful in the county, and we do not know that it is surpassed by any of the same size in the state.

The style is an admixture of the Norman Byzantine with Italian; and the house with its steeple rising about 120 feet in the air, its entrances on either side, and its large central and flank windows of enameled glass, presents a very chaste and elegant exterior. Nor are the internal arrangements less attractive. Under the pulpit platform is a commodious baptistry; and in the rear convenient rooms for baptismal and other occasions. All the furniture is of the most modern fashion. Every seat is stuffed, covered and cushioned with damask of uniform color.

The cost of erection has been \$6,500. The principal part was handsomely presented by Gen. Veazie.

REV. JAMES TANNER.—This Indian preacher, formerly under the patronage of the Am. Bap. Home Mission Society, has recently become a missionary of the American Unitarian Association. The Executive Board of the Home Mission Society give as the reason why the connection between the Home Mission Board and Mr. Tanner was dissolved, that it was because they had lost confidence in his executive and financial ability. He was not thought qualified to superintend efforts for Indian civilization, or to disburse with prudence and economy the contributions of the benevolent; it was because he disregarded their instructions, which he promised to observe; and because he refused to return to his field on the original proposition to preach the gospel, until he should have collected funds for civilizing the Indians, as a preliminary means of their conversion, and this last, after a second appropriation for his travelling expenses and an increased amount of salary, had been made.

The Board also says that he has, according to his own statements, been a Roman Catholic, a Methodist, and a Congregationalist; and was a missionary under the patronage of both the last named bodies. It was not till 1853 that he united with a Baptist church in Minnesota, and he labored as a missionary of the Home Mission Society about seven months.

THE FREEWILL BAPTISTS in the United States have 1,155 churches, 49,800 communicants, 891 ordained ministers, and 149 licentiates. They have two Mission Stations in Orissa, India; several missionaries at the West; a Theological School in New Hampshire, which has educated more than 150 men, most of them now in the ministry; and two Literary Institutions, with about 200 students in each. Another College is in progress at Hinsdale, Michigan.

DEATH OF A FRIEND TO CHILDREN.—Mr. George Moggridge, who has written many interesting works under the name of "Old Humphrey," "Grandfather Gregory," "Grandmama Gilbert," "Old Anthony," etc., recently died in England. He was the author of one hundred and fifty publications of the London Tract Society.

EPISCOPAL.—The whole number of parishes connected with the Episcopal Church in the

United States is estimated at 1,700. The number of the clergy, exclusive of the bishops, is not far from 1,720. The bishops number 37, including 3 consecrated for the foreign field, and 2 suspended.

The Gospel Messenger and the New York Churchman are severely denouncing all such Episcopalians as see fit to go, or in any wise encourage social prayer meetings, where men and women pray without books.

PURCHASE OF AN EPISCOPAL MEETING HOUSE.

—The Executive Committee of the Baltimore Baptist Church Extension Society have agreed to purchase the Episcopal Meeting House in Lee street, known as St. Stephen's. It is a neat edifice, 42 by 60 feet, with a recess pulpit and dressing rooms, and lecture room in the rear, 30 by 42 feet. It is furnished with gas, chandeliers, carpets, and organ, and, what is strange, with a *Baptistry* beneath the pulpit. Of the necessary funds, a large part have already been subscribed.

This house is in the very best location on Federal Hill, and its offer to the committee at a cheap rate, was a providential opportunity for advancing the Baptist cause in that vicinity, not to be lost.

ANOTHER JAIL TO LET.—The jail in New London, Connecticut, in which State a prohibitory law is in operation, is without a prisoner and the jail is to let, like the one in Windham county. But a few years since it was necessary to enlarge the jails both in Norwich and New London to accommodate the increasing number of prisoners.

VALUABLE BELLS.—In an account of a recent farce performed by a Roman-catholic bishop, who was himself born a Protestant, in baptizing and blessing a chime of bells in New York, the Freeman's Journal says, "Then the bishop blessed salt and water, saying afterwards the prayer that when the bells should be bathed therewith, whensoever they should sound, the power of the devils, the shades of phantoms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of storms might be driven back."

MEXICO.—The Mexican papers have recently been publishing a census of that country. From it we gather that there are in that country 85 cities, 193 towns or large villages, 4709 villages, 119 missions, etc., 170 haciendas, and 6092 farms, etc. Population 7,853,395.

INTERVIEW OF BAPTISTS WITH THE KING OF PRUSSIA.—The N. Y. Chronicle contains an interesting account of a recent interview of Bro. Oncken and other Baptist brethren with the King of Prussia. When the brethren represented to him that in some places Baptists still suffered at the hands of Government officials, the King replied :

"I am amazed to find this matter not yet arranged, as I believed it to have been long ago. Religious persecution is entirely opposed to my convictions, and independently of my own convictions, I deem it unwise. Besides, it is contrary to the former procedure of Prussia."

When one of the deputation presented him with a pamphlet containing accounts of persecutions endured by Baptists in some adjacent kingdoms :

The King received the pamphlet with a friendly movement and turning over the pages said: "As I have already remarked, religious persecution is contrary to my principles, and it grieves me deeply to hear of the occurrence."

Bro. Lehmann—"A concession granted to us by your Majesty, would, doubtless, bring about the termination of much persecution beyond Prussia."

The King—"You may depend upon it, nothing shall be wanting to effect this. Your brethren in the faith stand high in my estimation."

The close of the interview is thus described :

The King—"I repeat my regret at the course pursued against you. I was first informed of these things by my ambassador, Chevalier Bunsen, in London; and of the amazement and indignation they called forth in England. It is a source of annoyance to me that things should be done so foreign to my convictions. I care not what judgment is passed upon my opinion, but I do not like to be held responsible for that which is entirely at variance with my principles. Well, I have your pamphlet and shall attend to it. I am astonished nothing further has been done in the matter, but I shall now make it my own care."

With such and similar gracious expressions they were then dismissed.

SWEDEN.—The Baptists are still suffering great persecutions. A brother writes: "I have been summoned before the court, and sentenced, according to the laws of Sweden, to leave the kingdom, 'because I have been re-baptized.' The brethren and sisters have the same fate to anticipate, unless a change

should take place in the laws, of which, there is at present, no indication. In the meantime, we are prepared to leave our country, if it is required, remembering that "whosoever will not forsake all that he hath, he cannot be my disciple."

REV. DR. CONE has addressed a letter to the Executive Committee of the American Baptist Home Mission Society, resigning his position as chairman of that Committee.

RECTOR COLLEGE DESTROYED.—The edifice of this institution, located in Western Virginia, was recently destroyed by fire. The building was erected at a cost of \$10,000. The college library and a large collection of minerals and natural curiosities—worth about \$2,000—were all destroyed.

DEATH OF GEORGE PARKS.—We notice, with much sorrow, the death of George Parks, in Charleston, S. C., on the 30th of March. He was a native of Passumpsic, Vermont, and a graduate of Brown University, in the class of 1845, but removed to the South for the benefit of his health. To that insidious disease, consumption, he has at length fallen a victim. He was a man of generous nature, buoyant spirits, and warm attachments, enabled by a sincere piety. He has done good service in Charleston, in his connection with the Southern Baptist Publication Society, which is much indebted to him for its flourishing condition. His last hours were as happy as his brief life had been useful.

REV. JOHN A. BROADUS, pastor of the Baptist church in Charlottesville, has been elected Chaplain of the University of Virginia.

THE COTTAGE HILL SEMINARY, Poughkeepsie, N. Y., of which the lamented Miss Lydia Booth, a consistent and much-loved member of the Central Baptist Church, was for several years the Principal, has been purchased recently by Rev. Milo P. Jewett, Principal of the "Judson Female Institute," Marion, Alabama. It is reported that it is the intention of Mr. J. to remove to Poughkeepsie, and that he will commence his labors as teacher in the month of September next. With his eminent abilities, long experience and well-earned reputation, the Seminary will, doubtless, flourish.

THE BAPTIST GENERAL ASSOCIATION OF VIRGINIA have in their employment fifty-one missionaries, who baptized nearly 1,000 converts during the past ten months.

Our Own Hook.

HE STOLE A DOLLAR!—It was not a very large sum to be sure, but then it exhibits as mean a spirit, shows as clearly a want of moral principle, to steal a dollar as a thousand. And then the theft was committed in such a sneaking way, It was not a bold, open robbery, but a petty, hen roost sort of a theft. It was stolen in small sums, about eight cents a month. You would not have thought it of the man that did it either, for he was a member of the church. Reluctant as we may feel to believe it, the fact is incontrovertable, *he stole a dollar*. There is another strange thing about it; he stole the dollar for his *religious* instruction. Very singular, is it not, that a member of a church should steal for his *religious benefit*? The way of it was this: He subscribed for the "Memorial," took it regularly out of the Post office, read it with interest, and when the year was up, ordered it discontinued without paying for it. He chuckled as he put his hand on the publisher's dollar, and said to himself, "was'n't that done handsomely? I got my *religious reading* for a year, and I have got the dollar too?" Wasn't it a cunning trick, and worthy of a member of a church? Did'n't it show real genius? How quickly such a man would get rich if he only had free access to his neighbors' purses. Let him have all the credit which such a magnificent stroke of policy deserves, for the fact remains indisputable, *he stole a dollar*. Any one doubting it, may call at this office and we will show him the name of one man, a member of the church too, who in this way *stole three or four dollars*.

BIOGRAPHY OF REV. ELISHA TUCKER, D. D.—Rev. J. C. Burroughs, of Chicago, Illinois, has this sketch in hand. His pressing pastoral duties, and the fact that he has been compelled to wait for some important materials, has delayed its completion. It will be forthcoming before long.

We think the *American Baptist Memorial* might, with propriety, have given credit to this paper for the historical items pertaining to the Baptist church in Windsor, Vermont.—*N. Y. Rec. & Reg.*

Our "Garner of Gleanings," in which the brief article alluded to appeared, is what its name purports, a place where we gather gems and facts from all sources, partly originally written for us, partly gleaned from the papers. We assure our dear brethren of

the "Recorder and Register," that we would not wantonly pluck a leaf from the intertwined laurels and bays, that so luxuriantly encircle their brows, though they might well spare enough to crown a dozen humbler brethren, without perceptibly diminishing its fulness. Forgive the oversight this once, and we will keep a sharper eye on the cabalistic *Rec. & Reg.*, in the future. By the way, the article, "He is a Christian," going its second or third round of the papers, credited to the "*Southern Presbyterian*," like some scores of others, that have lost the paternal name, is our child, originally adopted by the *Watchman and Reflector*.

BILLS.—For the first time, this year, we enclose bills to some of our subscribers who are in arrears. Please don't get huffy; for we have faithfully earned our dollar, from every one of you. But be kind, and just, and enclose it in a note, with your name, Post office and State, and forward it to us.

Editor's Book Shelf.

BESSIE, by Mrs. Bradley, pp. 232.—By the *American Baptist Publication Society*.—One of the sweetest, purest, freshest and most precious little volumes for children we have ever perused. We do not happen to know who Mrs. Bradley is, but she possesses talent and genius for writing of the very first order. Among the numerous works issued for children by our excellent Publication Society or any other society, so far as we have seen, "Bessie" has no superior, if an equal.

THE CHRISTIAN PARLOR BOOK, by J. T. Woodley, published by Edward H. Fletcher, New York, is a bound volume of the Parlor Magazine, profusely embellished, and filled with sterling articles from some of our best writers.

PARLEY'S HOUSEHOLD LIBRARY, from the same Publisher, is a volume made after the same manner, and binds together prints and brief articles, well worthy of being so preserved, and furnishing for the little folks "a perpetual fund of instruction," interesting and wholesome.

IS IT POSSIBLE TO MAKE THE BEST OF BOTH WORLDS?—A book for young men, by T. Binney.—This is a re-publication of an English work by R. Carter & Bro's., New York. We happened to stumble upon it in the hands of a friend, a few days since, and have been so charmed with its vivacity, terseness, and vigor of style, and with its excellence of

matter, that we cannot refrain from commending it warmly as an admirable volume to be placed in the hands of our young men.

THE INITIALS; A STORY OF MODERN LIFE.—Published by T. B. Peterson, Philadelphia, is a tale beautifully illustrating the characteristics of German society. Several editions of it have been published in England, and it will doubtless be sought for by the lovers of belles lettres in this country.

KATE AYLESFORD, A Story of the Refugees, by Chas. J. Peterson. Published by T. B. Peterson, 102 Chesnut street, Philadelphia, pp. 356.—This is a tale of Revolutionary times. The style is natural and easy, and the plot interesting and well developed. It will find hosts of readers.

HARPER'S STORY BOOKS.—The 3d, 4th and 5th numbers, containing "The Strait Gate" "Little Louvre" and "Prank," by Rev. Jacob Abbott, beautifully illustrated, are worthy of being put into the hands of all the children in the land. Parents can make no more pleasant or profitable a present to their children than this series of books. They are published monthly, at \$3 a year, and are sent through the mail at two cents per number postage.

THE NEW TESTAMENT.—Published by C. G. Henderson & Co. An exceedingly neat pocket edition of this best of books, the lines running across the page, a decided improvement upon the usual method.

HOUSEHOLD WORDS.—A re-publication of Charles Dickens' Journal, by J. A. Dix, of New York, is several grades above the ordinary magazine literature of the day. Some of its articles in every number are very valuable for the information they furnish, and all are written in a spirited, attractive style.

PAMPHLETS, SERMONS, &c.—Among the pamphlets, piled upon our shelf, we can sincerely commend the following, as worthily instructively discussing the subjects of which they treat:

The End and Means of a Liberal Education.—An inaugural address of Rev. M. B. Anderson, L. L. D., President of the University of Rochester, N. Y.

A Plea for Colleges.—By Rev. Basil Manly, Jr., President of the Richmond Female Institute, Richmond, Va.

Discourse on the Fiftieth Anniversary of the First Baptist Church, Salem, Mass.—By Rev. Robert C. Miles, pastor.

Review of the Past Year.—A sermon by Rev. J. M. B. Breaker, Beaufort, S. C.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
ARKANSAS.			
Bethel,	Independence,	M. Halliburton,	3
Des Arc,	Prairie,	J. P. Kern,	3
BRITISH PROVINCES.			
St. John's,	New Brunswick,		18
Lobo,	Canada,		37
CALIFORNIA.			
St. Francisco,	(Bush street),	W. Rollinson,	4
CONNECTICUT.			
New Haven,	(1st church)	S. D. Phelps,	2
Hartford,	(1st church)	R. Turnbull,	9
Hartford,	(2d church)	J. N. Murdoch,	2
Brookfield,	Fairfield,	W. Biddle,	22
Willimantic,	Windham,	E. Bell,	4
Branford,	New Haven,	R. H. Bowles,	9
Quinnebaug,	Windham,	C. Willett,	3
Danbury,	Fairfield,	W. S. Clapp,	*117
Bristol,	Hartford,	J. S. Smith,	7
Mystic,	New London,	Mr. Silliman,	22
GEORGIA.			
Salem,	Liberty,	J. M. Miller,	*50
ILLINOIS.			
Peoria,	(1st church)	H. G. Weston,	6
"	(2d church)	J. Edminster,	3
Troy,	Madison,	E. Dodson,	33
Delavan,	Tazewell,	S. S. Martin,	6
Canton,	Fulton,	S. G. Miner,	27
Chillicothe,	Peoria,	Mr. Poole,	10
Oxford,	(1st church)	C. D. Tinker,	5
Belleville,	St. Clair,	Mr. Morton,	4
Pittsfield,	Pike,	F. W. Ingmire,	6
Bethalto,			18
Rhoads' Point,		J. V. Rhoads,	18
Wilmington,	Green,	A. J. Whitescarver,	50
Hickory Grove,	"	S. B. Culp,	20
Shaw's Point,	McCoupin,	Mr. Redman,	14
INDIANA.			
Royal Center,	Cass,	Jno. Dunham,	6
Bloomingsburg,	Fulton,		8
Franklin,	Kosciusco,	A. E. Babcock,	3
Gosport,	Owen,	P. H. Evans,	5
Franklin,	Johnson,	S. Bailey,	2
Ladoga,	Montgomery,	F. J. Martin,	5
Kendallville,	Noble,	D. S. Dean,	7
IOWA.			
Davenport,	(1st church)	S. A. Estee,	7
Burlington,	(1st church)	G. J. Johnson,	13
Washington,	Washington,	C. Thompson,	*15
Bonaparte,	Van Buren,	M. Sutton,	9
Blakesburg,	Wapello,	J. L. Cole,	22
KENTUCKY.			
Lexington,	(1st church)	W. M. Pratt,	*57
Louisville,	(Jefferson st.)	J. V. Schofield,	4
"	(1st African)	H. Adams,	12
Bardstown,	Nelson,	S. A. Beauchamp,	4
Whitesville,	Davies,	J. Ellis,	28
Elk Spring,	Warren,	G. Witherspoon,	30
LOUISIANA.			
Monroe,	Wachita,	J. A. Maguire,	30
New Orleans,	(Coliseum pl.)	W. C. Duncan,	*12
MAINE.			
Churches.	Counties.	Administrators.	No.
St. George,	Lincoln,	E. Turner,	72
Parkman,	Piscataquis,	R. Jones,	3
MARYLAND.			
Baltimore,	(7th church)	R. Fuller,	5
Newtown,	Worcester,	S. C. Boston,	15
MASSACHUSETTS.			
Groton Junction,	Middlesex,	J. M. Chick,	2
Malden,	"	W. F. Stubbart,	10
Weymouth,	Norfolk,	A. Dunn,	18
Lynn,	(2d church)	J. H. Fulton,	6
Lowell,	(1st church)	D. C. Eddy,	3
Fall River,	(2d church)	A. Bronson,	48
MICHIGAN.			
Detroit,	(Union Col'd ch.)	S. H. Davis,	10
Medina,	Lenawee,	P. Stillwell,	17
Troy,	Oakland,	Jno. Ross,	15
Flint,	Genesee,	A. Handy,	2
MINNESOTA.			
St. Anthony,	Ramsey,	L. Palmer,	*13
MISSOURI.			
Fulton,	Calloway,	J. F. Smith,	10
St. Louis,	(West ch.)	J. D. Fulton,	3
Lexington,	Lafayette,	E. S. Dulin,	30
St. Francis,	St. Francis,	F. Graves,	5
Marble Ceek,	Ralls,	G. T. Gray,	4
Louisiana,	Pike,	M. M. Modisett,	*22
Union,	St. Genevieve,	F. Graves,	12
La Grange,	Lewis,	J. M. Holt,	16
Peace,	Jasper,	G. Spencer,	44
	(Grand River Valley)	W. W. Walden,	71
NEW HAMPSHIRE.			
Sutton,	Merrimack,	G. W. Butler,	8
East Andover,	"		10
NEW MEXICO.			
Peralto,	"	S. Gorman,	4
NEW YORK.			
New York Churches,			
New York,	(Tabernacle)	E. Lathrop,	9
"	Union,	D. S. Parmalee,	2
"	(Bloomingdale)	E. Clay,	34
Virgil,	Courtlandt,		22
Fort Edward,	Washington,	R. F. Parshall,	27
Albany,	(State street)	A. B. Post,	5
Unadilla,	Otsego,	E. Baldwin,	27
Pennyran,	Yates,	C. Morton,	*75
Horse Heads,	Chemung,	H. Mudge,	*61
Warsaw,	Wyoming,	J. B. Olney,	6
Frewsburg,	Chatauque,	E. Mills,	4
Avoca,	Steuben,	A. W. Sunderlin,	22
Reed's Corner,	Ontario,	J. G. Stevens,	20
Benton Center,	Yates,	A. C. Mallory,	10
Painted Post,	Steuben,	B. F. Balcom,	*10
Poughkeepsie,	(1st church)	T. Goodwin,	*16
Parma,	"	T. Green,	14
Bennetsburg,	Tompkins,	O. W. Gibbs,	14
Mecklenburg,	"	B. C. Townsend,	6
Fayetteville,	Onondaga,	J. B. Vrooman,	3
N'th Manlius,	"	O. Beckwith,	15
Mohawk,	Herkimer,	G. W. Harvey,	6
Frankfort,	"	N. Mumford,	19
Troy,	(1st church)	G. Baldwin,	70
Rosendale,	Ulster,	L. M. Mack,	7
Weltonville,	Tioga,	J. D. Jones,	16
Truxton,	Cortlandt,	N. P. Graves,	34

* Including former reports.

NEW JERSEY.			
Churches.	Counties.	Administrators.	No.
Camden,	(1st church)	J. Duncan,	9
"	(2d church)	F T Cailhopper,*12	
Woodstown,	Salem,	A. Harvey,	10
Jacobstown,	Burlington,	J. M. Carpenter,	2
Scotch Plains,	Essex,	J. F. Brown,	6
Rahway,	Middlesex,	W. B. Tolan,	*44
Newark,	(German ch.)	A. Huni,	*18
Bloomfield,	Essex,		5
OHIO.			
Cincinnati,	(1st church)	D. Shephardson,	2
"	(Welch ch.)	E. Jones,	2
"	(5th church)	J. Cooper,	6
Cleveland,	(1st church)	S. W. Adams,	8
"	(2d church)	J. H. Smith,	2
"	(3d church)	S. B. Page,	17
Walnut Hills,	Hamilton,		19
Washington,	Kosciusko,	J. M. Maxwell,	5
Center,	Muskingum,	B. Y. Siegfried,	9
Martinsville,	Clinton,	G. C. Sedwick,	10
Hebron,		J. Davis,	26
Zanesville,	(1st church)	D. E. Thomas,	4
Fairfield,	Huron,		*70
Chardon,	Geauga,	D. C. Sage,	8
Troy,	Miami,	W. W. Sawyer,*25	
Lima,	Allen,	J. C. Armstrong,*31	
Granger,	Medina,		3
Marietta,	Washington,	J P Agenbroad,*14	
Ebenezer,	Perry,	B. P. Ferguson,	4
Mercer,	Mercer,	S. M. Brower,	11
Brookfield,	Noble,	E. Jones,	2
Constantia,	Delaware,	P. Kelsay,	11
	Champaign,	Mr. Hawker,	6
PENNSYLVANIA.			
Philadelphia,	(Calvary)	N. B. Baldwin,	17
"	(Broad st.)	H. Day,	2
"	(10th church)	J. H. Kennard,	3
"	(Spruce st.)	J. W. Smith,	2
"	(12th church)	B. C. Morse,	3
"	(Tabernacle)	M. G. Clarke,	2
"	(West)	E. M. Levy,	15
"	(North)	L. G. Beck,	17
"	(Frankfort)	W M Whitehead,	10
"	(Milestown)	J. M. Lyon,	2
"	(1st col'd ch)	R. Vaughan,	5
"	(Union ch.)	J. F. Boulden,	2
Lower Merion,	Montgomery,	L. Parmly,	*48
Chester Springs,	Chester,	A. J. Hay,	3
Northumberland,	Northumberland,	A K Bell,	10
Salem,	Westmoreland,	I. K. Cramer,	6
Terrytown,	Bradford,	J. R. Morris,	6
Williamsport,	Lycoming,	J. G. Miles,	8
Mahoning,	Indiana,	S. Furman,	8
Radnor,	Delaware,	J. Phillips,	*13
Hatboro,	Montgomery,	Geo. Hand,	12
Holidaysburg,	Blair,	D. J. Yerkes,	18
Abington,	Luzerne,	C. A. Fox,	21
Brownsville,	Fayette,	W. Wood,	9
	Lycoming,		10
Alleghany,	(Sandusky st.)	T. R. Taylor,	10
Pittsburg,	(Union ch.)	E. W. Dickinson,	6
Upland,	Chester,	W. Wilder,	4
Bridgeport,	Montgomery,	J. F. Carnahan,*44	
Shavers Creek,	Huntingdon,	A. B. Still,	4
Lewisburg,	Union,	I. Hayhurst,	7
Smithfield,	(Fayette)	J. D. King,	3

RHODE ISLAND.			
Churches.	Counties.	Administrators.	No.
Niantic,	Washington,	J. P. Burbanck,	40
Providence,	(3d church)	J. B. Simmons,*46	
TENNESSEE.			
Indian Ridge,	Grainger,	D. P. Morris,	10
Lost Creek,	"	"	9
Clinton,	Anderson,	J. W. Miller,	30
Indian Creek,	Washington,	D. Kitzmiller,	18
VIRGINIA.			
Richmond,	(2d church)	R. B. C. Howell,	4
"	(Leigh st.)	R. Ford,	4
Goshen,	Monongalia,		14
Hopewell,	Marion,	H. F. Garrett,	4
Middlebourne,	Tyler,	W. C. Barrett,	5
South Fork,	Dodridge,	W. Wood,	3
Morgantown,	Monongalia,	G. F. C. Conne,	2
Waterford,	London,	T. W. Greer,	2
Mt. Zion,	Wood,	E. Rector,	7
Fredericksburg,	Spotsylvania,	W F Broadus,	53
			2,899

Churches Constituted.

Names.	Where.	When.	Mem.
Monroe,	Wachita, La.,	Nov. 2,	4
Rome,	Smith, Tenn.,	Jan. 9,	13
Petaluma,	Cal.,	Jan.	
Rot River,	(Swedes Min.,	Jan.	
Strattonville,	Clarion, Pa.,	Feb. 4,	30
Friendship,	Sumner, Tenn.,	Feb. 16,	20
Taycheedah,	Fond du Lac, Wis.,	Feb. 20,	
Gospport,	Owen, Ia.,	Feb. 24,	10
Bloomingsburg,	Fulton, Ia.,	Feb. 26,	32
Terrytown,	Bradford, Pa.,	Feb. 28,	25
Aldenville,	Wayne, Pa.,	Mar. 1,	16
Rockland,	Lincoln, Me.,	Mar. 3,	
Adams,	Muskingam, O.,	Mar. 4,	20
South Verona,	Ill.,	Mar.	
Hinckley,	Medina, O.,	Mar. 7,	12
Newark,	(5th church), N. J.,	Mar. 26,	60
Chemung,	Chemung, N. Y.,	Mar. 27,	73
Newport,	Cumberland, N. J.,	Mar. 28,	66
Lebanon,	St. Clair, Ill.,	Mar. 31,	10

New Church Edifices.

Where.	When.	Cost.
Argyle,	La Fayette, Wis.,	Dec. 22, \$1,200
Friendship,	Sumner co., Tenn.,	Dec. 30,
Constantia,	Delaware, O.,	Dec. 31,
Columbus,	Bartholomew, Ia.,	Feb. 5,
Fort Edward,	Wash'g't-n, N. Y.,	Mar. 3,
Macon,	Bibb, Geo.,	Mar. 13, 19,000
S. Framingham,	Middlesex, Mass.,	Mar. 21, 16,000
Baltimore,	(Franklin sq. Lec. Room)	Mar. 25,
Pittsburg,	(Union ch. remodel'd) Pa.,	" 5,000
Lyman,	York, Me.,	Mar. 23,
Philadelphia,	(4th church)	Mar. 29, 35,000
East Boston,	(Central sq.) Mass.,	Ap. 4, 30,000
Philadelphia,	(Frankford) Pa.,	Ap. 4, 5,000

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
D. Bemiss,	Garrettsville, O.,	Feb. 26,	37
Wm. P. Clark,	Mt. Alb., Ky.,	Mar. 17,	
Dan'l J. Glazier,	Providence, R. I.,	" 19,	27
Jno. Purify,	Harnett Co., N. C.,	" 17,	77

Ordinations.		
Names.	Where.	When.
W. B. Prewitt,	Polk co., Tex.,	Dec. 5,
W. B. Trenairy,	New Bethel, Tenn.,	Feb. 4,
J. B. Appleton,	Newtonville, Ala.,	" 17,
C. B. Smith,	Brookline, Vt.,	" 22,
H. Fisher,	New Berlin, N. Y.,	" 28,
W. G. Denio,	Fowler, N. Y.,	Mar. 7,
C. C. Norton,	New York, N. Y.,	" 8,
J. Turner,	Milford, O.,	" 8,
Jno. Trivett,	S. Pittsburg, Pa.,	" 8,
Chas. A. Stanton,	Pine Level, Ala.,	" 11,
R. Foster,	Waltham, Mass.,	" 14,
D. D. Woodworth,	Holland, N. Y.,	" 14,
Burr Kenyon,	Blakely, Pa.,	" 15,
A. S. Dennison,	Cambridge, G.,	" 20,

Ministers Rec'd from other Denomin's.
Names. From what Body. Where. Time.

Jas. Chandler,	Methodist,	Orion, Ala.,	Feb. 4
PG Edmonds,	Campbellite,	Belmarte, Ala.,	Feb.
Mr. Harris,	Independent,	New Orleans,	Jan.
W W Stevenson,	Christian,	Stockton, Cal.,	Feb.

Clerical Removals and Settlements.
Names. Whence. Where.

Alvord, N.,	Chillicothe,	Tonica, Ill.
Ambler, E. C.,	Millington,	Weart's Corners, N J
Bailey, C. E.,		Speedsville, N. Y.
Ball, J. E.,	Dixon,	Ill.
Barnaby, J.,	Harwich,	Newburyport, Mass.
Bellamy, D.,		Mt. Morris, N. Y.
Bennett, O.,		McDonough, N. Y.
Bogert, W.,	Florida, Mass.,	E. Galway, N. Y.
Butler, P. P.,	Clouds Creek,	Ga.
Capron, B. W.,		Whitesville, N. Y.
Chapman, I. M.,		Wilmington, O.
Clark, A. B.,	(Newton Inst.)	Bloomfield, Me.
Clarke, T. W.,	Milltown, Ct.,	Wheatland, N. Y.
Cunningham, C.,		Lebanon, Ct.
Curtis, W. B.,	Utica,	Newport, N. Y.,
Currin, Jos.,	Phoenixville,	Glen Run, Pa.
Dennison, A. S.,	Cambridge, O.,	Atalanta, Ill.
Dorrance, G. W.,	Webster,	Mass.
Dulin, E. S.,	Liberty,	Lexington, Mo.
Dunn, A.,		Weymouth, Mass.
Everts, M. M.,	Masonville,	Guilford, N. Y.
Fairbanks, G. G.,	Medfield,	Somerville, Mass.
Farrar, Chas.,	Northboro',	Mass.
Fuller, G. W.,	Ashtabula,	O.
Garrett, V. L.,		Branchport, N. Y.
Going, E.,	Wales Centre,	Hinsdale, N. Y.
Goodno, W. S.,	Philad'a, Pa.,	Bordentown, N. J.
Guild, J. E.,		Holmes Hole, Mass.
Hall, W. S.,		Phoenixville, Pa.
Hedden, W. D.,		Cato, N. Y.
Hodges, J.,		N. Oxford, Mass.
Holmes, B. F.,		Rowsburg, O.
Hunt, J. B.,		Reidsburg, Corsica, Pa.
Jones, J.D.E.,	Bennington, Vt.,	Worcester, Mass.
Joslyn, A. J.,		Elgin, Ill.
Kelly, J.,	Bellevue, O.,	Cambria Mills, Mich.
Kone, W. W.,	Eckhard, Md.,	Murfreesboro, N.C.
Latham, A.,		Philadelphia, Pa.
Mason, J. S.,	Campbell,	Pamplin's Depot, Va.
McKean, J. A.,		New York, Philadelphia, Pa.

Name.	Whence.	Where.
Milne, A.,	Sand Lake,	Marcellus, N. Y.
Morton, C.,	Penn Yan,	Agt. A. B. Union.
Newman, J. M.,	Tuskegee,	Cross Keys, Ala.
Newton, B.,	N. Leverett,	Mass.
Osborne, E. H.,	Memphis,	Bolivar, Tenn.
Palmer, N.,		Harlem, N. Y.
Pease, W. A.,	Shutesbury,	N. Leverett, Mass.
Post, A. B.,	Albany, N. Y.,	
Rhodes, C.,	Providence,	Phœnix, R. I.
Robbins, E.,		Shirley, Mass.
Robertson, T. N.,	Orleans, Ia.,	Milledgeville, Ill.
Rogers, T. S.,	Perth Amboy,	Elizabeth'n, N. J.
Roney, W.,	Willist'n, Pa.,	Allowayst'n, N. J.
Russell, D. L.,		Hannibal, Mo.
Sargeant, Jos.,	Northfield,	Bethel, Vt.
Sawin, A. A.,	Bristol, Vt.,	Stillwater, N. Y.
Sawyer, W. W.,	Troy, O.	
Sprague, O. L.,	Sardinia,	Dansville, N. Y.
Smith, L.,	Charlotte, Vt.,	N. Granville, N. Y.
Smith, J. H.,	Cleveland, O.,	Buffalo, N. Y.
Stark, J. F.,	McDonough,	Killany, N. Y.
Stowe, Wm.,	Coleraine, Mass.,	Westerly, R. I.
Stowell, A. H.,	Saratoga, N. Y.,	Providence, R. I.
Teuple, J. G.,	Adams Center,	Skeneateles, N. J.
Thurmond, J. H.,	Dyer co., Tenn.,	Tex.
Turner, E. B.,	Rapids,	Welshfield, O.
Turner, I.,	Milford, O.,	Equality, Ill.
Votey, C. A.,	Edenton, N. J.,	Ovid, N. Y.
Vrooman, J. B.,	Fayetteville, N. Y.	
Wade, A. J.,	W. Danby,	Tioga Center, N. Y.
Wakeman, L. H.,	Three Rivers, Mass.,	West [Woodstock, Ct.
Williams, J.,	Rockport,	Machias, Me.
Winter, J.,	Wheeling, Va.,	Knoxville, Ill.

Associational Record.

RETURNS OF 1854.

NEW YORK.				
Black River,	34	26	194	2,964
Broom & Tioga,	22	18	139	2,370
Buffalo,	21	14	147	2,425
Canisteo River,	14	12	11	694
Cattaraugus,	21	17	172	1,415
Cayuga,	18	17	82	2,150
Chenango,	29	22	183	2,670
Chemung River,	18	12	152	1,739
Cortland,	22	14	133	2,029
Duchess,	19	13	23	1,472
Essex & Champlain,	15	7	90	1,151
Eric,	21	21	52	1,327
Franklin,	28	19	119	2,413
Genesee,	17	20	141	1,824
Genesee River,	16	18	54	1,401
Harmony,	17	21	60	1,611
Hudson River N'th, 30,	30	30	176	4,399
Hudson River S'th, 39,	53	432	7,753	
Lake George,	15	9	46	725
Livingston,	13	7	23	822
Madison,	20	23	61	2,474
Mohawk,	11	10	20	894
Monroe,	25	28	329	3,291
Niagara,	14	14	78	1,361
New York,	33	39	155	4,748
Oneida,	24	26	50	2,482
Onondaga,	20	15	118	1,752
Orleans,	11	11	21	1,116
Ontario,	18	19	30	1,556
Otsego,	17	17	94	1,512
Oswego,	17	13	53	1,563
Rensselaerville,	13	11	147	1,428
Saratoga,	26	22	38	3,060
Seneca,	16	13	65	1,958
Steuben,	18	16	60	1,935
Stephentown,	12	13	27	1,007
St. Lawrence,	24	19	69	1,913
Union,	15	14	174	2,172
Washington,	21	16	186	3,133
Wayne,	16	15	77	1,600
Worcester,	18	15	85	1,224
Yates,	9	9	32	722
Total	828	741	4,358	86,242

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

Rev. Wm. R. Williams, D. D., New York.

As to your Memorial, I like its appearance and promise.

Rev. D. R. W. McTeer, Wetumpka, Ala.

The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

Rev. Thomas S. Malcom, Philadelphia, Pa.

The Memorial is a storehouse of valuable materials for present use and future reference. The price places it within the reach of each Baptist family.

Rev. M. P. Smith, Union, Ala.

I carried it to the church with me, and recommended it as worthy of patronage, and obtained the following eight subscribers.

Rev. A. M. Hanks, Olney, Ala.

I have no doubt it will be, under its present editorial management, all that its friends could wish.

Rev. Wm. Claspill, Boone, Mo.

I esteem the Memorial as one of the best works of the kind in circulation.

Rev. E. F. Keeling, Willisburg, Ky.

I am pleased with it because it breathes the sentiments of old fashioned Baptists.

Rev. J. C. Armstrong, Franklin, O.

I am satisfied that it will do good, and is what our church members need.

Rev. Wm. Cornell, Hartford, Wis.

Right welcome shall you be to me, and we will have "many a good time together."

Eliz Dewhurst, Bradford, Me.

I think that the Memorial is worthy the patronage of every Baptist.

Rev. A. W. Bullard, Dadeville, Ala.

It seems to meet with a cordial reception with all who have seen it.

Rev. Iey F. Thompson, Greensburgh, Ia.

A monthly periodical of this kind will be of great use to the denomination.

Rev. S. Landrum, Macon, Ga.

It certainly fills an important place in our denominational literature.

Rev. Cephas Pasco, North Egremont, Mass.

Come, assured of a hearty welcome every month.

A. McWhorter, Montgomery, Ala.

I wish the world was flooded with such good Baptist periodical literature.

Rev. R. Jeffery, Albany, N. Y.

I am satisfied that no person can read the successive issues, without obtaining not only much valuable information, but especially an intelligent acquaintance with the history of our denomination.

Rev. Wm. Clack, Argyle, Wis.

I regard it as among the most valuable publications of our denomination.

Rev. S. Blair, Louisville, Ill.

It is just the thing we want in the West.

Rev. Wm. C. Hall, Columbia, Va.

With the Memorial I am very much pleased, and will send you some subscribers shortly.

Rev. C. A. Hewitt, Whitewater, Wis.

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

Rev. J. C. R. Lockhart, Taylor co., Ga.

I am much pleased with its dress, but more especially with its contents.

Rev. P. H. Steenbergen, New Bloomfield, Mo.

I am gratified at the hearty reception given to the Memorial by all who have seen it.

Rev. L. O. Lovell, West Sutton, Mass.

I enclose \$8. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

H. Malcom, D. D., President Lewisburg University, Pa.

The only thing of the kind—it ought to succeed. I will make my number round with me and send you some subscribers.

Rev. G. C. Baldwin, D. D., Troy, N. Y.

It is a grand sphere of usefulness for yourself, and I have no doubt you will make it valuable for the denomination. I shall recommend it publicly, and will aid its circulation as I can.

Rev. W. Newton, Summerville, Ga.

The Monthly Record is just what every Baptist ought to procure and file away for reference.

Rev. Isaac R. Askeo, Barnesville, Ga.

I am very much pleased with the Memorial, and will certainly and cheerfully procure for you all the subscribers I can.

H. Allen Tupper, Washington, Ga.

The work is altogether worthy of patronage by our denomination.

Rev. J. S. Dodd, Fairburn, Ga.

I am well pleased with the Memorial, and send you \$4, and four new subscribers.

J. W. Renshaw, Round Hill, Mo.

Accept my best wishes for your success in this undertaking.

Rev. T. W. Anderson, Clarksville, Texas.

I am anxious for its circulation in the church of my charge, and will do what I can for it.

Rev. S. Adlem, Newport, R. I.

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

Rev. J. T. Westover, Kenosha, Wis.

I have long felt the need of something similar to what you propose this work to be.

Rev. James J. Peck, Middletown, Vt.

I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

Rev. Amherst Lamb, Whittingham, Vt.

I am much pleased to receive the Memorial, with its new dress and animated with a new spirit. I hope you will succeed in making it very beneficial to the Baptist churches.

Rev. Wm. T. Brooks, Prof. Wake Forest College, N. C.
The Memorial has high claims upon our denomination, and ought to be in every family.

Rev. M. Baldwin, Wake Forest, N. C.

It is just such a work as every minister ought to have.

A. S. White, Keene, N. H.

It is something that will be worth saving (with 20 subscribers).

Rev. Wm. Head, Cloverport, Ky.

My best wishes for your success in your editorial career.

Rev. B. McRoberts, Springfield, Mo.

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

Rev. T. W. Ambler, Brainerd's Bridge, N. Y.

I feel interest enough in the Memorial to aid you all I can.

Rev. Wm. Lampson, Portsmouth, N. H.

I congratulate you on the improved character and appearance of the work. The subject of church architecture, as presented, will be of great value.

H. Griswold, Racine, Wis.

I feel great interest in your future prosperity.

Rev. Carleton Parker, Wayne, Me.

I shall be happy to introduce it among my people.

Rev. G. W. Young, Washington, Pa.

I am very much gratified with the present arrangement. I could not wish it better.

Rev. J. K. Fuller, Decatur, Ia.

I am pleased with the work, want it to be taken here, and will do what I can for it.

Rev. C. E. Brown, Norway, N. Y.

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply: "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, Pa.

AMERICAN BAPTIST MEMORIAL.

THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.

It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

Christian Watchman and Reflector, Boston.

The first number of the new series presents an attractive aspect, and promises a rejuvenescence.

New York Recorder, N. Y.

It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.

It has articles of deep interest. The conception is a happy one.

Christian Chronicle, Philadelphia.

The mechanical execution and the editorial arrangement, do great credit to its present managers.

True Union, Baltimore.

The number before us is beautifully printed, and filled with articles of real value.

Mountain Messenger, Va.

It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.

We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.

It should be found in the hands of every member of the denomination.

Christian Index, Ga.

It gives evidence of much ability in its management.

South-Western Baptist, Ala.

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.

Tennessee Baptist, Nashville.

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.

Journal and Messenger, Cincinnati, O.

It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.

The numbers before us are excellent.

Christian Times, Ill.

The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.

We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.

The Editor's *Garner of Gleanings* is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.

You do not know how heartily I rejoiced to learn, that the poor bantling of my early care, cycled "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.

After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.

I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.

You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.
I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leeereth, Upper Allen, Ill.

I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.

I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

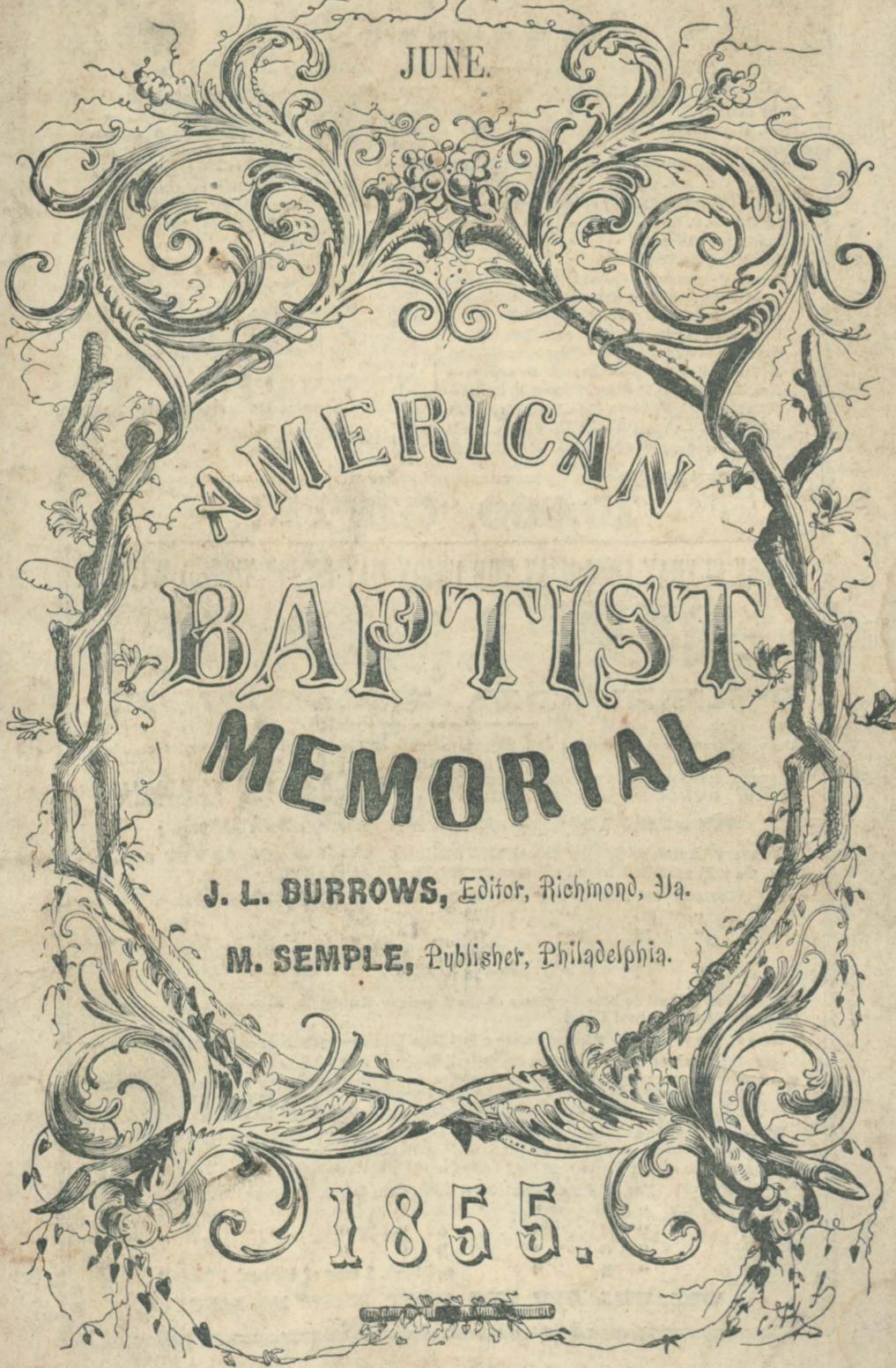
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No. 6.

JUNE.



AMERICAN
BAPTIST
MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

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1855.

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JUNE, 1855.

Ralph Redigifer,

THE LIBERAL CHRISTIAN.

BY THE EDITOR.

HAVING been a pretty close observer of the manner in which the claims of benevolence are met by different individuals of my acquaintance, and being in the habit of taking notes and watching the influence and results of different methods, I propose giving a few sketches from which your readers may be able to classify themselves. It is now a settled principle, that the professed disciples of Jesus Christ, shall have opportunities furnished them, and motives urged upon them, to contribute "as the Lord hath prospered them," for the various objects of Christian benevolence.

Some deem this system of things among the churches, a hateful infliction, some a necessary though grievous evil, some a positive wrong, destructive of Christian enjoyment and comfort, and some a blessed privilege, in the exercise of which they can "make friends of the mammon of unrighteousness," and become "workers together, with God."

Mr. Ralph Redigifer is a member of the church in Glen Place. He is a mechanic who, by his own energy and industry, has become a master workman, with a large establishment, and a number of hands in constant employment. When a few years ago he was converted and baptized, he entered into a solemn covenant with God, to live to *His* glory, and to make his service, the extension of

the kingdom of Christ, and the spiritual good of his fellow men, the chief business of his life.

Now, perhaps some reader will pause and say, "there is nothing peculiar or remarkable in that; every Christian makes the same vow, signs the same covenant." True, my friend! but has it ever occurred to you that many do not seem, in actual life, to comprehend the full import of that covenant of consecration, or if they comprehend it, often forget its obligations just at the time they should not. I hope it has not been so with you, but just pause a little longer! glance back over your own personal experience for the last year, question your own heart and deeds. If you have met these solemn vows, voluntarily and sincerely made, how happy and grateful will be such a retrospect. If you have not—but I must proceed with the sketch.

Soon after Bro. Redigifer's union with the church, the question of the erection of a new house of worship was agitated. It was necessary, for it was a new church, just organized, and without a meeting-house, that he had joined. This young brother was then in very moderate circumstances, for he had just entered into business for himself with a very small capital, and was sometimes quite closely pressed to meet his engagements. But after earnest prayer for light on the question of duty—for he made every transaction both in his business and in his religion subjects of prayer—he subscribed \$100 towards the proposed

building. This was a liberal subscription under the circumstances, and it had a most beneficent influence, as an example, on the minds of the brethren with whom he was associated. He was a little uneasy at first, as to how he should raise this amount, but faith triumphed, and before the year passed he had doubled it, and before the house was completed, had increased it tenfold. Indeed! God's providence seemed to bless all his efforts, and his business prospered in an extraordinary degree. Though

—“some folks did think him mad,
The more he gave away, the more he had.”

He began to believe that Jesus revealed a truth, when he said, “give and it shall be given to you, good measure, pressed down, shaken together and running over, shall *men* (mark that, not God merely, but *men*.) give into your bosom.”

Bro. Redigifer soon began to comprehend that in benevolence was happiness and prosperity. I need scarcely add, that now, after several years of experience, this brother is habitually a charitable man. He has always a cheerful, encouraging smile for the agent who solicits his charities for any worthy purpose. It is true he does not always give, for limited resources and a large family render that impossible. But he is never rude or churlish, or impatient, and even when he declines, it is with such evident reluctance, and sometimes even grief at his want of ability, that the solicitor understands that he is a good, kind-hearted man, and feels more encouraged by the manner of declining, than he does by the actual donations of some others.

“Bro. Redigifer, I am trying to collect something for Home Missions this morning. The Secretary has written me that the treasury is exhausted, and that some of our faithful missionaries in the West are really suffering for want of the little salaries that have been promised to them. You have something to give to this object this year, I hope!”

“Certainly, my brother; I saw the appeal in the paper yesterday, and I have

been thinking how I should send my contribution to the Treasurer. I am very glad you have called.” And he drew a check for \$20.

“Is this Mr. Redigifer?”

“That is my name, sir.”

“There is a poor suffering family in the neighborhood. The man is very sick, and cannot live long, and his wife and children are really in a starving condition. I am going round trying to make up a little purse for their relief. Here is a note from Rev. Mr. S. assuring that they need and deserve aid, and that the money collected will be faithfully applied.”

“I am glad you called upon me. It is a pleasant duty to help the worthy who are suffering. Here is five dollars. Please tell me the place where they are residing and I will call upon them, and see if I can do any thing more for their comfort.”

“Mr. Redigifer, I have called to see if you would make a contribution for our Foreign Mission Society.”

“I am happy to see you so worthily employed, sir! I contribute regularly through a society formed in our church for that purpose. I expect to be called upon for my annual subscription in a few weeks, and I shall have it ready. But I wish you would call upon Mr. L., and Mr. F., and Mrs. W. I think they do not feel as much interest in this cause as they ought, and probably it would be well if you should stir them up a little.”

“Bro. Redigifer, I am collecting the annual subscriptions for the Sabbath school.”

“Well, I am sorry to trouble you to call again, but really, I have no money by me. You will be passing by my house to-morrow evening. Call, and I will have it ready for you.”

“Mr. Redigifer, will you give me a donation to help build a meeting-house out in Barren county?”

“My dear sir, I am sorry to decline.

but truly, I am drained dry. I think I should be willing to build a meeting-house in every destitute neighborhood if I only had the means. But you know necessity prescribes limits to liberality. I do not like to say no, to any benevolent application. Believe me, it is painful for me to refuse you; my heart is well inclined to aid you, but my purse is empty."

And so is it always with good Brother Redigifer. Every week he has some calls, and he never gets out of patience, though he does sometimes get out of money. Always kind, and pleasant, he seems to be glad that there are so many ways of doing good, that Christian enterprise is so ingenious and so active in devising and prosecuting measures for the good of man, and the extension of the kingdom of Christ. He never snarls and grumbles, or petulantly asks, "Shall I never have done giving?" In truth, he never expects to be done, nor does he wish it, because he finds a real pleasure in the assurance that he is aiding a good work. Some professors sneer at his liberality, and say that he does it just to get a name, or that he is very foolish to squander his money so profusely, but often such speeches are caused by the reproaches of conscience, enlightened and shamed, and yet struggling with covetousness, under the influence of his noble example.

Blessed day will it be for Zion, and for the world, when all our church members shall manifest the same spirit as Bro. Ralph Redigifer.

Rev. Thomas Brown.

A MEMOIR.

BY ONE WHO KNEW HIM.

NEARLY a quarter of a century has elapsed since this servant of God rested from his labors. Many of his fellow laborers in the vineyard, have also ceased from theirs, while some yet abide in the flesh, looking forward with a lively hope to that inheritance, where they too

shall be made perfect, and rejoice together with exceeding joy. In compliance with the wishes of the latter, as well as to place on record some account of a good minister of Jesus Christ, we here throw together the leading events of his life, with some of the more prominent features of his character.

Thomas Brown, the only child of Thomas and Sarah Brown, was born Nov. 1, 1779, in the town of Newark, N. J. When two years old, his father, a respectable citizen and magistrate of that town, was removed by death, leaving him sole heir to a considerable estate. Out of this he was wronged by mismanagement or fraud, and at a suitable age, he was apprenticed by his surviving parent, to the shoemaker's trade, under the direction of Mr. David Ayres, a member of the 1st Presbyterian church of Newark. It is, perhaps, here worthy of note, that about this time, was laid the foundation of an intimacy between him and a fellow youth, and apprentice at the same business—Obediah Bruin Brown,* which grew with their growth, ripening into an affection even more than fraternal, and was terminated only by the death of the former. Both, we doubt not, are reunited in heaven.

At the age of eighteen, Thomas made a profession of religion, and united with the church of which Mr. Ayres was a member. In his diary, however, we find that he dates his conversion about two years before this time. By the superior tone of his piety and zeal in religious duties, he gave promise, at this early age, of much future usefulness. Soon after he attained his majority, he was induced by clearer views of divine truth, to become a Baptist. He accordingly united with the 1st Baptist church in Newark, of which the Rev. Charles LaHall was at that time pastor, and by whom he

* Rev. O. B. Brown, for more than 40 years pastor of the 1st Baptist Church in Washington city, died there in April, 1852, in the 72 year of his age. In clearness and discrimination of mind, and sound Biblical knowledge, he had few superiors.

was baptized. Here he found a congenial home and much Christian sympathy; and, in return, his naturally warm heart fastened upon these friends with a strength of affection, which the lapse of time never impaired. Some years afterwards, he alludes in his diary, to his "superior attachment to this people" and to the pain he experienced in terminating his connection with them, and fervently asks God for resignation to His will. We refer to this, his memorial of their mutual affection, not that it is in itself of much importance to our readers, but that it forcibly reminds us of that greater unity of feeling, which subsisted among Baptists in a day when they were comparatively obscure, and unnoticed by the world, while it also suggests to our churches in this day, the importance of extending to the younger members, and especially to candidates for the ministry, their warm sympathy and fostering care.

This church was not long in discerning in Mr. Brown, suitable gifts for the ministry, and soon after his connection with it, he was regularly licensed to preach the gospel. His whole soul, however, recoiled at the thought of entering upon this great work with his limited attainments in literature. He "thirsted after knowledge," as he wrote in his diary at this time; but how to acquire it without pecuniary resources, he knew not. No education societies then existed, to which he could appeal for aid. He was in a great strait. The exertions of his mind at this time were exceedingly painful. "O for more knowledge!" he cried out, as he looked abroad over the vineyard and heard God's voice bidding him enter it. Shortly afterwards, when a ray of light broke in upon the darkness that overshadowed his path, and he could look hopefully to the consummation of his wishes, he gave vent to the warmest expressions of gratitude to God. "His goodness had enabled him measurably to triumph over difficulties." It appears, however, that these difficulties were not

wholly removed, for we soon find him adopting an expedient often resorted to in similar emergencies at the present day—that of teaching a private school, hoping thereby to secure the means for resorting to some literary institution. Perth Amboy was the seat of his efforts in this capacity. In this place he remained several months, teaching, and occasionally exercising his ministerial gifts. He appears also to have devoted every spare moment to the reading of the best authors in literature and especially in theology. At this period too, he was much exercised in reference to the work of missions in Asia. The "periodical accounts relative to the Baptist missions in India," he perused with intense interest, and became so deeply impressed with the importance and "moral grandeur" of the work in which Carey and his associates were engaged, that his very soul panted to go and join them. "I am ready to go and join their number," he writes in his diary, "but I must first be better qualified." Thus he felt and spoke in reference to the foreign missionary enterprise, nearly ten years before the organization of the triennial convention, and before any one in America was known to entertain the idea of devoting himself to eastern missions. So ardent were his feelings at this period, so devoted his piety, that had he possessed what he considered the requisite qualifications, and the way been opened, he would have consecrated himself to this great work. God ordered otherwise.

After remaining in Amboy a few months, he entered the academy at Pennepack, Pa., of which the Rev. Dr. Samuel Jones was principal. Under this eminent instructor he remained more or less of the time, till 1805, when he was invited to take the pastoral charge of the Baptist church at Salem, N. J. He accepted the invitation, yet with no little self distrust, arising chiefly from his native diffidence, and in part from misgivings as to his being as "thor-

oughly furnished unto this good work" as he thought desirable. Early in the year 1806, he was regularly ordained by Dr. Staughton, Rev. Henry Smalley and Rev. H. G. Jones, the last of whom had just before retired from the pastorate of the same church. Dr. Staughton delivered the charge from the words, "Come follow me, I will make you fishers of men." Mr. Brown was now fully inducted into the holiest and noblest office assigned to sinful men, and which he regarded as one of fearful responsibility. In his diary under the same date, he wrote, "How solemn has this day been to my soul! How faithful the charge addressed to me by Br. Staughton! And now, O Lord, mercifully vouchsafe wisdom, grace and every qualification, that I may make full proof of my ministry, and be able to feed thy sheep and thy lambs. I dedicate myself to thee with tears. Accept me and my offerings, O Lord God." They were "tears" of gratitude, that after a long and disciplinary struggle, in which hope and fear had alternately prevailed, God had put him into the ministry. Tears of anxiety, too, they were, lest he might not finish his course with joy, and this ministry which he had received under such solemn circumstances.

With the church at Salem, Mr. Brown remained nearly three years. God owned his ministry. A goodly number were converted and the church was edified and strengthened in the Lord.

In the year 1808, the church at Scotch Plains, N. J., one of the oldest and most respectable churches in the State, from which the Rev. William Van Horne had recently retired after a pastorate of 22 years, unanimously invited Mr. B. to succeed him. He accepted, and removed to that place in June, 1808. With this church he remained, just twenty years and four months. They were years of usefulness and honor. The church, during all this time enjoyed unbroken peace and prosperity. Brotherly love abounded, and the bond of union be-

tween pastor and people seemed to strengthen with the lapse of years. His ministrations were eminently blessed in the enlargement and efficiency of the church, and in awakening and fostering a sympathy for objects of Christian benevolence in general, and especially for the foreign missionary enterprise. In this great work, Mr. Brown always felt a lively interest. He prayed, wept and labored for it, at a time, too, when many pastors and brethren around him, as well as elsewhere, stood aloof from it, viewing it only with cold suspicion. And no one hailed with livelier satisfaction and joy, the formation of the triennial convention. Of its board of managers, he was a member from New Jersey for several years.

Our limits will not allow us to notice particularly, his varied experiences, trials and joys, while pastor of this interesting church. In the autumn of 1828, he removed to Pennsylvania, and took the pastoral charge of "the Baptist church in the great valley of Chester county." We need scarcely say that to effect this removal, cost him a sore and agonizing struggle, with the tenderest feelings of his heart, and only the strongest convictions of duty would have allowed him to tear himself away from an ardent and devoted people, the most of whom were his children in the gospel, and with whom the dearest associations of his life were connected. No other thought, no other wish was in their hearts, than that he should end his days with them. This was natural. He, under the Great Shepherd, had led them into green pastures, and beside the still waters, and oft refreshed their spirits. They beautifully confided in him as their friend, counsellor and spiritual guide. Sweet were the ties that held them. Must they be indeed severed? They only, who have been called in the providence of God, to undergo a similar trial, can appreciate what it cost this revered pastor to decide this question in the affirmative. God, as he believed,

called him to leave at whatever sacrifice of personal feeling, and he obeyed. Pastor and people wept together at that sad parting.

With the church at Great Valley, Mr. Brown was also happily situated, temporarily and spiritually. His sphere of labor was somewhat enlarged, but not too much so for the activity of his mind or the devotedness of his heart. The church enjoyed a large measure of spiritual prosperity, and warmly appreciated his able and faithful ministrations. His deep-toned piety, intelligence, and arduous labors, both in and out of the pulpit, secured, in no ordinary degree, their confidence, gratitude and fervent esteem. In the midst of his usefulness, and after a pastorate of a little over two years, he was struck by a disease which no medical skill could rebuke, and after some weeks of suffering, terminated his life, Jan. 17th, 1831, in the 52d year of his age. It is almost needless to say that death had for him no terrors. "He knew whom he had believed and was persuaded that He was able to keep that which he had committed unto Him against that day." The upward pointing of his hand during the last strife, and the exclamation, "all is well! all is well!" which broke from his fevered lips, proved him more than a conqueror, through the grace which is in Christ Jesus.

His funeral sermon was preached by his warmly attached friend, Rev. Dr. Dagg, then pastor of the 5th Baptist Church, Philadelphia, from 2 Tim. 4: 6-8. "For I am now ready to be offered and the time of my departure is at hand," &c. His intimate friend and brother-beloved, Rev. David Jones, of Lower Dublin, and Rev. Charles Moore, of Chester Springs, also took part in the services.

The whole church and community were deeply afflicted by his death, as were all indeed in every place, who had ever enjoyed his acquaintance, for "none knew him but to love him, none named

him but to praise." The church at Scotch Plains, equally with that at Great Valley, was smitten with grief. In both places, his memory yet lives, and is as fragrant as it was a quarter of a century ago. The "good name" which, "better than precious ointment," was nearly all he bequeathed to his family, they have prized more than any earthly patrimony. He left a wife and nine children to mourn their irreparable loss, all of whom yet live. Two of his sons are ministers of the gospel, one of whom was recently settled with the church at Great Valley, and now occupies the pulpit at Scotch Plains, from which his father retired, nearly thirty years ago. The other son, the eldest of the children, is pastor of the Seventh Day Baptist Church at Little Genesee, N. Y., and associate editor of the "Sabbath Recorder," published in New York.

Having thus hastily sketched the life of Mr. Brown, which was in no degree eventful, it becomes us briefly to notice him as a man and minister of Christ.

He was a man of devoted piety. He lived near the throne, habituating himself to converse with God. He kept himself pure and unspotted from the world. No spot rests upon his fair name. Indeed, we think it may be said without exaggeration, that he was eminently distinguished for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report." Yet no one, perhaps, was ever more prone to depreciate himself. Deeply sensible of the indwelling presence and power of sin, he bewailed it and mourned over it in bitterness of spirit. Conscious of the imperfection of all his services in the sight of God, he based his hope of salvation solely on the perfect righteousness of Christ.

In the social circle Mr. B. was cheerful, without any approach to levity. Sprightly in mind, fluent in conversation,

and possessed of large information, he was exceedingly companionable. Rich was his enjoyment when in the society of those brethren in the ministry whose sentiments were harmonious with his own. We may here mention that during the greater part of his ministry at Scotch Plains, there were few pastors in that vicinity holding kindred doctrinal views. His own accorded chiefly with those of Fuller, though he called no man master. Of course he preached to the impenitent as well as to the "elect," and "reasoned with them on righteousness, temperance, and judgment to come." On this account, he was regarded with some suspicion, if not with serious misgivings, by the self-styled *defenders of orthodoxy!* How grateful to his heart was communion in those days with such brethren as Webb and Jones, of New Brunswick and Newark, respectively, and, at a somewhat later period, with Winter, of Lyons Farms.* Of this trio, the two that yet survive, will long remember the hours that glided so rapidly away in delightful converse within the old stone parsonage at Scotch Plains.

He was a good minister of Jesus Christ. His views of divine truth were remarkably clear and comprehensive. Nor did he ever shrink from advancing what he believed to be in accordance with the truth, however unpalatable to others. In the pulpit he was fearless of man. He often preached with great power, always with earnestness and tenderness of spirit. The oft-trickling tear told his hearers that the heart felt what the lips uttered. He used no notes in the pulpit, but seldom preached without careful preparation, often writing his sermons in full.

He gave himself wholly to the work.

* Now of Roxboro' Church, Philadelphia. The writer cannot but here express his deep regret that this excellent brother, than whom no man living was more intimately acquainted with Mr. Brown or knew more of his inner life, could not be induced to prepare this article. It would have been more worthy of its subject as well as of this journal.

And though a small salary always kept him in straightened circumstances, he never allowed himself to become entangled in the affairs of this life, believing that the magnitude of the work demanded a consecration of his entire energies to it. What time, therefore, was not given to pastoral duties, was conscientiously devoted to study and mental culture. The well-thumbed pages of the works of Owen, Flavel, Poole, Watts, Edwards and Fuller, show to this day with what minds his own was in daily communion.

As a pastor he sought the welfare of all his flock. His visits among them were never allowed to degenerate into those of mere ceremony or profitless conversation. They were strictly pastoral, religion itself forming the staple of conversation, while the prayer was *not* omitted. He had a happy tact in introducing the subject of religion in whatever society and in pressing its claims on the individual conscience; and many now living and devoted Christians can trace their first serious impressions to his personal appeals to them, however much they inwardly shrunk from those appeals at the time. It was his habit thus to do good. Would that there were many more of like habit. The world would be sooner converted to Jesus Christ.

In conclusion, we perhaps do well to state that the mortal remains of Mr. Brown lie in the cemetery of the Great Valley Church, which in testimony of its esteem, erected over his grave, shortly after his death, a neat and tasteful tablet of marble, and the transient visitor will have his attention arrested by the beautiful yet truthful preface to its inscription, with which we close this hasty sketch.

"Stay, stranger, stay and drop a tear
Where many a tear has flowed;
A man of worth lies buried here,
A holy man of God."

The Sanctified Dream.

BY THE REV. P. H. CORNFORD.

THE narrator of the following dream was, at the time of its occurrence, about twenty-two years old. At a very early age he had given evidence of considerable preaching talent; but was dissuaded from entering upon a course of academical study, upon which he had resolved,—his friends asserting that, being already qualified by God for the high vocation, it was needless, if not wrong, to seek for qualifications under the teachings of man. Listening to the evil counsel, which was at that time earnestly enforced by many godly people, he accepted the pastorate of a church at Sheerness, before he had attained the age of twenty years. Here his ardent manner and glowing style never failed to draw around him crowds of wondering admirers. He was ensnared by popularity, and labored with all his might to maintain it. At this time he had an abundance of that which he estimated as his "reward." But his sentiments were Antinomian; and he shrank not from proclaiming his principles in all their length and breadth. In addition to these things, his pulpit ministrations were often made to gleam and flash with the shafts of wit. He would *play* with the sentiments he despised, would impale them upon an imaginary dilemma, would pour contempt upon them, and reap delight from the applauding smiles he did not fail to win. Led on by the doctrines in which he gloried, he would sometimes ridicule the sorrows for sin, and the trembling self-abhorrence, and fear of falling, of which the children of God are often not unconscious. But his own heart was *only* ill at ease. He had, amidst all, an undefined fear of death and judgment. Secret prayer he neglected. His soul was far from God, and far from peace. It was in vain he sought to fall back upon the plea, that holiness was the sure result of belief in the doctrines he preached. He was conscious in his own

person that it was not so. He felt the powers of sin. From open iniquity he was mercifully preserved; but in soul he was a great backslider. Egyptian darkness filled his mind. Icy death held fast his spiritual powers. His creed was a dreary dungeon and a heavy chain. Poor prisoner! for months he was low and miserable—a conscious captive whilst boasting that to him was given an exclusive liberty.

At this time, Death stole away his first born son. His fond and gentle heart had reveled in the bright blue eyes and glittering countenance of that treasured child. Never had his breast been filled with such emotions as that lovely boy had kindled. But he *died!* Then the flood of time seemed suddenly contracted; and the shores of either eternity appeared drawn together, as if he could not fail to gaze on them. Then a deep, mysterious feeling settled down upon his soul. He felt that something was indispensable, but as yet he knew not what. In this bewildered and anxious mood he once preached from the words, "*Give diligence to make your calling and election sure.*" The chief portions of this sermon were devoted to the discussion of "*Election*" and the "*Calling*" of the saints; and, at the conclusion, the importance of personal religion was *glanced at*, rather than enforced. *Secret prayer, self-examination, watchfulness against sin*, and one or two other particulars, were referred to; the preacher's conscience all the while writhing under the unwonted infliction to which, as in the sight of God, and in the near view of eternity, it was subjected. He, for a long while, had found no time for secret prayer. He had shaken off his strong convictions, instead of humbling himself before God. He had "*feared the Lord*, and served his own gods." And now he preached his own condemnation;—timidly, it is true; nevertheless, "the iron entered into his soul." The *text* haunted him. In the solitude of his study it met him. In the streets, and lanes, and fields, everything seemed vital

with it. When he looked into the deep blue sky, when he gazed upon the far-off stars, when he watched the thunder-storm, or sat and marked the fading tints upon the summer evening cloud, in every thing, on every hand, he seemed to hear the solemn words, "*Give diligence to make your calling and election sure.*" He did not fail at this time to make solemn resolutions. But the events of each succeeding day destroyed them. When next awakened by the sounds of the dreadful words, conscience was calmed by their repetition. But procrastination became the master power. The alarming thought became more faint, and he was in danger of losing altogether the contrition and fear which were so intimately blended with his renewal unto life. It was now that "God in a dream, in a vision of the night, in slumberings upon the bed;" and that with such overwhelming power and solemnity as left a life-long impression, and rendered him thenceforward a holy, prayerful, devoted, laborious, and eminently successful minister of Christ. After his death the following record of this memorable dream was found. He says:

"I here record it at full length, and if there should appear to be in it anything trifling, it must be remembered that I am not inventing to excite interest, but narrating a dream as it actually occurred.

"One night in my sleep I thought intelligence had been sent from heaven to the world that the next day was to be the 'day of judgment.' Conscious of my own unprepared state, the announcement threw me into the greatest confusion, and I hurried home to inform my wife of what I had heard. Whilst shortly afterwards, pacing to and fro in my room, lamenting that I had little or no hope of being accepted by the Judge of all, I received further information, that on account of the extraordinary importance of the occasion, any person desiring to speak to the Judge, the day preceding the final one, might gain access to him.

It seemed late in the day when I received this intelligence; and as there was no time to be lost, I immediately set off for the purpose of inquiring '*if I might hope to be numbered with those on whom the Judge would confer everlasting happiness?*' I was deeply sensible of having neglected the state of my own heart, and deferred attending to personal piety, though preaching to others against all the vanities of doctrine with which England abounds; except that species of fatalism which I had chosen to extol as the very element of truth. Still I tried to encourage myself with the thought, that I might after all be right *as to the main*, though I had been suffered, perhaps for some wise purpose, to backslide so criminally.

"On my way to make the important enquiry I was sad and anxious. At length I reached a kind of stone tower, within which was a long spiral ascent, leading up to the temporary residence of Him who was, the next day, to be the arbiter of the destinies of all mankind. Without delay I began to ascend the long flight of stairs; and although numbers were moving, some in the same direction with myself, others descending, having finished their conference with the Judge, I took no notice of any, 'saluted none by the way,' but hastened upward, bitterly distressed, and reproaching myself with not having given *all* 'diligence to make my calling and election sure.' After a while I found myself at the top of the ascent, in the entrance to a spacious apartment; and looking right before me I saw, as I thought, the Son of God. His countenance was serene and placid; his hair white; and before his throne stood a multitude doing him homage, and receiving his commands. I pushed my way through the crowd till I had gained the open space in the interior, and immediately fell prostrate, with my hands clasped over my head, and exclaimed in an earnest manner, '*Lord! am I interested in thy love, or am I not?*' After this burst of anxious enquiry I lay silent,

expecting a reply. But no answer was given me. After a little time, continuing in the same posture of humiliation, I asked again, 'Lord! are my sins forgiven, or are they not?' but with as little success as before. I now became perplexed to know what to do; when the case of the Syrophenician woman occurred to me, and, thinking I might succeed the third time, I arose, and resting on one knee and one foot, I clasped my hands, and looked the Judge anxiously in the face, while I repeated my first enquiry, 'Lord! am I interested in thy love, or am I not?' I thought he turned gently towards me, and with a steadfast gaze replied, 'I have always told you to give all diligence to make your calling and election sure,' (repeating the very words which had so much affected my mind), 'and you have neglected to do so, though you knew the means you ought to have employed. And now do you come to me to depart from the ordinary course of my administration, and afford you the satisfaction which your indolence has prevented your attaining by the appointed means? No!' said he, with a look which sufficiently spoke the inflexibility of his purpose, 'I shall do no such thing. Go, you—till to-morrow decides your everlasting state!' As he concluded this fearful sentence, he slightly moved his head, making signs for me to quit his presence, and at the same time turning himself from me.

"The dejection and disappointment I now felt cannot be told. Comfortless and dispirited I arose and returned home to relate to my wife how ill I had sped. She tried to comfort me, and reminded me, that 'though the day of salvation was nearly closed, it was not entirely.' She requested, also, that I should kneel down and pray with her before the use of prayer ceased for ever. I did so; and on rising said, 'Well, there is nothing like prayer, after all! I feel somewhat disburdened; but, oh, how madly I have I acted in neglecting, as I have done, my own eternal concerns!' I then walked about, exclaiming, 'Where shall we be—where

shall I be—by this time to-morrow evening? This house, and all the furniture we have collected with such care, will be destroyed; but now I can think of that without the slightest emotion! *But where shall I appear?* What will become of me? Oh, God, thou knowest my foolishness, and my sins are not hid from Thee! Have mercy on me, and save my soul!' After praying again, I thought we retired to repose. I imagined that I slept soundly until about four o'clock on the following morning, when I awoke, astounded with the thought that the *last day* had really dawned upon the world. I hastily arose, and was quitting the room, when my wife awoke, and perceiving my intention, she cried out, 'Where are you going? You must not leave me!' 'I do not know,' I replied, 'whither I am going, or whither to go! I am in a most unhappy state. Here is the *last day*, and I at a loss as to my eternal condition!' 'But you must not leave me,' she replied; and at once hastily arose and prepared our last meal. We soon concluded that, as may be supposed, and that in a state of excitement so great, it is astonishing it did not awake me. However it did not. I yielded to the proposal to pray *once more*, and then went to the door to depart. 'You must not leave me!' was again sounded in my ears by her who had not many months been the desire of my eyes. But I regarded it not, nor could I feel moved by her importuning manner. I felt too deeply interested in the approaching judgment to feel any power in the cries or entreaties of a fellow-mortal. My own eternal interests seemed now everything to me. And what I had of late almost entirely neglected for high-flown doctrinal speculations, and the applause of men, now appeared the only thing worth caring for; so that it is not to be wondered at, I should pursue my first intention and quit the house. But here a high embankment covered with brambles obstructed, as I thought, the passage from

the door. This I made little difficulty in stalking through; but my wife, in attempting to follow me, became entangled among the thorns. 'You do not assist me,' she cried; 'you care nothing about me!' 'My dear,' I answered, '*it is the day of judgment!* You have often heard, that at the last day all the ties of natural affection will be cut in sunder, and I feel this to be the fact. Nothing do I regard but my own condition. No creature under heaven can now be a subject of any concern to me, but myself only; so I *must* leave you to do as you can.'

"Absorbed in contemplation of the immense importance of eternal things, and the vanity of all that was earthly, I walked away, and pursued the road which led to a village up the island in which I dwelt. Residing at the time in Mile Town in the isle of Sheppey, I imagined that I took the road leading thence towards Minster. The view from that neighborhood is extensive; and I was struck, in getting out to an open place, to see the glory and calmness of the morning. Not a cloud appeared in the ample concave above. The sun had not yet risen, but was near upon it, throwing his golden beams through the eastern portals. All things appeared lovely and glorious. But thus, I thought, it might have been on the morning of the destruction of the cities of the plain. And I well remember adverting in my mind to that passage: 'The sun was risen on Sodom when Lot entered into Zoar.' All the passages of scripture I had been accustomed to consider as descriptive of the events of the last day now forced themselves upon my mind. The conflagration, the resurrection, the descent of the Judge with his holy angels, the process of the judgment, and its final issues, filled me with solemnity, while the thought of my unprepared state drove me almost to madness. I walked towards Minster, reproaching myself in the severest terms, for such guilty neglect of the great salvation, when the sound of distant thunder

reached my ear. It was then, as I thought, about five o'clock. I looked round me, and saw the small tops of billowy clouds just rising above the horizon, which on one side was bounded by the Kentish hills, and on the other, by the coast of Essex, and before me, by the expanse of waters. My heart was oppressed with despondency, by the upbraidings of conscience, and the prospect of condemnation. Without regarding who might be passing, I knelt down in the road, and looking up to heaven, poured forth my whole soul in confession and prayer, nearly, if not exactly, in these words: 'Lord, thou art my only refuge. Thou art rich in mercy to all them that call upon thee. I have, indeed, acted madly. I have dreadfully wandered from the way of peace. Oh, God, thou knowest my foolishness, and my sins are not hid from thee! Yet the life I have lived in the flesh has been a life of faith in the Son of God, inasmuch as I have grounded my hope on Him alone. Spurn not a sinner from thy feet!

'Myself into thine arms I cast,
Lord, save! oh, save! my soul at last!'

"I arose somewhat relieved, thinking that there was, even to the last, nothing like prayer for relieving the mind. Yet, when again I adverted to my neglect of secret devotion, I stamped on the ground for very anguish, calling myself the greatest of fools, and bitterly mourning that I had suffered time to pass away as I had done.

"While my mind was thus occupied, I thought some one said to me, 'Have you seen that ship?' I replied, that 'I had observed no ship particularly—to what did he allude?' 'Why,' he said, 'she is a seventy-four. The sailors have found out that this is the last day; and they say she will not be wanted any more, so they are knocking in the casks, and drinking the liquors, and have set her on fire!' All the officers can do, they cannot keep them in restraint.' Just then

I thought the marsh to my left was covered with the sea. The vessel came riding in with the crew, all in tumult, hallooing and dancing, with cans of spirits in one hand, and hats in the other, shouting with the utmost vehemence of gesture. The flames too, I thought, were rushing up the hatchways, and through the port-holes, whilst the sailors were leaping from her sides, as the flames approached them, and making for the shore. As they got to land, they seemed to exult in their liberty, swearing they 'did not care for judge nor jury either!' All this seemed horrible to me, and I exclaimed, 'How shocking! These men are hardened to the very last; and for all that appears will go intoxicated and undaunted to the very judgment seat itself. Who is he that maketh thee to differ?' This reflection gave me momentary relief; though only momentary, for the thought occurred, 'But these men have had no opportunities. I have had a religious education, and have been favored with the best means of salvation. Had they been thus privileged, I doubt if one among them all would have acted so madly as I have done.'

"As these things were passing, the day grew darker. The clouds had risen far above the horizon, and what with the terrors of my own mind, the hurry of passengers, the gloomy aspect of the world, and the loud and incessant bursting of the thunder, which had rapidly increased in fearfulness, it is amazing that I still slept on. My impression was, that the clouds would continue to rise, till they closed in the centre, over my head, when their conjunction would cause such a violent thunder-clap as would rend the vault of heaven and reveal the descending Judge, with his mighty angels; shaking the universe to ruin, and awaking the dead to come to their final account. Anticipating all this, I pursued my walk, not knowing why, till I had reached the village of Minster. And from that elevation I

looked around me, expecting in unutterable terror the events of the next hour. Now the clouds nearly met. The darkness was fast increasing. But a small opening remained, just above me, through which the light could reach the earth. Here I knelt down again, repeating my former words of confession and prayer, and rose again, moving on in silent trembling forboding. Immediately some one caught me by the arm, and cried, 'Have you heard the news?' 'I am in too much trouble,' I replied, 'to be interested in any news;' and as he repeated the question, I pulled away, wishing to pass unnoticed. He still urged it on me, and would not be shaken off. 'Don't trouble me, my friend,' said I, 'I have been a preacher of the gospel and have not been cautious to make my own calling and election sure. In all probability I shall become a cast-away, and be before night lifting up my eyes in torments!' He replied, his eyes glistening with joy, 'But, I say, have you heard the news? the news! THE NEWS!' Roused by his earnest manner, I enquired, 'What news?' 'Why,' said he, 'Mercy has prevailed with Justice to put off the judgment day a little longer, that the professing people of God may have a little longer time to *'make their calling and election sure.'*

"I could hardly have felt so relieved if a mountain had been lifted from off me, as I was by these words. The crashing thunders ceased. The blackened clouds dispersed. The light of heaven streamed again in glory round me; and with an overflowing heart I knelt down, and raising my clasped hands to heaven, I thanked God, and vowed most solemnly, that whatever I might forego, whatever I might suffer, and whatever else I might neglect, I would, from that hour, never more neglect to give the needful diligence to attain a full assurance of hope in his loving kindness, even unto the end; the value of which, I had, as I thought, been so painfully and so effectually taught. Arising from my knees, I car-

ried home the delightful tidings, and soon awoke, greatly affected by what had thus singularly occupied my mind while asleep."

The immense influence of this dream upon the mind and spirit of the subject of it, it remains for eternity fully to disclose. He has now entered into his everlasting rest. After a life of remarkable usefulness, he died triumphantly, his eyes gleaming with rapture, his hand waving as if it had already grasped the palm. His dream not only seemed never to lose its vividness—it retained its power. The alarm from on high was not vainly given. It shattered his Antinomian theories. It seemed to have driven him so close to the throne of grace, that the enchantments of holy love retained him there. It was the means of bringing him into the very atmosphere of that truth which needs but to be known and felt as it is, to constrain multitudes, who are now indifferent to their eternal safety, to "give all diligence to make their calling and election sure."

Oh, could we carry with us those piercing convictions which the word of God sometimes imparts, those stern and holy resolutions which the invasions of disease sometimes awaken, those awful feelings which the judgments of God in the earth have created; could we ever bear these with us into life, how "soberly, and righteously, and godly," should we live! Yet these are the seasons when we see *truth* with undimmed eye, see it as it is, and see it as we must at length see it again! Are we not, then, really acting "*madly*," are we not worthy to be ranked with "*the greatest of fools*," if we allow our lives to pass without "giving all diligence to make our calling and election sure?"

If heaven doth not enter into us by way of holiness, we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts.

Baptist Churches,

PHILLIPS COUNTY, ARKANSAS.

From the "Arkansas Baptist History," now in course of preparation,

BY REV. P. S. G. WATSON.

This county lies on the Mississippi river, and by the census of 1854, contained a population of 7,682; 3,842 whites, and 3,840 blacks—three of the latter were free.

There were in cultivation 28,952 acres of land, upon which were raised 11,300 bales of cotton, 399,010 bushels of corn, 80 bushels of wheat, and 6,473 bushels of oats, &c., &c.

LIBERTY.

This is the oldest *missionary* Baptist church in the county, and was organized on the 25th of June, 1848, on the St. Francis road, north-west from Helena, 25 miles. Elder James M. Cox was the only minister present.

D. W. Obarr, who had been licensed to preach, was recognized as a licentiate by this church.

The majority of the above members had but recently come from Mississippi.

Pastors. Elder James M. Cox served as pastor from the organization to September, 1852, with the exception of fourteen months; during this interval there was no regular pastor. Elder A. W. Ellege was invited but declined, he however, preached a few sermons for them. From the last date to March, 1853, they were again destitute; since that, the writer has served them.

Ministers: Deacon W. J. Bowdon was licensed to preach in October, 1853, and ordained in April, 1854, by Elders James M. Cox, Ezekiel Holland and P. S. G. Watson. He soon after moved to Texas, where he yet resides.

Revivals: The first and only revival worthy of note, was in the fall of 1850. The church was without a pastor, but a meeting was conducted for nine days by Elders A. W. Ellege, James M. Cox and the writer. Before the close, the news had spread, and some came from

twenty miles distant. On the last day, Elder Ellege baptized ten persons. Others, at subsequent meetings were received, as fruits of the revival. Many persons from New Hope church, attended this meeting, and by request, after a day's rest, the labors were resumed at that church.

There have been a few other seasons of deep interest, but not sufficient to justify a particular notice.

This body being composed of those holding the principles dear to missionaries, sought for an Association of like faith to which they could unite themselves. This they found in the "Rocky Bayou," distant 160 miles. Elder Cox and R. J. Thornton were dispatched as messengers in the fall of 1851, and were received in behalf of their church. On account of the distance, a letter of dismission was obtained the ensuing fall, through the delegate, Elder Cox, and in the fall of 1853, the "Mt. Vernon" Association was formed,—this church being a constituent member.

This church also belonged to the *eastern portion* of the "White River Arkansas Baptist Convention," and to the "General Association of Eastern Arkansas," during the short existence of those bodies.

This church has *Pedo-ism* on one side, and *Anti-ism* on the other, to contend with, yet the Lord has been with them, and preserved them hitherto.

This church owns an acre of ground, and a small log house, altogether worth about \$150. Much has been said about building, but feeling unable, they have not undertaken.

No Sabbath School. Occasional prayer meetings; monthly preaching.

Of the forty at present members of the church, four are colored. P. S. G. WATSON, *Pastor*; William H. Williams and James M. Shepard, *Deacons*; and Henry L. Cordell, *Clerk*. P. O. Mariana, *Arkansas*.

NEW HOPE

Is the second in age in the county, and was formed on the 9th of July, 1848, on the St. Francis road, 13 miles from Helena. Ministers in attendance, J. M. Cox, and M. M. Wallace. The latter was general agent of the Domestic Missionary Board, Alabama, and took up a collection at this time of \$60 in behalf of the Board.

The constituents were seven, three males and four females.

Pastors. Elder Porter Clay, (brother of Hon. Henry Clay, of Ky.) by letter from Shelbyville, Kentucky, united with this church in the fall of 1848, and labored as pastor six months, preaching two Sabbaths at this place, and the remainder elsewhere. In the spring of 1849, he went into the southern part of the State and died. In 1850, Elder A. W. Ellege, from Mississippi, united with this church, and served them regularly about one year; and occasionally during 1851. Early in 1852, Elder John Bateman, of the Helena church, was called as pastor half his time, but from various hindrances, came but few times. March, 1853, P. S. G. Watson, of the Batesville church, in this State, was chosen, which relation is still sustained. He subsequently united by letter.

It is proper here to remark that immediately after the organization, and at various other times, Elder King, whose membership was part of the time in this church, was called to accept the pastoral oversight, but as often declined. However, when without a pastor, he often preached to them with much success.

Ministers. Thomas P. Boone, a licentiate from Mississippi, is a member of this church, and his ordination set for the fourth Sabbath in April, (inst.) 1855.

Revivals. This flock has enjoyed three delightful revival seasons; the first in the fall of 1850, which was a continuation of that in the Liberty, mentioned before. Elders T. S. N. King, A. W. Ellege, J. M. Cox and the writer, were pre-

sent. The services lasted seven days, and besides fifteen baptized by Elder Ellege, at the close, many more joined soon after, and a spirit of love appeared to pervade the entire community. From this, the revival spread to Sterling. The second revival was in the fall of 1853, and was the most powerful of the three. Between twenty and thirty were added to the church. Elder King was the principal laborer, assisted by Elders Cox, Lea, and toward the last, by the writer. The third, in the fall of 1854, at the session of the Mt. Vernon Association. The work was deep and powerful, yet without undue excitement. The principal laborers, were Elders R. Jones and T. S. N. King, of Helena, Elders Cox and the writer were also present during the whole time, and Elder Ezekiel Holland, during the first part. At the close, the pastor baptized sixteen; others were converted also who joined churches nearer their homes.

For the past two years, this church has met semi-monthly; the forenoon, for the last few months, has been devoted to the whites, and the afternoon to the blacks. Large congregations attend upon all occasions; and much interest is felt by all.

Such has been the success of the gospel here, that it may be said, with but few exceptions, that this is "Baptist ground." But few sermons are preached in this neighborhood by any but Baptists.

In the fall of 1851, two-thirds of the number that formed the church in Helena, were dismissed by this body; and in 1854, four of the seven, that formed the Sterling Church. In assisting Helena, this church lost three officers, Elder King and Deacons Hall and Hicks.

A Union Sabbath School with a small library, was established in the house in which this church meets, in the spring of 1854, and has been irregularly kept up since. Prayer meetings ebb and flow; somewhat controled by the season

of the year, and the temperature of the atmosphere, religiously as well as naturally.

This church was a member of the two missionary bodies mentioned before, and also assisted in constituting the Mt. Vernon Association, to which it now belongs.

The "Ministers' and Deacons' meeting for Eastern Arkansas" was organized at this place in the spring of 1854.

In the fall of 1853, a subscription of sixteen hundred dollars was raised, to build a house of worship, but not reaching twenty-five hundred, the desired amount, the whole business was dropped. The church meets in a house used for school and preaching purposes.

A beautiful lot of two acres, immediately on the St. Francis road, 13 miles from Helena, with comfortable country buildings for a small family, belongs to the church, and is the residence of their pastor. The whole is worth about \$400.

Since the organization 122 have been added, 85 being the present total. Of this number 10 are colored.

Pastor. P. S. G. Watson. *Deacons:* A. H. Hopkins, John C. McCrary, and John A. Gilbert. *E. St. J. Martin, Clerk.* P. O. Lagrange, Arkansas.

HELENA.

This church is in a very important locality. Helena is the county seat of Phillips, the largest town in the eastern part of the State; is a place of much commercial consideration, and in many other respects, second to no place in the State. Notwithstanding all this, no effort had been made prior to the fall of 1851 to constitute a church in the place. An occasional sermon had been preached here by Baptists, the first of whom was Elder James P. Edwards, of Kentucky. Elder Edwards informed me some months ago, that he was preparing a work for the press, that would give a detailed account of his early travels in this State, which, I am sorry to say, I have not yet seen.

In the fall of 1851, the "White River

Arkansas Baptist Convention" met in Helena, and this was the occasion of a visit from Elder J. R. Graves, of Nashville, Tennessee. Elders A. W. Ellege, T. S. N. King, and J. M. Cox were also present. Elder Graves did the preaching, and after the meeting had progressed with absorbing interest for twelve days, he took the vote of the congregation "*whether they would hold a protracted meeting?*" which was, of course, decided most anxiously in the affirmative. And a "protracted meeting" they held. About seventy persons professed hope in Christ during the meeting. Twenty-seven united with the church that was organized while the meeting was in progress, and some others afterwards.

On the 12th of October, the church was organized, with sixteen members, all whites, four males, and twelve females.

Pastors. Elder John Bateman, from Tennessee, was chosen pastor the following month and continued a year—interrupted, however, by absence from the State a few months. In January, 1854, Elder Reuben Jones, from Norfolk, Virginia, became pastor, which relation yet continues. Elder Bateman received a salary of six hundred dollars, one hundred of which he gave to assist in building the meeting house. Elder Jones receives one thousand per annum. To the present time this church has received from the Board in Alabama, three hundred and fifty dollars; one hundred and fifty for the former pastor, and the remainder for the present. During 1853, the church had no pastor. Elder King, whose membership was with them, supplied them, and with much success, but desired them to choose another.

Ministers. Abner Morrel was licensed in February, 1852, and soon after went to Tennessee. In July of this year, by request of the Mt. Vernon church, for convenience, a presbytery was called by *this church*, to ordain as minister, N. P.

Moore, whose membership was in *that* body. The request was complied with. Elders King, Bateman and Wm. M. Lea officiating.

Revivals. While there have been occasional ingatherings, there is nothing to record as a revival. Being surrounded by conflicting views, feelings and interests, this church must contend for every foot of ground it obtains.

Immediately after its organization, a suitable lot was purchased, and a house of worship erected upon it within a few months. The following description was furnished by Elder R. Jones.

This edifice was erected in the year, 1852. It is a neat, wooden structure, 40 feet in width, and 60 feet in length, with three large windows in each side, shaded by venetian blinds;—a portico fourteen feet wide, supported by four large, square columns, and surmounted by a tower, and a bell of 700 pounds in weight. The entrance to the main building is from the portico, through a large center door. The seats are divided by two aisles, and a middle partition, into four rows; and will accommodate about 600 persons. The pulpit and aisles are neatly carpeted. The entire cost, for building and fitting up complete, was about \$3000, exclusive of the bell, which cost \$300.

A large sized organ melodion has been recently purchased for the use of the choir. It is in contemplation to build a baptistry and dressing room.

A good Sabbath school is kept up by the members of this church. There is a fine library, and a sufficient number of competent teachers, and as a matter of course, a large number of scholars.

Prayer meetings are regularly observed, also the monthly concert for prayer.

There have been received, since the constitution, by baptism, 51; by letter, 20; total, 71; in the constitution, 16; grand total, 87. Of this number, 79 at

present remain,—all whites but two.

REUBEN JONES, *Pastor*, John H. Hicks, Spence Hall, John Q. Taylor and Wm. D. Jones, *Deacons*; and C. C. Bliss, *Clerk*, Helena, Arkansas.

STERLING.

The village of Sterling is situated at the entrance of the St. Francis river into the Mississippi, upon a tongue of land, being surrounded on all sides but the south, by water. A few years past, it was a place of considerable trade, but on account of the frequent caving of the banks, all the good houses have been torn down, and the spirit of improvement has fled. It is, however, a place of some religious consequence. Many boatmen, raftmen, and other transient persons, often spend several days, and sometimes weeks here, and it is not unfrequent that half the congregation is of such characters.

Previous to the fall of 1850, this place had been noted for its wickedness, taking its character, in a great measure, from the dissolute morals of a *floating* population. But at the time mentioned, the *revival* from the New Hope church had spread to this place, and an almost entire revolution took place. The ball room was given up to be used as a meeting place, and several previous *dancers* were converted, and became zealous advocates for the principles they had once *despised*. The ministers who labored in this revival, and that again in the spring of 1851, were A. W. Ellege, J. M. Cox and P. S. G. Watson.

There were no regular appointments for preaching in this place, until March, 1853, when the writer undertook to serve them monthly, and has attended them ever since.

In February, 1854, seven persons were constituted into a church, three males and four females.

In 1854, the church united with the Mt. Vernon Association.

Prayer meetings occasionally observed. A very interesting Sabbath school was kept up until January 16, 1855, when

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by fire, their house of worship and their library were entirely consumed. Worship is now held in what was recently a *grocery*. Steps are on foot to rebuild.

Ministers of no other denomination preach here; it is given over to the Baptists. There is a story sometimes told of a *brace* of Methodist preachers who went into Sterling in 1847, intending to do "great things!" Walking along the treacherous Mississippi bank at night, they lost their steadfastness, and without time to consult their *wills*, they were "*immersed*" beneath the yielding waves. They soon after left, and have not ventured again to trust themselves where the very banks favor immersion. Present number 24,—all white but one.

Pastor, P. S. G. WATSON; *Deacons* L. B. Dunn, Jesse Tidwell and Wm. B. Sisk; *H. F. Tewksbury*, *Clerk*, Sterling, Arkansas.

HICKORY RIDGE.

This church is on the Little Rock road, twenty miles from Helena, in the south-western part of the county, and was organized on the 28th of May, 1854, by Elder J. M. Cox and P. S. G. Watson. There were but five in the constitution,—all whites.

The church united with the Mt. Vernon Association in the fall of 1854.

This little body is in a fertile region of country, good society, and in short, an interesting field, but the Baptists have greatly neglected it.

Pastor, EZEKIEL HOLLAND; *Isaac D. Mooney*, *Clerk*, Spring Creek, Ark.

SALEM.

This church is distant eight miles from Hickory Ridge, and about 25 from Helena, and is immediately on Coffee creek. It was formed on the 31st of May, 1842, by some anti-missionary Baptists.

For a few years, the church had a name to live, while it was almost literally dead. In this condition, Elder Ezekiel Holland undertook the pastoral oversight of the flock, in 1852, and has labored with them monthly since.

In September, 1854, they joined the Mt. Vernon Baptist Association, having discarded their old *anti* views. Hence they are placed as the youngest *missionary* church in Phillips county, though in reality, they were organized six years before the Liberty, which takes precedence in age amongst the missionary churches.

Elder John A. Baker was ordained in this church, while it was an anti-missionary body, but he soon came over, and having labored with his effort-brethren a few years, he died in Lawrence county, in 1852.

The number of members in this church has never at any one time, exceeded 30; but for several years it has not been above the present, *eight*; about half males; two colored. Nothing else is known worthy of record.

Pastor, EZEKIEL HOLLAND; *Deacon*, Richard Brown, who also is the clerk. Spring creek P. O., Ark.

RECAPITULATION.

Six churches, 250 members, 19 of whom are colored. Four ordained ministers, one licentiate; one minister to every 1,536 of the population. This has reference to the *missionary Baptists* alone.

The Father's Promise.

A FATHER of a family was going for a long journey. He was going to France, and Spain, and Portugal, and would not return for many months. He had long been in ill health, and now that winter was coming on, the doctors told him that he must go and pass the cold months in a warmer country than England, else he would surely die. Very sad was the parting in prospect, and no one could speak of it with a dry eye, for he was a loving father, and had trained his little ones in the love and fear of their Father in heaven.

October was over, and on a windy night on the 1st of November, the chil-

dren gathered round the hearth, where so soon the honored place would be vacant, to listen to the parting words of the dear parent; the mother, pale and sad, looking on with a heart aching with grief, and yet full of trust in his God and in her God. But the father strove to cheer the little band. He spoke hopefully and tenderly to them, and bade them remember how good it was of God to give him the means for so long a journey. He reminded them of poor Bill Parsons, in their own village, who was dying of consumption, and who had no money to take him even to the hospital at Brompton, where the doctor had said he might have been benefitted. He would write to them, too, he said, sometimes to one, sometimes to another, to mamma every time, of course; and how much there would be to tell if he came back well in May! Young hearts are more given to hope than to fear, and soon the cloud passed away.

"And what shall I bring you from Lisbon, Children?" he asked. "Come, make your requests known. I know you are reasonable children—you four elder ones at least; as for little Kate and baby, I must choose for them."

"Bring me a rocking-horse," said Kate.

Papa smiled, and said, "Too large, Katy; think of something else, or trust me."

Kate was very willing to trust, and nurse coming in, she lay her tired head on papa's shoulder, and heard his last good night,

"But you must each write down your wishes on a piece of paper, my dears, and give it to me at supper. Now go; mamma and I have still much to talk about. Come back in an hour."

Edward and Horace, Edith and Emily now sat in grave consultation as to what their requests should be. The three elder had the utmost faith in their father's promise. They knew that he meant what he said; they were sure that he would give them what they asked for if it were good

for them to have; if not, they said, like wise, trusting children, he would give them something better, but still they would *ask*.

Edward was nearly fourteen, and very earnest was his boyish longing for a watch; so he put that down, with the very humble postscript to this request, "Pray do not give me a watch, papa, if you think it will cost too much money, or that I am not old enough. It is the thing in the world I most wish for, and I know you will give it to me if you think it right I should have it; if not, choose anything else, and I shall be just as pleased."

Horace, with less preamble, but faith quite as strong, begged his papa to buy him a bird of some sort, or a dog, but he should like a bird better than anything, and some flower seeds for his garden of rare plants; he would contrive to rear them somehow. "But I forgot, papa," he added, "whether I may have more than one thing; yet you said, 'Ask for what you wish,' so I don't think I am wrong."

Edith, the twin sister of Horace, now wrote her petition at the end of her brother's slip of paper. She must see his petition, she said, of course; the others might keep theirs secret. Of course, indeed, she might; they were thoroughly one, those lovely twin children. "I should like a whole set of a Portuguese girl's dress, papa, a common Portuguese girl I mean. 'Costume,' Horace tells me I should say. And if I might have a little gold chain to wear when I am old enough; I should like it better than any I could get here. But I am only twelve, and perhaps I love dress too much; so if you don't think it good, don't give it to me, though I *do* wish it *very* much."

"Now, Emily, where is your slip?" asked the children.

"I don't intend to ask for anything," said Emily; "I think it is mean; papa can choose me anything he likes. I wonder you have not more spirit than

to fix on a present—to ask for one indeed?"

"But papa said 'Ask,' and it looks as if we did not believe him if we do *not* ask."

"Oh, nonsense! I want nothing, and that is the truth."

"No, you *want* nothing, I dare say, Emily; but can you say you do not *wish* for anything?"

"I don't like to ask, at any rate, for what I really do wish for, and I shall not, so I tell you plainly; for I should not like to be refused, and I don't believe papa would give it to me."

"But he said, '*Ask*,' Emmy; would he have said so if he did not mean to give? Is that like our papa?"

But Emily colored and would not answer.

The bell rang for supper, and the children went into the dining-room. The last meal is a sorrowful affair before a parting, the last prayer yet more so; and the children's hearts were full again as they thought of the vacant chair on the morrow. But strong was the faith of the good man as, with calm voice and manner, he besought his Heavenly Father to protect and to restore, and pleaded his own promise, "Ask, and ye shall receive;" nevertheless he added, "Not as I will, but as thou wilt."

The little slips of paper, which, by the bye, were not to be looked at till the morrow, were placed in the pocket-book, and the father looked inquiringly for the fourth. Edward answered the look by saying, "Papa, Emmy does not *like* to ask for something she much wants." There was something touching in the father's look, as he said, "Cannot you trust in my love?" The child hid her face. She had not that firm confidence in her parent's affection that her brothers and sister had. She had been brought up hitherto by an aunt, and the parents, in receiving their child to her home again, felt that the little heart was somewhat estranged.

The next day there was a blank, a sad stillness in the house—the father was gone.

PART II.

The first weeks of separation passed slowly enough; little was thought of but the absent one, and the greatest jubilee was the postman's visit. The children, deep as was their grief, soon became reconciled to their privation; the mother wept and sorrowed in secret.

But week by week brought good tidings. The cough, and the hectic, and the weakness grew less, then less still. The physician at Lisbon gave hope; and with thankfulness, though with trembling, the faithful wife opened the door of her soul to admit the visitant that had been long banished from it.

The long-expected May came at last. It was at the close of a bright evening that the mother and her four elder children stood on the Folkestone pier to await the arrival of the French steamer, which was to bring the father home. Dear young reader! did you ever thus await the arrival of a beloved one? Did you ever strain your eye for the distant wreath of steam, and watch the vessel ploughing the waters, with all the impatience of love that it came no quicker? I cannot tell you, if you have not, how those hearts beat on that May evening. At last the boat entered the port. The father's hat was waved, and the shout of welcome which the little band had threatened to give died away in the depth of quieter and holier feelings. Thanks and praises were on the wife's lips, and almost silently they pursued their way to the lodging which the family had been occupying in anticipation of this glad event.

In the joy of a father's presence the gifts were forgotten until the next morning at breakfast, when the slips of paper—how carefully had the traveller hoarded these, how often had he kissed them when wandering in a far-off land—were produced, and the presents, which papa

and mama had unpacked hours ago, were placed in the hands of the petitioners. He had exceeded their desires, and joy knew no bounds.

Emily alone received no gift. Mamma's eyes were full of tears. She had pleaded hard for one; but no—thanks to Him who in the training of our households, has given the firmness of a man, loving even in severity, to temper the oftentimes too yielding tenderness of the mother—the father did not retract. "My dear wife," he said, "it may be a *life's* lesson to our child. How will she trust her heavenly Father's word, if she does not rely on the promise of her earthly one? Be content; this is not *hardness*, but *love*."

Emily's eyes overflowed, her cheek was flushed, and at length she burst into passionate weeping.

"Papa! papa! you have brought me nothing then?"

"Nothing, dear child."

"*Nothing!* papa, and so much to the others?"

"But, Emily, you did not ask."

"I know, papa, but I thought you would never have forgotten me. Oh! I know you don't love me as you do the rest." And she sobbed aloud.

Her father gently led his weeping child into an adjoining room, and seating her beside him, said: "Emily, no gift that your brothers and sister have received has cost me so much as the act of withholding one from you; but, dear dear child, it is a proof of love."

Still Emily sobbed passionately, and refused to look up. "To bring me nothing! if it had only been a bonbon, even such a little thing; but to forget me quite!"

"I did not forget you, my dear. In the busy streets of Paris, on my way home, I have more than once been tempted to enter the gay shop and buy some article I fancied you would like; but you did not ask for any thing, and your not asking, so proved your want of

trust in me, that I determined to give you this lesson."

There was a silence; the angry sobs ceased, and the weeping was gentle and subdued.

"I am sorry that I did not ask, papa; but what I wished for was so much that I did not like to ask."

"Did you doubt my willingness?"

"I didn't like the thought of being refused."

"You were too proud, that is to say, to bear my judgment."

"Yes, and I didn't like to ask at all; I thought you would give me what you pleased without that."

"What, when I said, 'Ask!'"

"Yes."

"And so it will be in a higher matter, Emily. This is the very spirit which prevents man from asking the greatest of all gifts of his heavenly Father—unbelief and pride. You did not believe that I could or would grant your request and you were so proud you would not make the trial. I wonder if you have ever asked God, with the full confidence that He will grant your petition, to give you salvation, to grant you the Holy Spirit, and a hope, through his grace, of heaven."

"No, papa."

"Yet God says, 'Ask, and ye shall receive.' You would wish to be saved, surely. Once when you were ill, how frightened you were; how much you felt your unfitness for heaven. Do you remember?"

"Oh yes, papa."

"And do you think that if I, being evil (or sinful,) am willing to give good gifts to my children, that our kind and gracious God, who spared not his Son, will deny any good thing from them that ask it? This, my dear Emily, is the grand point of the lesson I wish you to learn. May you never forget it. God will be enquired of. It is his will that we should ask for those blessings which we need. For this end you were taught

to pray, and unless you pray, the great gift of eternal life will not be yours."

The child was humbled, and kneeling down before her father, she said, "Ask God to teach me to pray, papa." The father gladly consented. The prayer was a fervent one, and was echoed in Emily's soul. It was a family lesson; and besides Emily, more than one child began from that day to ask of God in faith, believing that they should receive.

May every one who reads this be fully persuaded of the good-will of God his Saviour towards him; that he only waiteth to be gracious; that he is willing and ready to save freely, and to save at once; and that his own words are, "He that asketh receiveth, and he that seeketh findeth;" but the *asker* and the *seeker* only. From those who will not ask and will not seek, the greatest of his gifts will be withheld, even as Emily's father withheld his present from her. Ask, then, and it shall be given you.

Sunday at Home.

BRITAIN AND THE PROPHECIES.—A Latin poet, who lived at the commencement of the Christian era, speaks of the barbarous Britons as almost divided from the whole world; and yet, although far more distant from the land of Judea than from Rome, the law which hath come out from Jerusalem hath taken away by its influence the name of barbarous from Britain; and in our distant "Isle of the Gentiles" are the prophecies fulfilled, that the kingdom of the Messiah, or knowledge of the gospel, would extend to the uttermost parts of the earth; and, in the present day, we can look from one distant isle of the Gentiles to the other—from the northern to the southern ocean, or from one extremity of the globe to another—and behold the extinction of idolatry, and the abolition of every barbarous and cruel rite, by the humanizing influence of the gospel.

Keith.

Editor's Garner of Gleanings.

ANNIVERSARIES.—The season of the anniversaries of our great religious organizations is over. We will furnish, in our next number, a carefully arranged synopsis of the operations of each.

FIFTEEN KAREN CHURCHES DECLARED SELF-SUPPORTING.—The following gratifying and hopeful intelligence should give new impulse to missionary zeal.

Since the time when the native preachers consented to rely mainly upon their churches for support, we have constantly cherished the hope that the day was not far distant when these churches would undertake the entire support of native preaching, both among churches and the heathen. That day has dawned. It was Tuesday, October 24. Believing that the funds of the Home Mission were such as to warrant such a measure, a committee was appointed on the previous Saturday, to take the subject into consideration, and report their decision in the form of a resolution. Ample time was thus given for entering upon the measure deliberately and with a full understanding of its nature. Myat-keh was the chairman of the committee, and presented a resolution, of which the following is a translation:

"We, brethren, Myat-keh, Shway Bau, Oo Sah, and Tootanoo, are agreed that, for preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren. So far as there is occasion to help to support them, we will do it ourselves. But for books and schools we greatly need help, and request that our dear brethren in America will continue to aid us in these things."

(Signed) MYAT-KEH,
SHWAY BAU,
OO SAH,
TOOTANOO.

REV. JOHN KINGDON.—The following sketch of a worthy and most useful minister of Christ, written by Rev. Dr. Fuller, we extract from the Baltimore "True Union."

John Kingdon was born 10th of June, 1802, in Frome, Somersetshire, England. He was the second son of the late George Kingdon, Esq., and grandson of Rev. John Kingdon, for 46 years pastor of the Baptist church in Babcock's Lane, in Frome. He went to Ja-

maica on the 16th of December, 1831, and labored there until the 10th of May, 1845, at which time he returned to England. He sailed from England, August 17th, 1845, for Belize, Honduras; where he was sedulously engaged in translating the Bible into the Indian language, and preaching among the Spaniards, until the Missionary Board considered it best to abandon that station. On the 1st of May, 1850, he arrived in the United States, and became a resident of Baltimore, where he opened a school. He was beloved by all whose privilege it was to know him. His intelligence, his purity, his gentleness, won upon all hearts. But his soul yearned irrepressibly for some field of missionary labor. Frequently has he said to the writer of this obituary, "it is glorious work, my heart longs and pines for the salvation of souls, and some where and some how I must find work as a missionary." In the year 1854, he was requested by the Board of the Southern Baptist Convention, to visit Africa and survey the Missionary stations there. On this enterprise he at once embarked, sailing from Philadelphia for Africa, by way of England, on the 22d of July, 1854. In England he rendered very important service to the Board; and, arriving on the field in Africa, he was indefatigable, allowing nothing to retard his journeyings, and devoting himself with unremitting zeal to his duties. Such incessant fatigue and constant exposure were too much for his feeble frame. In January last, he was attacked by disease, and on the 16th of that month he fell asleep, peacefully and triumphantly, at Monrovia. He has left a diary, which, with his letters, will form a valuable accession to our missionary archives. Many eyes will weep at this sad intelligence, many hearts will melt in sympathy with his bereaved widow and children. The loss to our Board of Missions is most grave and serious, to his family it is wholly irreparable. For years I have been intimately acquainted with this meek and holy man, and seldom have I known one who, in his last moments could with such propriety, have uttered the exulting exclamation, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

THE MAINE LAW.—The rise and progress of laws, in various States, prohibiting the sale of intoxicating drinks is exhibited in the following abstracts:

1851—Passed by the Legislature of Maine.
1852—Passed by the Legislature of Minnesota.

1852—Passed by the Legislature of Rhode Island.

1852—Passed by the Legislature of Massachusetts.

1852—Ratified by the people of Minnesota.

1852—Passed by the Legislature of Vermont.

1853—Passed by the Legislature of Michigan.

1853—Ratified by the people of Vermont.

1853—Ratified by the people of Michigan.

1853—Its submission to the people pronounced unconstitutional by Supreme Court of Minnesota.

1853—Pronounced unconstitutional by United States Supreme Court in Rhode Island.

1853—State Supreme Court equally divided in Michigan.

1854—Pronounced unconstitutional in Massachusetts.

1854—Passed by the Legislature of New York.

1854—Vetoed by the Governor of New York.

1854—Passed by one branch of Legislature of New Hampshire.

1854—Passed by one branch of Legislature of Maryland.

1854—Passed by Legislature, but the two branches failed to agree, in Pennsylvania.

1854—Voted for by the people of Wisconsin.

1853—Passed by the Legislature of Ohio.

1854—Pronounced unconstitutional in Ohio.

1854—Passed in a modified form by the Legislature of Rhode Island.

1854—Passed by the Legislature of Connecticut.

1855—Passed by the Legislature of New York.

It will be observed that it has passed the Legislatures of seven States and a Territory. It has fallen, through legislative disagreement, in four. It has been submitted to the people and retained by them in four. It has no where been repealed by the Legislature, though it has been four times set aside by Judiciary, and in one re-enacted in a modified form.

FIRST CHURCH IN KANSAS.—On the 25th of March was organized a small Baptist Church at Bloomington, on Wakarusa River, Kansas Territory, the first Baptist Church constituted in that territory. A large proportion of the people in the place, who profess religion, are Baptists, and a goodly number more of Baptist church members are expected soon.

THE OLDEST CHURCHES IN MASSACHUSETTS are the following: Salem Church was the first that was organized in the colony of Massachusetts Bay. Dorchester Church was organized in Plymouth, England, in March, 1630, immediately before embarkation to America; this Church migrated to Windsor, Connecticut, in 1636. Watertown Church was organized July 30, 1630. The first Church of Boston was organized in Charlestown, August 27, 1630, and a few weeks afterwards moved over to Boston. The Church of Lynn was organized June 8, 1632. The Church of Roxbury was organized July, 1632. The present first Church of Charlestown was organized Nov. 2, 1632. The Church of New Town, Cambridge, was organized October 11, 1633.

DISCONTINUED.—The publishers of the *New Hampshire Baptist Observer* announce the discontinuance of their paper, and the transfer of the list to the proprietors of the *Watchman and Reflector*.

THE HOLLIS PROFESSORSHIP.—The Hollis Professorship at Harvard College, Cambridge, is likely to be filled by a Baptist. There has been recently a meeting of the Board connected with the College, when it was voted that the Plummer Professorship be filled by Rev. D. F. Huntingdon, of Boston, on condition that the Hollis Professorship be filled also. Ex-Senator Winthrop and other distinguished members of the Board urged that Hollis was a Baptist, and that the Professorship endowed in part by him should be filled by a Baptist. This will probably be the result.

A BAPTIST DEPOSITORY has been established at St. John's, New Brunswick. It is intended for the supply of colporteurs and the accommodation of Baptists in that region.

REV. B. MANLY, D. D., for several years President of Alabama University, has accepted the pastoral care of the Wentworth street Baptist church, Charleston, S. C. Dr. M. was pastor of the First Church for several years previous to his removal to Alabama,

and returns to Charleston again to labor with the Second Church.

REV. THOMAS B. CURTIS has been elected Professor of Theology in the University at Lewisburg, Pa. Mr. Curtis has been, for some months, officiating as the minister of the Amity Street Baptist Church, New York, during the absence of their pastor, Rev. Dr. Williams, in Europe. He has ample qualifications for the post.

FIRST BAPTIST MINISTER IN NEW YORK CITY.—One William Wickendam, so far as the records show, was the first person who exercised the office of Baptist preacher in this colony. An itinerant minister, with no regular support in his vocation, but working at his trade of shoemaker, he found on Long Island both ready listeners and good customers. "Having dared to hold conventicles at the house of William Hallett, Sheriff, at Flushing, in the year 1656, and there to explain and comment on God's Holy Word, to administer sacraments, though not called thereto by any civil or clerical authority, and to dip people in the river," he was fined one hundred pounds, and banished from the Province. In consideration of his poverty, and of his being burthened with a wife and family, the fine was remitted, but the remainder of the sentence was put in force.

D. Valentine.

THE RIGHT SPIRIT.—The Baptist Church in Burke, N. Y., had the misfortune recently to lose a fine house of worship, which was destroyed by fire. The Recorder says:

"At the late Council in Burke, when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggested that the new house be built on a 'corner of his farm.' The matter was discussed, and the final conclusion, in which he acquiesced, was 'since they would not put the new house on the corner of his farm, he would put a corner of his farm on the new house!'"

CHEROKEES.—During the year past, one hundred and five persons have been added to their churches by baptism; of these, five were colored persons, and the rest Cherokees; forty-six males and fifty-four females.

THREE PASTORS IN 162 YEARS.—In the Congregational church at Troed-rhiw-dalar, Breconshire, Wales, the venerated pastor, Rev. David Williams, has lately entered upon the sixty-second year of his pastorate. His health and vigor promise additional years

of effective service. During his ministry over 1500 persons were admitted into the Church. His predecessor, Rev. Isaac Price, was pastor for 50 years, preceded by the Rev. Thomas Magans, whose ministry numbered 50 years. Three pastors in 162 years. This old and highly favored church was established by the celebrated Walter Cradoc, an ejected minister, who, for conscience sake, abandoned "his living," and labored for Christ among the mountains of South Wales. And his work abideth.

NEWSPAPERS.—From statistical tables recently published, we learn that in 1850 the number of papers in the cities of Boston, New York, and Philadelphia, was as follows, to which the annual circulation is annexed:

Boston,	113 papers;	circulation 54 mils.
New York,	104 " "	78 "
Philadelphia,	41 " "	48 "

MILWAUKIE, the big town of Wisconsin, is only twenty years old, and has a population of forty thousand. It was laid out in 1835. In 1838, the population was 700; in 1847, 14,000; in 1850, 20,000; in 1855, 40,000. Banking capital amounts to \$750,000; but they say the business requires \$3,000,000. The manufactures last year amounted in value to \$4,600,000, against \$2,100,000 in 1853, showing that the amount has doubled in two years. The imports were \$11,000,000; the exports \$7,769,000.

NO SABBATH CARS.—"Not a car runs on the Sabbath in the State of Maine." "Honor to whom honor." Happy would it be for the community at large, for railroad stockholders, and for all who remember not the Sabbath day to keep it holy, could it be said of every state in the Union.

IN THE SLOUGH.—A gentleman gives the following illustration of the fondness of negroes for allegorical writings. When one of them was listening to the reading of Bunyan's Pilgrim's Progress, and following Christian on his way from the city of Destruction, and his escape from the slough of Despond, he interrupted the reader with the exclamation, "He's safe through, is he, massa? Bress de Lor! Me been dar, and me know ebery inch of de road."

THE LOUISVILLE (ILL.) ASSOCIATION covers a large territory, embracing the counties of Clay, Effingham, Marion, Wayne, and Richmond. Its first church (at Louisville) was

constituted in the spring of 1842, under the labors of Rev. Thos. Vandiver. There are now twenty-two churches, about seven hundred communicants, eight ordained ministers, and six licentiates. The Association has spread south to Franklin, west to Vandalia, and east to Palestine.

PRIZE ESSAY.—It will be remembered that some time ago proposals for a prize essay were announced by the Congregational Board of Boston, the subject being "The more perfect exemplification of the doctrines of the Gospel in the lives of Christian professors, with special reference to the conversion of sinners," and the premium named being \$200, with a contingent addition. The adjudicators have announced their decision, and we are happy to say that our friend, the Rev. H. C. Fish of the First Baptist Church, Newark, N. J., is the successful competitor. It is expected that the essay will be published soon in a 12mo. of from 200 to 250 pages. The title of the work is "Primitive Piety Revived, or the Aggressive Power of the Christian church."

REVIVALS IN COLLEGES.—The following are a few of the instances of answers to the prayers offered for Colleges, subsequent to the last concert.

Franklin College, Indiana.—Ten or twelve students have been converted, and many others are inquiring.

Shelburn Falls, Mass.—Some twenty of the students are indulging hopes, and are laboring "like missionaries" for the salvation of sinners. A large portion of the students are now pious, efficient, and very promising. Quite a number are looking forward to the ministry.

Williams College, Mass.—A revival commenced at the annual concert, the 22d of February. Numbers have been happily converted, and every day the work advances.

Bowdoin College.—A religious interest exists in Bowdoin College. The College Fast was observed with very marked solemnity, and has been followed up with extra services of prayer, conference and preaching. Several students are thoughtful and a few are indulging hope.

Academia, Juniata County, Pa.—A very interesting revival of religion is in progress in the male and female literary institutions in that place. Several hopeful conversions have occurred, and a very large number of the youth are under serious impressions.

Amherst College, Mass.—A very powerful

revival of religion progresses among the students of Amherst College—perhaps the most so that has ever visited that favored institution. In the upper two classes alone, fifteen or more have become Christians, and scarcely any in the college are unaffected. Some of the best minds in the college have experienced the "great change."

University of Mississippi.—Rev. Dr. Waddell, one of the professors, communicates the gratifying intelligence that a precious revival of religion has been enjoyed both in the village (Oxford) and in the University, as the fruit of which fifty have made a profession of religion. Of the converts, one is an accomplished and valued Professor, and thirty-two or three are students in the University.

Danville, Ky.—Thirty-three persons united with the two Presbyterian Churches in Danville, Ky., on the 1st of April. Fifteen were students of Centre College.

Richmond, Va.—Thirteen of the students of Richmond College have recently made an open profession of religion. Some twenty-five of the pupils of the Richmond Female Institute, have given themselves to the Lord and to his people, by the will of God.

COLUMBIAN COLLEGE.—Prof. C. C. Jewett, late of the Smithsonian Institution, has been chosen Professor of Rhetoric and Belles Lettres; and Prof. Wm. E. Jillson, formerly of Brown University, chosen Professor of Modern Languages.

The College will open the ensuing season, on the last Wednesday in September next, with the following Faculty:

Rev. J. G. Binney, D. D., President and Professor of Intellectual and Moral Philosophy.

William Ruggles, LL. D., Professor of Mechanical Philosophy and Astronomy.

Rev. A. J. Huntington, A. M., Professor of the Greek and Latin Languages.

Charles C. Jewitt, A. M., Professor of Rhetoric and Belles Lettres.

Lewis H. Steiner, A. M., M. D., Professor of Chemistry and Natural History.

E. T. Fristoe, A. M., Professor of Mathematics.

William E. Jillson, A. M., Professor of Modern Languages.

R. C. Fox, A. B., Tutor in the Greek and Latin Languages.

Teacher of the Preparatory Department.

DEATH OF DR. SCUDDER.—The Rev. John Scudder, for thirty-five years a missionary of the American Board in India, died at

Wynberg, near Cape Town, Africa, on the 13th day of January last, of apoplexy. He had left Madras, and taken up his residence near Cape Town, for the benefit of his health. Dr. Scudder was a minister of the Dutch Reformed Church, and was a most useful missionary, combining in one person the skillful physician and zealous preacher. Of his large family of nine children, three sons and one daughter are now missionaries in India, two sons are under appointment to go out as missionaries, and one son and daughter are in course of training for the same field of usefulness.

DEATH OF REV. DANIEL POOR.—This devoted missionary, who has been nearly forty years a laborer in the mission field, departed this life in the confidence of faith, on the morning of Saturday, February 3rd. His disease was the cholera, with which he was attacked on the morning of Saturday, February 2nd. Medical attendance was promptly secured, and all proper remedies made use of, but he gradually yielded to the power of disease, and on the morning of the 3rd, at 4½ o'clock, his happy spirit ascended, to be forever with Christ and the blessed in heaven.

Rev. Mr. Poor was born in Danvers, Massachusetts, June 27th, 1789; graduated at Dartmouth College, 1811, and at Andover Theological Seminary in 1814. He was one of the second company of missionaries sent out from the American churches, and embarked from Newburyport, Massachusetts, October 23, 1815.

A YOUNG PREACHER.—The English correspondent of a Methodist paper, speaks of a young minister of the Baptist denomination who is at present attracting much attention in London. His name is C. F. Spurgeon, and he is only 20 years of age. He has preached to the "congregation worshipping in the New Park Street Chapel, of which Rev. Drs. Rippon and Gill were formerly pastors. Of late years, not a minister of the denomination could be found to fill it. Mr. Spurgeon, however, has wrought a great change. At every service the place is crammed, and numbers are sent away. The deacons and managers of the chapel have resolved to enlarge their borders. While the work of enlargement goes on, Exeter Hall has been hired for Mr. Spurgeon's Sabbath services; and this remarkable young man is attracting thither from three to four thousand persons at every service. There are some who call him a second Whitfield, and others regard him as a second William Jay, while not a

few question the genuineness, and therefore the permanence of his popularity.

NEW MISSIONARY ENTERPRISE.—It is said that an African Exploration Society has been formed in England, designed to promote the exploration and evangelization of Africa. The plan of the founders of the society is to establish an African school at Tunis, and thence to gradually extend their influence southward, endeavoring, by the circulation of Bibles, and by the co-operation of native agents and missionaries, to drive out the Mohammedan religion, and establish in its stead the religion of the Gospel.

EVANGELIZATION IN BELGIUM.—The Semeur Canadian mentions, as an instance of remarkable success in evangelization, the Flemish Church at Brussels, in Belgium. This Church 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.

CHINA.—At the close of last year, seventeen Societies had missionaries in China. Of these, eight were American; six English; two German, and one Swiss. The number of missionaries employed was 75; American, 46; English, 24; German, 3; Swiss, 2. At Canton there are 11; Hongkong 10; Amoy, 6; Fuhchau, 7; Ningpo, 14; Shanghai, 18. During the year, five died, two ordained missionaries and three females. Twenty-two missionaries and assistant missionaries left China, and forty-five arrived, of whom nine were persons returning to their fields of labor.

ROMANISTS IN CHINA.—By the latest official estimates, it is said there are three hundred and twenty-six churches, under eighty-four European and one hundred and thirty-five native priests, with 315,000 native Romanists.

RELIGIOUS DENOMINATIONS.—The number of religious sects in the United States is twenty, without counting the Chinese Buddhists in California or sundry minor Christian denominations. The whole number of edifices of worship is about thirty-six thousand, capable of accommodating fourteen millions of people. The total value of church property held by these twenty denominations is \$86,416,839. The average value of each church and its appurtenances is twenty-four hundred dollars.

Live not to Thyself Alone.

BY FINLEY JOHNSON.

Live not to thyself alone,
For from the realms above
The voice of God is bidding us
To live a life of love;
And like the sweet refreshing dews,
Our blessings to impart;
While binding hope's pure rainbow round
The weary wounded heart.

Why hangs the rose upon its stem,
In blushing beauty there;
If not to scatter its perfume
And fragrance to the air?
It lives not to itself alone;
For, let it bloom or fade,
It shows to man the hand of God,
By whom its leaves were made.

The tree that in the highway stands,
We say must stand alone;
But no, we hear a voice reply,
From reason's holy throne;
Within the bosom of that tree
Young birds have found a nest,
And there, when loud the tempest roars,
Have found a place of rest.

The mountain stream that gushes on,
With sweet and gentle song,
Repeats, I live not to myself,
As swift I glide along;
Down in the valley now I leap,
Where, on my margin's brink,
The birds may sing, while those who thirst
May of my waters drink.

Then live not for thyself alone,
Is wrote on every thing—
Upon the rose that scents the air,
And on the breeze of spring—
Upon the raindrops as they fall,
Which for our good are given,
And on the silver lamps that hang
Upon the walls of Heaven.

EVANGELIZED BY NATIVE PREACHERS.—Dr. Dawson passed a Karen village of about a dozen houses, all Christians and baptized believers, except one house. But what is remarkable, they had never seen the face of a white missionary in that locality.

STATISTICS FOR THE PEOPLE.—The population of New York is 600,000, of which 30,000 may be classed as a 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 was 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.

Our Own Hook.

NEW ORLEANS CHURCH.—We had expected to embellish this number with a fine engraving of the new edifice of the New Orleans Church, but have been disappointed in receiving the plate in time. It will appear in a future number.

REV. J. S. REYNOLDS.—An excellent steel-engraved portrait of this lamented minister of the gospel, who was lost on the steamer City of Glasgow will appear in our next number. A memoir is promised us by Rev. Dr. Wheeler of Murfreesboro, N. C.

STUPID.—Please discontinue the American Baptist Memorial.

Yours, very respectfully,

S. J. THOMPSON.

The above is a note received at this office some time since, without any P. O. or State given. We beg leave to say to Mr. Thompson that we have entirely too much business on hand, to turn over the pages of our subscription book of thirty states, leaf by leaf, in order to find his name. Had he given us his Post office and State it would have been done in a moment. Occasionally we get a number of the "Memorial" sent back thro' the Post office with "Please Discontinue" written on it. None but a thoughtless simpleton would expect us to know from what part of our wide Union such a number comes. We wish it could be understood once for all that unless the name of the individual, his Post office and State be distinctly given, we pay no sort of attention to such missives; and that he who sends such only exhibits his own stupidity and leaves himself liable to a dun for the next year's subscription.

BILLS DUE.—On the first of August we shall sell to a company, organized for collecting, our bills due in New York and the Eastern States. They must thus necessarily pass out of our hands. This is done at a large loss to ourselves, and yet we cannot help it. If our subscribers who know themselves to be in arrears, only felt as much interest in sustaining us, as we do in pleasing and informing

them, we should receive every dollar of indebtedness during the month of June.

A STEEL PORTRAIT FOR EVERY MONTH.—If our friends will secure for us 2500 more good, paying, permanent subscribers by the 1st of October, we promise them a fine steel-engraved portrait or plate with every number. Our present subscription will not afford this outlay; but we hope to be able to do it next year.

Editor's Book Shelf.

MEMOIR OF MRS. LUCY T. LORD, of the Chinese Baptist Mission, with an introduction by Rev. Wm. Dean, D. D. This is one of the last issues of the American Baptist Publication Society, and ought to have a wide circulation among those who love the cause of Christian Missions. The spirit of consecration to Christ exhibited in such Memoirs, and which should be cherished by all, is stimulated and encouraged by their perusal. We can but be humbled, that we have done so little when we learn that others, under no greater obligations than ourselves, have sacrificed so much.

IRONTHORPE, THE PIONEER PREACHER.—Published by Phillips, Sampson & Co., Boston. A tale of early border life, showing the trials of emigrants to the far west, when the far west was yet in New York, and especially the labors of those noble men who carried the gospel ever in advance of civilization. It is a captivating book and will be read with interest and profit.

THE VOYAGE OF LIFE—MANHOOD.—By Rev. W. W. Everts, D. D. Published by Hull & Bro., Louisville, Ky. An excellent treatise on the duties and responsibilities of manhood, discussing in a clear, well illustrated style, the duties which man owes to himself, to his family, to his country, to his kind and to his God. It is a treasury of good practical thoughts.

THE BIBLE PRAYER BOOK, by the same author, published by Ivison & Phinney, New York.

Jesus our Lord gave us a form of prayer. The prayers of many godly men are written for our study and instruction in the Bible, and we therefore feel no scruple in commending a prayer book. Not that we would be hampered or limited by any, or adhere to any stereotyped form, in our worship of God. But we believe that the heart may pray in words that are printed as fervently as in words that are uttered by an-

other, in the social meeting or the pulpit. The work before us contains selections of scriptures on various subjects suitable for family reading, with an appropriate well expressed prayer annexed to each. It may be used with profit.

ELLEN NORBURY, OR THE ADVENTURES OF AN ORPHAN.—By Emerson Bennet. Published by T. B. Peterson, Philadelphia. A tale of crime and its fearful consequences, the scene of which is laid in the city of Philadelphia.

THE PHILOSOPHY OF SECTARIANISM, by Rev. Alexander Blaikie of Boston. Published by Phillips, Sampson & Co., Boston; and for sale by J. Woodhouse, Richmond, Va.

This book is a literary and theological curiosity, written in the spirit of the Philosopher Diogenes. As far as we can comprehend its object, it seems to be to prove that all religious sects are wrong, in just so far as they differ from the creed of the Scotch Associate Reformed Church, and decline using Sternhold & Hopkins metrical version of the Psalms.

EMMA, is No. 6 of Harper's charming Story Books for children.

THE PICKWICK PAPERS AND THE NEW STORIES, by Charles Dickens, being volumes in the series of T. B. Peterson's uniform edition of Dickens' Works, are very neatly "gotten up" and are sold for 50 cents a volume.

LEONARD SCOTT & Co. of New York, continue their re-publication of the Foreign Quarterlies. They are among the most necessary publications to a literary man of all that are issued. The four great Quarterlies and Blackwood's Monthly are furnished for \$10 per annum.

THE BAPTIST PREACHER has furnished several excellent sermons in its issues for the present year, by Rev. T. W. Sydnor of Virginia, Rev. T. G. Keen of Alabama, and Rev. H. H. Tucker of Georgia. Published by Rev. H. Keeling, Richmond, Va., at \$1 a year.

GRAHAM MAGAZINE for its rich embellishments and American articles, occupies a place on the right of the column in the front rank of our Monthlies. Published in Philadelphia at \$3.00 a year.

PUTNAM'S MONTHLY MAGAZINE, published in New York, is filled with good articles, many of them richly instructive and all entertaining.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.	Churches.	Counties.	Administrators.	No.
ARKANSAS.				IOWA.			
New Hope,	Phillips,	P. S. G. Watson,	4	Coal Ridge,	Jasper,	Mr. Everett,	7
BRITISH PROVINCES.				Ottomwa,	Wapello,	J. L. Cole,	10
Windham, C. W.,			20	Davenport,	(2d church,)	E. Miles,	8
Simcoe, C. W.,			15	Liberty,	Davis,	Mr. Dooley,	3
Grand River, C. W.,	(Indians.)	J. N. Cusick,	13	North Fabius,	Davis,	Wm. Seemster,	6
Digby Neck, C. W.,			51	KANSAS.			
Grand Ligne, C. W.,			2	Delaware,	(Mission,)	Mr. Pratt,	8
Harvey, N. B.,		L. H. Marshall,	45	KENTUCKY.			
Frederickton, N. B.,		Mr. Sealey,	11	Danville,	Boyle,	V. E. Kirtley,	8
Keswick, N. B.,		T. Saunders,	4	Wytheville,			27
St. Johns, N. B.,			8	Maysville,	Mason,	J. W. Warder,	41
Acadia, N. S.,		Dr. Cramp,	50	Maysville, (African church,)		E. Green,	24
Tusket, N. S.,		Mr. Martell,	5	Harrodsburg, (African ch.,)		Geo. Pasmore,	31
Bever River, N. S.,		Mr. Delong,	30	Harrodsburg,	Mercer,	A. W. Larue,	50
Salmon River, N. S.,		L. H. Marshall,	6		Boone,		21
Woodstock, N. S.,		Thos. Todd,	5	Louisville,	(1st African,)	H. Adams,	*76
Yarmouth, N. S.,		Mr. Davis,	7	Campbellsville,	Taylor,	G. W. Roberston,	10
Ponds, N. S.,			40	Sandersville,		S. S. Perry,	14
CONNECTICUT.				LOUISIANA.			
Greenville,	New London,	D. D. Lyon,	13	Hepzibah,	E. Feliciana,	S. Hillhouse,	7
Stamford,	(Bethesda,)	H. H. Rouse,	24	MAINE.			
Groton,	New London,	W. Cathcart,	38	Portland,	(1st church,)	W. H. Shailer,	7
Hartford,	(1st church,)	R. Turnbull,	5	Friendship,	Lincoln,	C. Glidden,	12
Hartford,	(2d church,)	J. N. Murdock,	4	Cushing,	Lincoln,	F. L. Farnham,	3
Bristol,	Hartford,	J. T. Smith,	*11	Eastport,	Washington,	N. Butler,	17
Middletown,	(1st church,)	L. Lewis,	5	Biddeford,	York,	J. Hubbard,	*10
Windham,	Windham,	P. Bennett,	6	Sedgwick,	Hancock,		19
Plainville,	Hartford,	N. Wildman,	8	Bangor,	(2d church,)	C. G. Porter,	44
East Lyme,	(1st church,)	P. G. Wightman,	16	Canton,	Oxford,	L. Bradford,	2
New Haven,	(1st church,)	S. D. Phelps,	2	MASSACHUSETTS.			
DISTRICT OF COLUMBIA.				Boston,	(Union,)	P. Stowe,	3
Washington,	(E street,)	G. W. Sams on,	3	Ware,	Hampshire,	G. E. Fuller,	21
GEORGIA.				Shelburn Falls,	Franklin,		30
Lumpkin,	Stewart,	E. W. Warren,	21	Danversport,	Essex,	A. W. Chaffin,	5
Macon,	Bibb,	S. Landrum,	20	Weymouth Landing,	Norfolk,	A. Dunn,	8
ILLINOIS.				Boston,	(Bowdoin Square,)	W. H. Wines,	3
Paris,	Edgar,	G. W. Riley,	46	Cambridge,	(2d church,)	A. F. Spalding,	2
Metamora,	Woodford,		6	Charlestown,	(1st church,)	A. M. Hopper,	5
	Wayne,	C. J. Kelley,	34	Charlestown,	(2d church,)	H. Hutchins,	9
Fall Creek,			8	Somerville,	(Perkins street,)	N. M. Williams,	2
Lacon,	Marshall,	S. S. Mahan,	6	West Amesbury,	Essex,	S. T. Thatcher,	8
Aurora,	Kane,		50	Fall River,	(1st church,)		15
Brighton,		J. E. Moore,	4	Fall River,	(2d church,)	Asa Bronson,	48
INDIANA.				West Medway,	Norfolk,		9
Hartsville,	Bartholomew,	E. Sneed,	19	MICHIGAN.			
Madison,	Jefferson,	C. Blood,	44	Dowagiac,	Cass,	S. H. D. Vaun,	40
Heltonsville,	Lawrence,		39	Cold Water,	Branch,		100
Valparaiso,	Porter,	H. Smith,	40	Troy,	Oakland,	Jno. Ross,	*41
Lawrence,	Marion,	J. S. Gillespie,	32	Highland,	Oakland,		30
Nicawza,	Miami,	T. C. Townsend,	12	MINNESOTA.			
	Lawrence,	R. M. Parks,	20	Hudson,		Mr. Gibson,	4
* Including former reports.				St. Paul,		A. M. Torbet,	6
MISSOURI.				Booneville,		Wm. Thompson,	47
MISSOURI.				Friendship,	Lawrence,	W. B. Taliaferro,	18
MISSOURI.				Mt. Pleasant,	Pike,		12

<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>	<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>
NEW HAMPSHIRE.							
Concord,	(1st church,)	C. W. Flanders,	3	Aldenville,	Wayne,	N. Callendar,	17
Braintree,		A. M. Swain,	3	Davisville,	Bucks,	A. Earle,	9
NEW JERSEY.							
Newark,	(5th church,)	D. T. Morrell,	13	Brownsville,	Fayette,	W. Wood,	50
Camden,	(1st church,)	J. Duncan,	*59	Alleghany, (Sandusky street,)		T. R. Taylor,	14
Hamilton Square,	Mercer.	W. Paulin,	3	Hollydaysburg,	Blair,	D. J. Yerkes,	21
NEW YORK.							
Jamestown,	Chatauque,	J. G. Breed,	40	RHODE ISLAND.			
Williamsburg, (1st church,)		S. Baker,	7	Central Falls,	Providence,	J. Blain,	16
Williamsburg, (2d church,)		P. Church,	2	Westerly,	Washington,	W. Stow,	16
Williamsburg, (German,)		Mr. Fasching,	3	Providence, (High street,)		G. R. Darrow,	27
Utica, (Bleecker street,)		D. G. Corey,	10	SOUTH CAROLINA.			
Brooklyn, (Bedford avenue,)		S. Remington,	*45	Edgefield,	Edgefield,	E. L. Whatley,	80
Keesville,	Essex,	J. W. Eaton,	22	Aiken,	Barnwell,	A. T. Spalding,	60
New York, (Bloomingdale,)		Mr. Clay,	15	TEXAS.			
Akron,	Erie,	L. C. Pattengill,	4	Sumpter,	Angelina,		18
Truxton,	Cortlandt,	W. G. Dye,	*54	VIRGINIA.			
Marion,	Wayne,		31	Richmond, (African church,)		R. Ryland,	16
Yates,	Orleans,	A. Haskell,	23	Richmond, (1st church,)		J. L. Burrows,	8
Lafargeville,	Jefferson,	D. Dye,	8	Cheat River,	Wetzell,	A. Haines,	18
Durhamsville, Oneida,		A. Virgil,	21	Webster,	Jackson,	T. W. Cain,	14
Poughkeepsie, (1st church,)		T. Goodwin,	21	Fredericksb'g,	Spotsylvania,	W. F. Broadus,	52
Weedsport,	Cayuga,	Mr. Bennett,	9	Bethesda,	Caroline,		12
Staten Island, (North church,)		J. Seage,	10	County Line,	Caroline,	L. W. Allen,	5
Nyack,	Rockland,	Mr. Martin,	6	WISCONSIN.			
Williamsburg, (3d church,)		L. Black,	2	Otsego,	Columbia,	N. Wood,	10
Troy, (1st church,)		G. Baldwin,	*111	Buena Vista,	Richland,	H. P. Bowen,	14
New York, (6th street,)		C. C. Norton,	80	Pheasant Branch,	Dane,	M. L. Wisner,	4
Westfield,	Chatauque,	L. Rathbun,	4	Total,			3,338
NORTH CAROLINA.							
Berea,	Buncombe,	T. Stradley,	5	Churches Constituted.			
French Broad,	Buncombe,	T. Stradley,		<i>Names.</i>	<i>Where.</i>	<i>When.</i>	<i>Mem.</i>
OHIO.							
Findley,	Hancock,	J. D. Oviatt,	31	Strait River,	Min.,	Feb. 2,	9
Peru,	Huron,	J. Williams,	16	Mt. Vernon,	Campbell, Ky.,	Mar. 17,	
Mt. Vernon,	Knox,	G. E. Leonard,	*40	Girard,	McCoupon, Ill.,	Mar. 17,	
Owl Creek,	Knox,	N. Martin,	44	Horicon,	Dodge, Wis.,	Mar. 17,	32
Martinsburg,	Knox,	N. Martin,	9	Bethel,	Campbell, Ky.,	Mar. 17,	
Mill Brook,	Wayne,	J. W. B. Tisdale,	8	Otsego,	Columbia, Wis.,	Mar. 14	
Kirkersville,	Licking,	J. W. Heistand,	13	Ottawa,	Io.,	Mar. 17	
Little Muskingum,	Washington,	J. D. Riley,	11	Bloomington,	Kansas,	Mar. 25,	13
N. Fairfield,	Huron,	D. Corwin,	11	Lacon,	Marshall, Ill.,	Mar. 31,	9
St. Mary,	Auglaize,	J. B. Conyer,	16	Wheeling, (Welch church,) Va.,		Apr. 1,	14
Mill Fork,		T. G. Whitaker,	13	Onondaga,	Canada West,	Apr. 6,	
Delaware,	Delaware,	Mr. Wood,	10	Thamesford,	Canada West,	Apr. 7,	
Blue Rock,	Muskingum,	Mr. Herbert,	8	Manston,	Wis.,	Apr. 8,	11
Salem,	Guernsey,	B. Wharton,	11	De Soto,	Jackson, Ill.,	Apr. 9,	17
Sandusky,	Erie,	L. Raymond,	7	Mill Brook,	Wayne, O.,	Apr. 14,	25
Hamilton,	Butler,		15	Chappell,	Fayette, Tex.,	Apr. 14,	
Covington,	Miami,	T. P. Childs,	7	Portsmouth,	(2d church,) Va.,	Apr. 16,	57
Risdon,	Wood,	W. M. Bassell,	10	Cottage Inn,	Lafayette, Ill.,	Apr. 17,	19
PENNSYLVANIA.							
Philadelphia, (10th church,)		J. H. Kennard,	2	Heltonsville,	Lawrence, Ia.,	Apr. 23,	41
" (Schuylkill Falls,)		M. Watkinson,	3	Oasis,	Washara, Wis.,	Apr. 24,	
" (Manayunk,)		W. E. Watkinson,	2	Charlotte,	Carroll, Ia.,	Apr. 28,	32
" (Union)		J. Boulden,	3	Richmond, (Belvidere Hill,) Va.,		May 1,	10
Williamsport,	Lycoming,	J. G. Miles,	8	Baltimore, (Lee street,) Md.		May 7,	
Mill Creek,	Huntingdon,	J. B. Williams,	9	Litchfield corners,	Kennebeck, Me.,	May 10,	
Pursely,	Greene,		5	Deaths of Baptist Ministers.			
Yorkston,	Wyoming,	E. A. Francis,	5	<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>	<i>Age.</i>
Clinton,	Alleghany,	H. Curtis,	33	John Kingdon,	Monrovia, Africa,	Jan. 16,	53
				Jacob Rogers,	Hardin co., Ky.,	Mar. 21,	65
				John Holman,	Carrol, co., Miss.,	Mar. 25,	71
				Uriah Cauffman,	Dividing Creek, N. J.	Apr. 17,	28
				Thos. Richie,	West Union, Io.,	May 1,	65

New Church Edifices.

<i>Where.</i>	<i>When.</i>	<i>Cost.</i>
Horicon, Ill.,	Mar. 18,	\$600
Valparaiso, Porter, Ia.,	Mar. 19,	
Brighton, Macoupin, Ill.,	Apr. 8,	
Cleveland, (1st church,) O.,	Apr. 10,	30,000
Portsmouth, (2d ch. chapel,) Va.,	Apr. 15,	1,200
Galena, Jo. Daviess, Ill.,	Apr. 22,	6,000
New York, Harlem,	Apr. 25,	
Philadelphia, (Manayunk,) Pa.,	Apr. 26,	5,500
Wilmington, (2d church,) Del.,	May 3,	12,000
Dundaff, Susquehanna, Pa.,	May 3,	
Brooklyn, (Atlantic st. chapel) N Y	May 6,	6,000
Chapel Hill, Orange, N. C.,	May 7,	4,000
Cincinnati, (High street,) O.,	May 9,	7,000
New Salem, Macoupin, Ill,	May 20,	725

Ordinations.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Isaac Newton,	Hurricane Creek, Ga.,	Feb. 10
Sam'l Hillhouse,	E. Feliciana, La.,	Mar. 11
J. W. Mitchell,	Christiansburg, Ky.,	Mar. 23
Jno. Benney,	Jeffersonville, Ia.,	Apr. 2
Philo Griffiths,	Wayne, N. Y.,	Apr. 11
A. D. Bullock,	Palmer Depot,	Apr. 11
Uriah McKay,	Freemantown, Ill.,	Apr. 14
A. B. Smith,	Harrodsburg, Ky.,	Apr. 14
T. D. Gwynn,	York District, S. C.,	Apr. 21
W. D. Rice,	Sumpsterville, S. C.,	Apr. 21
Calvin B. West,	Defiance, O.,	Apr. 21
Richard King,	Clermont co., O.,	Apr. 21
T. P. Boone,	New Hope, Ark.,	Apr. 22
Wm Cool,	Weasaw Creek, Ia.,	Apr. 29
Leonard Cool,	Weasaw Creek, Ia.,	Apr. 29
A. Howard,	Boone county, Ia.,	Apr. 29

Clerical Removals and Settlements.

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Atkinson, L.,	St. Anthony,	Anoka, Min.
Bailey, J. A.,	Essex, Ct.,	
Beck, L. G.,	Philadelphia,	Doyleston, Pa.
Benedict, A.,		New Millford, Ct.
Bennett, —,	Ct.,	Cold Spring, N.Y.
Binney, J. G.,	Angusta, Ga.,	Washington, D.C.
Blount, E. C.,	Clayton,	Adams Center, N.Y.
Brownson, I. K.,	Chittenango, N. Y.,	Greenfield, O.
Chase, J. N.,	Deerfield, N. H.,	
Childs, T. P.,		Troy, O.
Converse, O.,	Athol,	Worcester, Mass.
Corey, W.,		W. Meredith, N.Y.
Cornwall, W.,		Greenville, N. Y.
Crane, E. F.,	Alleghany,	Olean, N. Y.
Crawford, W. B.,	Woodland,	Madison, Ga.
Curtis, T. C.,	(Prof. at Lewisburg, Pa.)	
Cutting, G. W.,	Lyme,	Mason Village, N.H.

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Darby, C.,		Homer, N. Y.
Doolittle, H. D.,	Hoosic, N. Y.	
Drane, E. T.,	Nicholsonville,	Shelbyville, Ky.
Dye, D.,		Three Mile Bay, N.Y.
Farrar, C.,	Northboro',	Athol, Mass.
Freeman, A. W.,	Waupun, Wis.,	
Frey, Jas., Sr.,	Olive Green,	Ashley, O.
Fuller, M. L.,	Moors, N. Y.,	Metamora, Ill.
Gawthrop, J.,	Taylor co.,	Phillippi, Va.
Goodman, J. W.,	N. Liberty,	Van Dykes Mills, Ky.
Goodwin, Wm.,	Hinsdale,	Chester Village, Mass.
Greene, H. K.,	Poughkeepsie,	Buffalo, N. Y.
Grenell, Z.,	Honesdale, Pa.,	Port Jervis, N. Y.
Gross, A.,	Toulon,	Brimfield, Ill.
Guilford, W. M.,	Roxbury, Mass.	
Hawley, D. S.,	East Bethel, Me.	Ill.,
Holman, J. H.,	Norwich, Ct.,	Bloomington, N.Y.
Homes, W. T.,		Warren, O.
Howe, G. W.,	Roseboom,	Middlefield, N. Y.
Hunt, S. G.,	Indianola,	Knoxville, Io.
Jackson, Wm.,	Phil'a, Pa.,	N. Bedford, Mass.
Jencks, E. N.,	Brimfield,	Farmington, Ill.,
Jennings, J.,	Fitchburg, Mass.	
Jones, J. W.,	Pawlings,	Hyde Park, N. Y.
Jones, R.,	Milo,	Woodville, N. Y.
Jones, W. R.,	Blossburg,	Summit Hill, Pa.
Knight, B.,	Stratham, N. H.,	Beverly, Mass.
Lamb, Jas.,	Union, Logan co.,	Ky.
Leach, Wm.,	Hanson, Mass.,	Kansas.
Leet, Wm.,	W. Salem, Pa.,	Alliance, O.
Lewis, H. J. S.,		Stillwater, N. Y.
Mahan, S. S.,	Wethersfield,	Lacon, Ill.
Mears, Wm.,	Jefferson, O.	
Miner, E.,	Cold Spring, N. Y.,	Monmouth, Ill.
Moore, J. G.,		Manchester, N. Y.
Northrop, W. R.,	Granville,	Euclid, O.
Parker, S. S.,	Patterson, N.J.,	Southbridge, Mass.
Peacock, John,	Plaistow,	Amkeag, Me.
Perkins, N. M.,	Waterbury, Ct.,	Brookline, Mass.
Price Wm.,	New Albany,	Ia., Weston, Mo.
Rathbun, L.,	Westfield,	W. Springfield, Pa.
Reed, Jas.,	Castile,	White's Corner's, N. Y.
Robert, J. T.,	Portsmouth,	Zanesville, O.
Rockwell, M.,		Wellsboro, Pa.
Seger, J. G.,	Mendon,	Basco, Ill.
Simmons, W. M.,	Cornwall,	Falls Village, Ct.
Smith, H.,	Danville,	Warsaw, N. Y.
Smith, J. L.,		Tioga, Pa.
Thomas S.,	Bardstown,	Shelbyville, Ky.
Tisdale, J. W. B.,	Dalton,	Franklin, O.
Turner, E. B.,	Monroeville,	Portageville, O.
Virgil, A.,		Durhamsville, N. Y.
Webster, J. D.,	Warren, Pa.,	Greene, N. Y.
Wheeler, B.,	Caldwell,	Athens, N. Y.
Wheeler, L. W.,	Lyme, Ct.,	Centerville, R. I.
Whitaker, R. R.,		Yankee Ridge, O.
White, E. J.,	Jefferson,	Weeks Mills, Me.
Wilder, J.,	Stockholm,	Russell, N. Y.
Williams, G.,	Indianapolis,	Ladoga, Ia.
Willis, S. B.,	Athens,	Saugerties, N. Y.
Willoughby, B. C.,	Sheriden,	Eden, N. Y.
Wood, J. E.,	N. Tewksbury,	Mass.,
Wood, Wm.,		Brownsville, Pa.,
Wright, J. A.,		Reedyport, Va.
Young, W. M.,	Shoulder Hill,	Wmsburg, Va.

Associational Record.

RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

CONNECTICUT.				
Associations.	Churches.	Ord.	Min.	Bap. Total.
Ashford,	18	15	52	1,917
Fairfield,*	13	15	58	1,186
Hartford,	15	17	33	2,611
Litchfield,	8	5	8	459
New Haven,	14	19	123	2,615
New London,	26	29	126	4,422
Stonington Union,	17	13	127	3,082
Total,	111	113	527	16,292
FLORIDA.				
Alachua,*	22	8	149	938
Florida,	42	27	216	2,391
West Florida,	17	6	23	493
Total,	81	41	388	3,822
IOWA.				
Central,	14	8	98	384
Davenport,	22	16	73	1,022
Des Moines,	21	14	247	1,099
Eden,	10	4	-	320
Fox River,	17	9	69	628
Oskaloosa,	16	7	32	512
Total,	101	58	519	4,465
LOUISIANA.				
Concord,	20	13	162	1,217
Eastern Louisiana,	19	7	17	456
Grand Cane,	14	6	86	754
Louisiana,	13	6	48	869
Mississippi River,	13	9	110	700
Ouchita,	18	6	35	403
Red River,	35	13	191	1,547
Sabine,	16	8	83	435
Total,	158	68	732	6,381
MINNESOTA.				
Minnesota,	8	5	-	202
NEW JERSEY.				
New Jersey,	39	40	263	5,534
East New Jersey,	40	42	454	5,141
Central New Jersey,	18	19	123	2,445
Sussex,	8	6	11	889
Unassociated churches,	2	1	-	65
Total,	107	108	851	14,074

* 1853.

OHIO.				
Associations.	Churches.	Ord.	Min.	Bap. Total.
Auglaize,	22	12	44	586
Cæsars Creek,	12	6	14	481
Cleaveland,	15	11	103	1,089
Columbus,	13	22	69	1,198
Coshocton,	16	9	87	891
E. Fork Lit'e Miami,	18	11	112	1,025
Geauga,	11	9	11	535
Grand River,	16	18	7	1,078
Huron,	11	15	18	868
Lorain,	15	12	29	795
Mad River,	27	18	231	1,981
Maumee,	9	5	7	294
Meigs Creek,	22	13	141	1,913
Miami,	15	20	68	1,853
Mohican,	11	9	175	725
Mt. Vernon,	21	15	121	1,290
Ohio,	29	15	238	1,926
Portage,	10	14	21	596
Salem,	11	6	66	404
Scioto,	16	10	183	767
Seneca,	10	9	57	378
Straight Creek,	10	9	27	566
Trumbull,	6	6	19	299
Upper Miami,	11	9	65	785
Union, (Colored,)	18	7	119	1,296
Wills Creek,	21	12	123	1,296
Wooster,	17	9	73	753
Zoar,	11	7	64	658
Total,	424	318	2,332	26,326
VIRGINIA.				
Accomac,	10	4	54	1,017
Albemarle,	29	27	308	5,363
Appomattox,	30	11	399	3,926
Broad Run,	40	19	122	1,349
Columbia,	19	10	158	2,132
Concord,	18	5	194	2,305
Dan River,	14	8	136	1,461
Dover,	43	30	818	16,069
Goshen,	41	21	654	9,443
Greenbrier,	25	7	207	1,696
James River,	16	11	292	3,239
Judson,	28	15	123	1,297
Lebanon,	17	9	84	717
Middle District,	24	10	142	3,895
Parkersburg,*	23	10	105	1,066
Portsmouth,	45	26	780	9,966
Rappahannock,	36	24	421	11,373
Roanoke,	22	13	153	2,242
Salem Union,	21	10	121	1,844
Shiloh,	27	13	281	3,679
Strawberry,	32	15	212	2,249
Teays Valley,	32	19	218	2,264
Union,	22	10	84	1,339
Valley,*	24	14	117	2,677
Total,	638	341	6,184	92,608

AMERICAN BAPTIST MEMORIAL.

The Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.
It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

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

New York Recorder, N. Y.
It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.
It has articles of deep interest. The conception is a happy one.

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

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

Mountain Messenger, Va.
It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.
We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.
It should be found in the hands of every member of the denomination.

Christian Index, Ga.
It gives evidence of much ability in its management.

South-Western Baptist, Ala.
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.

Tennessee Baptist, Nashville.
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.

Journal and Messenger, Cincinnati, O.
It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.
The numbers before us are excellent.

Christian Times, Ill.
The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.
We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.
The Editor's Garner of Gleanings is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.
You do not know how heartily I rejoiced to learn, that the poor ranting of my early care, yeilded "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.
After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.
I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under their present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.
You have my best wishes for the success of the Memorial. It may be made greatly useful. Your ideas as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.
I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leverett, Upper Alton, Ill.
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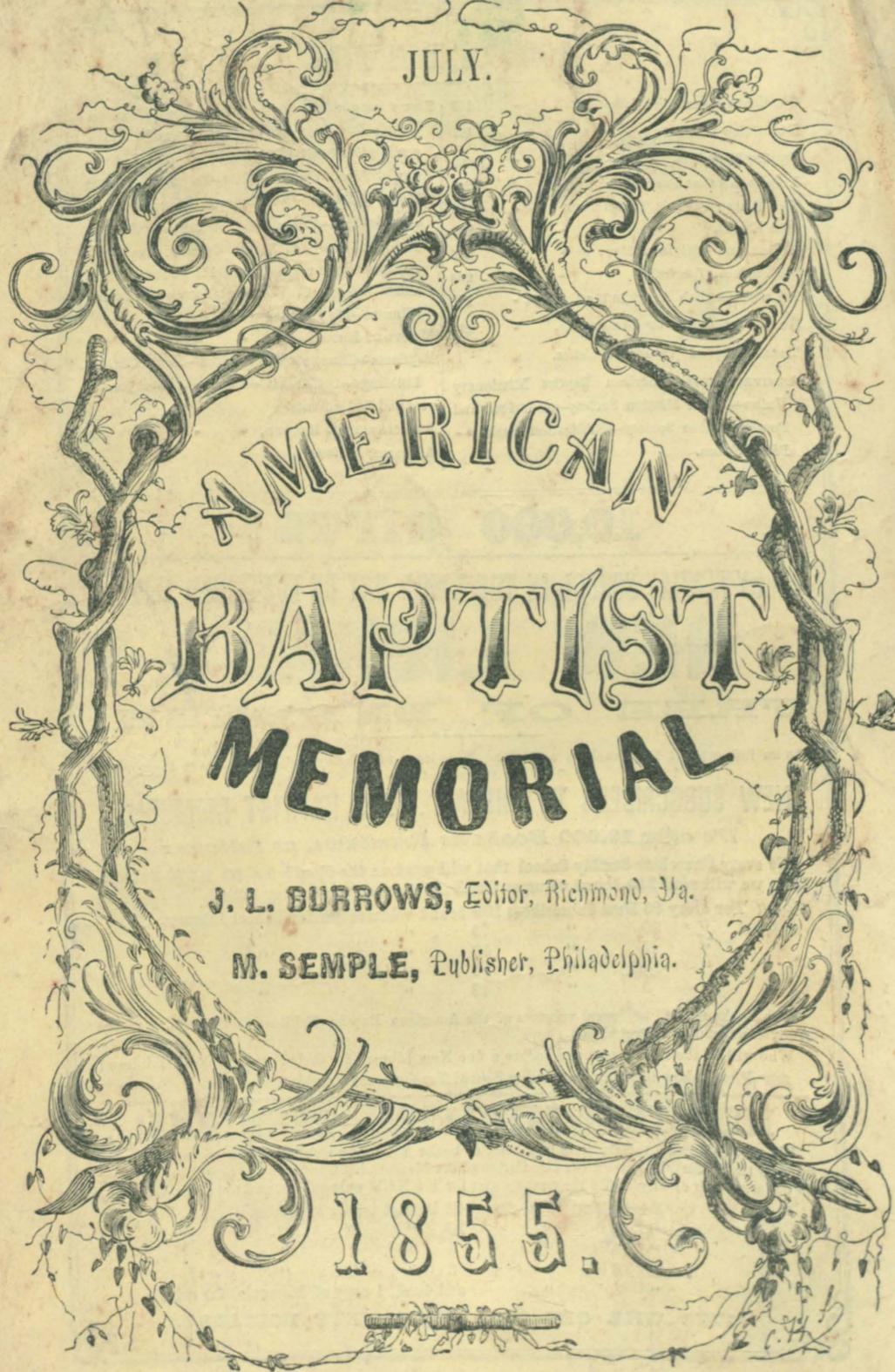
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JULY, 1855.

Obedience Essential to Salvation.

BY THE EDITOR.

THERE seems to be in many minds the impression that salvation is so wholly of grace, that we have nothing to do for ourselves in order to be assured of it. Upon such passages as "Ye are saved by grace," "We are justified by faith," the changes are rung so often and so loudly, that we are sometimes likely to forget the sound of such passages as this: "He is the author of eternal salvation to all them that *obey* him."

There is such a thing as a presumptuous reliance upon the grace of God, an unauthorized trust upon the work of Christ, such as the old Universalism pretended, when it asserted that because Christ had died for sinners, therefore all would be saved without any reference to a godly life; such as antinomianism cherishes when it assumes that the moral law of God is not the rule of living for Christians. And this proposition is not contradictory of the doctrine that salvation is of grace and by faith. We might argue that they must harmonize, from the fact that both are taught by divine inspiration, and that therefore, as God is of one mind, they must accord. But we do not think it will be difficult to show this accordance.

There is no contradiction between salvation by grace and salvation by obedience. Why is not man saved by the law? Simply because he has not kept the law. Had he rendered a strict and constant obedience to the commandments of God, heaven would be awarded him, for

God has said "he that doeth these things shall live by them." But he has not kept them, and God displays His grace, in saving him though he has been a sinner. And is it any less grace because He requires of the sinner a subsequent obedience? Would there be any more grace or favor to the sinner in saving him without obedience, than there is in saving him through his obedience? Which is best for us? Which is most in harmony with God's character? Does His grace encourage rebellion and sin? Can it rest upon one who loves sin? It is the very nature of grace to induce submission and obedience. It is as much a display of mercy and grace to save a sinner through a submissive, obedient spirit, as it is to save him at all. And we may add that in no other way, so far as we can conceive, could God save him, for there can be no salvation to a sin-loving soul. His love of sin is itself a hell, from which heaven could not free him. There is no contradiction between salvation by grace and salvation through obedience, to any one who has ever sinned.

But then there are certain passages of scripture that seem to obtrude an objection to this doctrine, such as these: "We are no longer under the law but under grace;" "Not of works lest any man boast;" "By the deeds of the law shall no flesh be justified." What then is the import of such passages, if obedience is still essential to salvation? They teach us that the old Mosaic ritual is no longer binding; that a better covenant, established upon better promises, has taken its place, and that under this new dis-

pensation, the reason for our salvation is not found in the observance of the law, but in the sacrifice of Jesus our Redeemer. We are no longer under the Mosaic law but we are under law to Christ. The moral precepts of the law as contradistinguished from the ceremonial law, have never been abrogated; not a jot or tittle of them shall pass away. Think not that Jesus came to destroy the law. He came not to destroy but to fulfil. The Christian is under as strong obligation to obey all the moral precepts of the law as was ever the Jew. Nay, he is under stronger obligations, for to him has been given clearer light, and richer exhibitions of love.

The idea that we need not be obedient because Christ has died for us, that the law of God now releases us because Christ has obeyed it for us, is an impious idea, "turning the grace of God into lasciviousness," and making the gospel of Jesus Christ more lenient to sin than was the law of Moses. Where is there an intimation in the sayings of Christ, or in the writings of his inspired followers, that obedience to the precepts of the gospel (and what are they but the perfection of the precepts of the law, applied to the heart as well as to the outward life,) is not necessary to salvation? "Not every one that saith unto me, Lord," but he that *doeth* the will of my Father. "If ye know these things happy are ye if ye *do* them." These are but specimens of a thousand passages which insist upon holiness, submission, obedience, as essential to salvation.

Nor is there any contradiction between the doctrines that *we are saved by faith and that we are saved through obedience*. Faith under the gospel system is the underlying principle of obedience. There can not be genuine faith in Christ without submission to his authority and subjection to his revealed will. The man who has not works has not faith, whatever fancies he may indulge. It is gloriously true that we are saved by grace,

but the same grace that saves, incites and aids our obedience to all that God commands, and if we have not grace to obey, we have not grace by which to be saved. It is gloriously true that we are forgiven and accepted, only on account of the sufferings and merits of the Lord Jesus Christ; but it is equally true that we are never forgiven or accepted, without a submissive and obedient spirit. "The grace of God that bringeth salvation, teaches us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly, in this evil world." Christ "gave himself for us that he might redeem and purify unto himself, a peculiar people, zealous of good works."

Some have exhibited a hesitation or cautiousness in the clear expression of this doctrine, as though fearful of impinging on the blessed truth that we are saved through the atonement of Christ. What if good works cannot merit salvation, are they therefore unnecessary to it? There is no merit in faith, and yet no man can gain heaven without faith. There is no merit in repentance, yet no man can be saved without repentance. And obedience is as necessary to salvation as faith or repentance. Because we can deserve nothing, may we therefore be received into God's favor as rebels, impenitent and disobedient?

Obedience is necessary to salvation, *because God has made it a condition of salvation*. We know that this term—conditions—has been objected to, but we never could see the force of the objection. But we do not insist upon words, we simply mean by it, what God has established as the necessary state of heart and mode of life, in connection with which he manifests his favor or grace. Eternal life is His free gift, but he confers it according to settled antecedents which he has a right to require. Among these antecedents are faith and repentance and obedience. "He will give eternal life to those who, by patient continuance in well doing, seek for glory and honor and

immortality." If "without faith, it is impossible to please God," if without repentance, no man "can enter the kingdom of Heaven," so "without holiness no man shall see the Lord." It is in the path of obedience, not aside from it, that the Lord saves us; not on account of it, but not without it.

Again, *the blessedness of heaven is represented as the reward of obedience.* "He that soweth to the spirit shall of the spirit reap life everlasting." "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things," "great is your reward in heaven." "He shall reward every man according to his works." There must be something then to reward. And though the deeds may not deserve the recompense—and therefore the blessing must be of grace, yet there will be no reward even of grace, without deeds. God, our Saviour and Judge, will not say "well done," to any who have not done well.

But what is the obedience which Jesus requires? It is more than any mere observance of external rites. It cannot be rendered by any mere bodily performances, whether baptism, partaking of the Lord's supper, enrolling the name among the members of a church, attending upon the worship of God's house, or any thing which may leave the heart unaffected and unsubdued. These are the lower forms of obedience, because physical, and if we render not these, we render no obedience at all.

To be obedient is to *be ready to obey.* It implies a state of mind and heart that approves the law, and desires conformity to it. It is a principle and cannot be feigned. There must be in every renewed heart, in the first place, an *intention*, a *purpose*, to obey the commands of Christ. His law, and not his own desires, is the Christian's rule of life. His life is not to be controlled by mere impulses, or by the examples of others: he is not to east himself upon the current of

circumstances, to be borne in whatever direction the stream runs, but he is to make it the purpose and plan of his life to obey God. No matter where these commands take him, or what they require of him, no matter whether he must stand alone, or in association with others, he only asks, what does Jesus require of me? and that it is the intention of his heart to do. He may sometimes be mistaken, he may fail fully to comprehend a requirement, but so far as he understands, it is his purpose to obey. Here is a principle which it would be well for all Christians always to remember. Let each one keep before him this essential element of obedience. "I *mean* to obey God; I am not to be controlled by my own will or desires, but by his laws." We start wrong when we start with any other principle.

Where there is this purpose, there will be next a *seeking to know* the will of God. We shall study his word and watch his providences, and listen for the instructions of his Spirit, that we may learn what, in our circumstances, he requires of us. He does not desire to be obedient, who does not earnestly seek to know what is his duty.

There will then be *an actual effort* to obey. We will attempt honestly and sincerely to conform heart and life to the rules God gives. It may seem out of our province, beyond our strength, or to promise no practical good. No matter, if it is God's will, the obedient spirit will attempt it. If it be to upheave a mountain or stop the sun in its course, if sure it is Jehovah's command, he will try, and leave the result of the attempt to Him who has ordered. These I conceive to be the elements of an obedient spirit, *seeking to know, purposing and attempting to do, everything that is commanded.* Though in consequence of our weakness and depravity we may not attain to a full and perfect obedience, yet we can aim and strive for it. We may come short of the performance, but we have

no right ever to come short in the purpose. Where there is this spirit there will be no indulgence in known sin, no neglect of a known duty. We may err through ignorance, or fail through temptation, but the general course of our lives will be in conformity with the will of God. Infirmities and imperfections there may be, but perverse sin or willful neglect will not be indulged. Is this your spirit?

Is it possible for us to render this kind of obedience to the Lord Jesus Christ? What impossibility is there in it? Can we not in heart purpose to obey God in all things, to seek sincerely to know his will, to earnestly and always attempt it? Is it not a sad evidence of impenitence and depravity if we do not? Still, if a more explicit answer is demanded, can we do it? I reply, not in our own strength, not by any firmness of resolution, or fixedness of heart; but by the promised aiding grace of God, I reply, yes! We can, we ought, we must thus obey. Left to ourselves, we never should repent, or believe, or embrace the gospel. And the same grace which was necessary in order to the renewal of our souls, is necessary for us at every subsequent step of the divine life. And this aiding, sustaining grace is promised to us. "I will never leave thee nor forsake thee." "I can do all things through Christ which strengtheneth me." "My grace is sufficient for thee." "Having, therefore, these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." Is there any doubt of the ability of the Omnipotent to direct and sustain us in cultivating holiness of heart and life? Have we any doubt of his readiness always to "give his holy Spirit to them that ask it? If we fail then, in rendering an uniform obedience to the will of God, is not the blame solely our own? Well do we know from a sad experience, and from the conduct of Christians, that none will render this obedience, who in heart, depart from the living God, for they aban-

don the source of their strength; but if the grace of God is promised in every extremity, at every hour of life, in connection with every commandment, then what possible excuse have we for disobedience. Our own arm can not heave the mountain, but God's arm placed beneath ours can. His strength and grace can not fail, and these we may always have. May we not be said to be able to do any thing, every thing, which God does by us and through us. May not a Christian be said to be able to perform that, over which he may have full power by asking for it? Nay, does not this view of the subject render our guilt the more glaring and inexcusable if we fail? What right have we to fail in entire and constant obedience to God, if his grace is sufficient to give efficiency to every purpose and effort. We have then no excuse, no palliation of our failures or transgressions. We may be, what we ought to be, what we must be, in order to our salvation, obedient in spirit to the will of God.

An empty reliance upon the grace of God, or the atonement of Christ, without obedience, is a delusion. Without an obedient spirit and life, we cannot be saved. This is made in the word of God, as necessary to our salvation as regeneration or justification, as repentance, or faith. And we may just as consistently rely upon the grace or mercy of God, without regeneration or faith, or repentance as without obedience. If we are living carelessly indifferent to the active duties of christianity as members of Christ's church, without even intending or attempting daily obedience to his commandments, we are deceiving our own souls and preparing for ourselves a bitter and eternal disappointment.

The same grace is necessary for the progress as for the commencement of the Christian life, and it is communicated to us through the same channels.

What was necessary to enable us to repent and believe is necessary to enable us to obey. As that grace was then

sought by prayer and reliance upon God, so it must be daily sought. The Christian warfare is only begun, when our sins are pardoned and our souls renewed. It must be continued through all our earthly life. We can never be safe in indifference.

Let us cherish devout gratitude to God for his gracious readiness to impart to us the grace and strength necessary to obedience. Is God ever near us, to guide, to sustain, to inspire? Is he best pleased when we lean most confidently and trustingly on his arm? Is it true that we can never ask him too often nor for too much? Then how should our souls adore him, and how should our lives profit by drawing upon him for daily strength to resist evil and do good!

Rev. Caleb B. Davis,

OF PARIS, MAINE.

BY REV. W. H. SHAILER, D. D.

CALEB BAILY DAVIS was born in the town of Methuen, Essex Co., Mass., July 3, 1807. His parents were both professedly Christians, and among the constituent members of the Baptist church in that town. The mother especially, seems to have been devoutly pious, and was in the habit of giving her children early religious instruction, and commending them to God in prayer. The subject of this sketch, in his maturer years, often referred to this, and recalled with gratitude, the seasons when his mother took him to her room, caused him to kneel by her side, put her hand tenderly on his head and prayed. When he was twelve years old his mother died, and the family was somewhat broken up. Some three or four years later, his father was removed by death, and he was left an orphan. He continued to reside in Methuen, mostly with an older brother, until he was at the age of seventeen. His disposition was naturally amiable, and he had a fondness for study. It was his

earnest desire to obtain a thorough education, but circumstances were against it, and contrary to his wishes, he was apprenticed to a man in Windham, N. H. to learn the trade of a house-carpenter. In that place he remained until he was twenty-one years old. There he was brought under new influences. The man to whom he was apprenticed was irreligious, and our young friend, for the time, forgot the instructions and prayers of his mother, and was regardless of all obligation to a Supreme Being. To use his own language in later years: "From seventeen to twenty-one, I was an infidel, neither caring nor thinking about God nor my own soul." At the age of twenty-one, he returned to Methuen and commenced life for himself, as a carpenter. He was externally correct in his moral deportment, and attended meetings usually upon the Sabbath, but was destitute of all interest in religious things.

On his twenty-fourth birth-day, in a manner unaccountable to himself, his mind was peculiarly exercised in regard to the welfare of his own soul. It was a time of much religious interest in the town where he resided, and throughout New England. He saw, as he never had seen before, his guilt as a sinner; and felt, as he had never felt before, his need of a Saviour. Excluding himself to a considerable extent from society, he spent much time in reading the Bible. His conviction of sin was clear and deep, and at times overpowering. At length he gave up his work and betook himself, with the Bible, to his chamber. There he read and reflected, and was pressed down under his burden. After continuing in this state of retirement and distress for two or three days, "I thought," said he, "that I had done everything in my power to obtain relief, except praying, and it occurred to me, before I gave up all for lost, I would attempt to offer one prayer." With most persons this probably would have been the first thing done. But not so with him. He had not during all his distress, attempted to

pray, and he went to his closet now for this purpose. But he was afraid to kneel down and address God, and after standing a while in an agitated state, he left his closet without attempting to pray. His distress of mind continued, and he resolved that he would go and ask God to have mercy on him. This resolution he carried into effect. Entering his closet he kneeled down, and offered the first prayer of his life. Never before, he said, did he ask God to forgive and bless him. How long a time he remained in that place praying and pleading, he did not know. But before he left his closet his soul was delivered and a new song was put in his mouth. He felt himself to be "a new creature," and in a most emphatic sense, 'dead to the world.' His impression was, that he was to live but a short time, and that he ought no longer to be engaged in secular business. And so strong was this impression and so real, that in three days after his conversion he offered his chest of tools for sale, and actually disposed of a part of them. He gave up worldly matters entirely, and devoted himself to unceasing efforts for the spiritual benefit of others. He was deeply solicitous for the impenitent, and at times was almost in agony for their salvation. Particularly was he anxious for a beloved brother who soon after that, was hopefully converted. In meetings and elsewhere, he sought to make himself useful to his fellow men. He was accustomed to look to the Lord for direction in everything, and ask, "what wilt thou have me to do?" As he received more light and strength in performing religious duties, he was convinced that he ought publicly to profess Christ, and after a most careful perusal of the New Testament, offered himself for membership to the Baptist church in Methuen. He was accepted, and on the first Sabbath of Nov. 1831, was baptized.

The night after his baptism, he seemed to be more than ever impressed with the conviction that it was his solemn duty

to consecrate all to Christ, and to devote his life in some way to the promotion of the spiritual interests of his fellow-men. It does not appear that he had at that time, any definite ideas with respect to becoming a preacher of the gospel, for he did not cherish the thought that God would call to such a work one who, mentally and morally, was so unfit as he deemed himself to be. But he hoped to be useful in some sphere, and resolved that for a time, he would devote himself to the acquisition of more knowledge. Hence, in the January following, he entered the New Hampton Institution, and continued there a little more than two years. During this time he rendered himself useful in various ways, and as he advanced in knowledge, and sought to know his duty, he was led to believe that he was called of God to preach the gospel. His mind having become settled upon that point, in the Spring of 1834, he went to Newton Theological Institution, to study with direct reference to being prepared to enter the regular class in that institution the ensuing autumn. He regretted that his age and circumstances would not permit him to take a collegiate, preparatory to a theological course, but as they did not, he sought to provide, as well as he was able, to meet the deficiency.

In the autumn of 1834, having received the approbation of the church with which he was connected, he was admitted a member of the Junior Class at Newton, and pursued without interruption the full course of three years. He was not brilliant nor rapid as a scholar, but remarkably correct, and was noted for abasing views of himself, for soundness of judgment, for consistency of Christian deportment, and for deep personal piety. He enjoyed the confidence of his fellow students in the fullest degree. His vacations he was accustomed to spend with destitute churches, and during the term he was usually engaged, on the Sabbath, in connection with a Bible class or Sunday

school. Some of the time he was in the habit of attending prayer-meetings in the vicinity, one or two evenings in a week. We well recollect, soon after our acquaintance commenced, going with him two miles, one evening, to attend a meeting of this kind, and when walking to the Institution, in darkness that could almost be felt, he assured us that he was well acquainted with the road, and as we walked on, arm in arm, he spoke of the precious meetings he had often held in the place where we had been, and of his enjoyment in communion with God, while returning home alone. Never before had we been so impressed with the fervor and depth of his piety, and his intense desire to be useful. And the more we learned of the man, the more we admired his character and his spirit; and thus we believe it was with all of his associates in the Institution.

In August, 1837, he closed the course at Newton, without any place for settlement in view, determined to watch the indications of Providence, and walk in what he should deem the path of duty.

At the anniversary, was a member of the Baptist church in Farmington, Me., desirous of obtaining some one to take the pastoral care of that church. After some inquiries in respect to the members of the graduating class, he proposed to Mr. Davis to go and preach to the church a few Sabbaths, with reference to a settlement among them. This proposition was accepted; he went to Farmington, spent six weeks, and received from the church an invitation to become their pastor. But he could not see those clear indications of Providence to induce him to accept the invitation, which he had seen in other important acts of his life, and therefore declined. In the mean time, he had received a communication from Massachusetts, requesting him to return to that State and supply a church there, that was destitute of a pastor. On his return, he attended the

Maine Baptist Convention at Bath, which was then held in the month of October. While there, he was requested to go and preach to the church on Paris Hill, which was much in need of a pastor. But he did not think it advisable for him to tarry longer in Maine at that time, and returned to his native town. On his way, however, and while there, something within seemed to be urging him to go and visit the people at Paris. And so deep were his impressions that it was his duty to do this, that he concluded to return immediately to Maine, and see the place whither his mind was led. Accordingly, he went to Paris and preached two Sabbaths. He found but little there in the condition of the church that was externally attractive. Their former pastor was not able to preach, through the infirmities of age, and the house of worship was old and sadly out of repair. But still, there was a field for labor, and with the blessing of God, as he viewed it, a field of usefulness; and the conviction of his own mind was clear, that Providence pointed out that as the place for him to work, at least for a time. Under this conviction, he made arrangements accordingly. He went to Massachusetts, was married to Miss Louisa Griffin, of Methuen, a person most admirably fitted to be the companion of such an one, with whom he returned to Paris, and commenced his labors in earnest. He found much to be done, both for the temporal and spiritual interests of the church, and to the performance of the work required, he devoted himself with his characteristic ardor and prudence. He was encouraged by the hearty co-operation of his people, and soon his field seemed to wear a new aspect. The church and society regarded him, as one sent of God "to put in order the things that were wanting," and to build them up in the faith of the gospel. In the month of December, they extended to him an invitation to become their pastor, but for certain reasons existing in his own mind, he requested that

the subject might be deferred until a future time. There were some things to be done, which he thought might as well, perhaps better be performed before, than after, he should become a pastor. During the winter, plans were matured by the society for the erection of a new meeting-house, and prosperity seemed less problematical. In April the invitation for him to assume the pastoral was renewed, and he accepted it. He was ordained on the 27th of June following. The service was held in the new meeting-house, although at that time it was covered only with rough boards, and the floor and seats were fitted merely for the occasion. The sermon was preached by the Rev. A. Felch, now of Hallowell; and the ordaining prayer was offered by the venerable "father Hooper," the only former pastor of the church. The services are said to have been unusually interesting.

Having thus become regularly inducted into the ministry and the pastoral office, in connection with a people, among whom he had labored for more than half a year, and having had opportunity to learn something in respect to his adaptedness to meet their wants and expectations, there was reason to hope that the connection would be both profitable and permanent. He entered upon his pastoral duties with a good understanding of his field and its demands, and the Lord smiled upon his labors. The meeting-house was carried forward to its completion, and on the "sixth of December following, was dedicated to God by appropriate services. The pastor preached on the occasion from Genesis 28: 17. During the winter and succeeding spring, there was an increase of religious interest among his people, and a number, who had given evidence of conversion, were added to the church. Possessed of qualifications which adapted him to his sphere, his ministry was a successful one. The confidence of the community and the ardent attachment of his people were given to him in

an unusual degree. He also gave them his confidence and love in return, and though not unfrequently solicited to entertain the subject of a removal to other important fields, his motto was, *I dwell among mine own people*. His entire ministry of more than fourteen years, was spent in that place.

In January, 1852, his vigorous constitution began to give way. Previous to that time, he had enjoyed remarkable health, having never been kept from meeting on the Sabbath, a day after his conversion. His entire nervous system was affected, though the chief pain which he at first experienced was in his eyes. His mind would not act with its accustomed vigor, and he would frequently say, after attempting to investigate a subject, "No brains; I cannot study." In a short time he was unable to use his eyes at all, and he came reluctantly to the conclusion that he must give up all pastoral labor. In February of that year, a member of his society, who had been a devoted friend to him through his whole ministry, died, and it was requested, that if possible, Mr. Davis would attend the funeral and preach on the occasion. He ardently desired to comply with this request, and consequently, with his eyes bandaged, to exclude the light, he went and preached what proved to be his last sermon, from 1 Cor. 15: 53—"*For this corruptible must put on incorruption, and this mortal must put on immortality.*" From that time he refrained from all labor, but still, in accordance with the desire of his church and congregation, retained his pastoral connection.

In the May following, in order that he might have a change of scenes, and receive the advice of distinguished oculists, he went to Mass., where he remained three months, chiefly under the care of Dr. Reynolds, of Boston. He derived, however, no material benefit, and was convinced that his only hope of recovery, was in an entire relaxation of his mind from excitement and exertion. Hence,

in the month of Sept., he tendered to his beloved charge his resignation; and the tie that bound him to them as a *pastor*, though not as a friend and Christian, was sundered.

In December, his whole nervous system was in such a state that the veriest trifle gave him pain, and it was thought advisable for him to leave the place of his former anxieties and cares, and find a home where, with retirement, would be new associations and scenes. Hence he removed to Portland, and spent the winter at the house of a friend. He had the best of medical aid and the best of care, but still the winter passed and the spring came, and there was no perceptible improvement in his health. The ensuing summer, he spent, far removed from all excitement and noise, on one of the beautiful islands of Portland harbor, and only in the autumn returned to the city and to the house of the kind friends where he had spent the previous winter. It was still hoped that he would recover, though he himself did not think that he should. He said from the first, he could have no faith in prayer, when asking that he might again be restored to his labors as a minister, and that there was something within, that seemed to forbid his offering such a prayer.

From this time he wasted slowly away. His disease so affected his nerves as to prevent him from seeing any but those upon whom he was dependent for nursing and care, and the last year of his life was thus spent in almost entire seclusion from the society of others. His faithful and sympathizing companion attended him constantly, and at times he was able to communicate to her many things in respect to his views and his feelings. A great portion of the time he was subject to the most excruciating pain, yet his chamber was to him a constant Bethel, and he was looking away to the promised land with undimmed eye, from the mountain of Beulah.

His conversation, during this long confinement, was oftener in disconnected

sentences, than continued discourse. Much of the time his nerves were so weak, and his sufferings so great, that he could say nothing. He represented his state as being that of one bound to life, yet constantly dying. A few sentences, preserved by his companion, which were uttered at different times during his confinement, we are permitted to insert in this connection. They are gems gathered from the treasures of a dying Christian, and together with the account of a visit given by the writer of this sketch in the *Advocate*, and of one by the Rev. Mr. Eaton, in the *Advocate* of Feb. 2, will sufficiently indicate the state of mind, with which our departed brother approached and reached the end of life's journey. One day he said:

"As the foundation of my religious peace, everything instantly slides away from me, except a renovating faith in the atoning sacrifice and merits of the Son of God. Here I seem to cling with all the earnestness of which my nature is capable; and I do so, because, whether living or dying, I can find no other resting place in the universe for my spirit. In anguish or in relief, and almost instinctively, the voiceless outgoings of my soul are:

'ROCK OF AGES, cleft for me,
Let me hide myself in thee.'

"I would choose no affliction, nor aggravate the trials of life by repining comparisons, as if the bitterest dregs of grief were mine alone, or this or that form of adversity were preferable to my own. I would submissively and adoringly accept whatever trial God appoints, since that is always the very best affliction."

"The affliction of some persons is as if an eagle were unpinioned to expand and soar and praise its Maker. The affliction of others is as if an ox had broken his leg; they hobble along with their eyes and aims only downward to the earth. Their brutish nature is unchanged."

"Prostration and suspension of my pastoral labors can never abate my vital

regard for the truest spiritual and temporal welfare of the friends with whom I have been associated—I long for them all in the yearnings of Christian affection,—that their toils and devotions, their joys and griefs may be precious in the sight of God—that they might be led to living fountains of salvation for Christ's sake."

"I find much in myself to condemn—much in others to pity."

"What a guilty, wretched sinner I am, and yet my sins are hid behind the cross of Christ. Blessed Saviour! eternity will only be sufficiently long to adore thy matchless love to me."

"Strange existence! Declining into vigor, dying into life, expiring into immortality! passing away, that I may remain forever—sinking into the grave, that I may reach the heavenly places—suffering onward into the far more exceeding and eternal weight of glory! O, what is man? What am I? A sinner, a poor sinner."

"Were I able, I would love to write a tract on immortality, from the gate of the celestial world, and multiply and scatter it like leaves from the tree of life, to the loved ones on earth to whom I can no longer speak."

"Sufferings indescribable, sufferings indescribable, sufferings indescribable; but happiness beyond description, happiness beyond description, happiness beyond description."

Very frequently, in the severity of his sufferings, he would exclaim "Lamb of God, be my pattern, be my pattern!"

"God, my supporter and my hope,
My help forever nigh"—

Yes, forever nigh. Blessed forever."

"This dying into life—this expiring into immortality—O, how glorious! how infinitely blessed!"

"There's glory in my soul, unutterable and inexpressible. A sinner saved through Christ! O, divine and infinite love!"

"The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that

have been presented to my mind. An artist would joyfully spend ten thousand years to represent such glory."

"I have asked God only to give me a quiet trust in him, as that is all I think my poor shattered frame can bear. He has given me that and much more. He has lifted the veil and given me such a view of himself, of Christ, of the Holy Spirit, that full and complete Divinity, that I cannot express to any human being. My soul seems lit up with the glory of God. I would love to prostrate myself before him and offer one prayer, and then lay down this body of death, that my spirit might soar to those blest regions of glory."

When told by the physician that he could not live twenty-four hours longer, he exclaimed, "Blessed, blessed news! Welcome, everlasting life."

He lingered a few hours but was not able to converse much, though in the full possession of his reason, and with his countenance and soul glowing with joy. His last words were, "Ease in death—ease in death. Peace, peace, peace. Amen. Amen!"

A moment before his death, after the power of utterance was gone, his companion said, "If all is peace still, press my hand." He pressed her hand, and departed to his peaceful and heavenly home.

It was on the 12th of January, early in the morning, that he closed his experience of "dying into life, expiring into immortality." It was a fitting close to such an experience.

When the spirit had departed from its body of suffering and of death, there was left upon the pale countenance a sweet serenity, indicative of peace. As we stood with one who had loved him as a pastor, and who, during his long confinement, had administered to his comfort with untiring interest and affection, and gazed upon all that remained of this excellent man, it seemed as if we were on the very confines of the heavenly world.

There was before us the habitation, from which the tenant had just departed, and yet seemingly near, and saying to us in the language of that last text of his: "*This corruption must put on incorruption, and this mortal must put on immortality.*"—*Zion's Advocate.*

Praying Machines.

ONE hears of machines of various sorts, spinning machines, threshing machines, and sewing machines. Almost everything is done by machinery now-a-days; but did you ever hear of a praying machine? Strange as the notion seems, such things are met with in some heathen lands. They are used by the people called Buddhists, or worshippers of the false god Buddh, in Sikkim, a country lying to the north of British India. The machine consists of a small leathern cylinder, or barrel, placed upright in a frame, in which it turns on an axle. A string is fastened to an elbow in the axle, by pulling which the barrel is made to turn round; and at each pull, a piece of iron projecting from the barrel strikes one or other of two little bells fixed in the frame. Within the barrel are placed written prayers; and whoever pulls the strings is considered to have repeated his prayers as often as the bell rings.*

There are other praying machines of different construction. In some, the person using them has not even the trouble of pulling a string, or of doing anything at all. Thus they have a machine which is turned by water. Here the cylinder is enclosed in a little house built over a stream. Like the other, it contains a prayer, or has one written on it outside. It has a spindle which passes through the floor of the building into the water, and is there connected with a wheel turned by the stream, and thus the barrel is made to go round.

You smile at the idea of a praying

machine. "How foolish," you say, "to think that pulling a string, or looking at a tub turned by a water-wheel, is praying! What good can that do?" Yes, I grant you it is foolish, very foolish; it is a toy, not a prayer. But let me ask you, reader, do you pray? You, who know the true God, and have the Bible, and live in a professedly Christian land, do you pray? If not, you have no right to look down on the poor Buddhist with his praying machine. Again, I say, it is foolish and can do no good. But, poor man, blind and dark as he is, he is at least as wise as you. Be judge yourself: which is the more heathen, the Buddhist, who never heard of God, yet does, in his poor, vain way pay respect to a god of his own devising, and try to get his help, or you, who, though you profess to believe in the one true God, yet never worship him or seek his favor? Is there anything to choose between you? Or, if there be, which has the best of it? If this poor man be heathen, foolish, deceived, what are you?

But, to pass from those who do not pray at all, let us see whether there be not some who do pray, and yet are no better than the Buddhist with his machine, or rather than praying machines themselves.

Putting aside for the moment the question whether the prayer be made to God or an idol, and considering only the prayer itself, what is it that is wanting in this prayer of the Buddhist? Just one thing—the heart. Now turn your eyes and look at that Christian at his worship. See him in his place at church or chapel, the place in which, perhaps, he is to be found every Sabbath day. What is he about? Is he praying? There is no appearance of it. His eyes are wandering hither and thither, his face is vacant, there is no sign of feeling there; he does not look as if he were asking for anything, or even attending to the words of prayer that are being spoken. There are thousands of such

* Hooker's Himalayan Journals, vol. i., p. 172.

worshippers in our churches and chapels—are you one? If so, you are but a praying machine after all, for the heart is wanting; and let but that be away, it does not much matter what else is there. The Buddhist pulls with his fingers, or looks with his eyes; you go down on your knees, and perhaps cover your faces, but the heart, the heart, where is that? If there be no heart, then all the rest, fingers, eyes and knees, go for nothing, they cannot pray without the heart. You may repeat the form, or follow the words, and yet be but a praying machine; for there may be all this, and still no heart.

And when you are alone, reader, and fall down on your knees, morning and evening, as you have been used from a child, ever since your mother drew you to her lap, and put your little hands together, and taught you the first lisps of prayer, how is it then? Is the heart there? Do you pray with the spirit? Ah! if you are content with saying the words only, what are you but a praying machine?

Alas! there are none who do not know what it is to have cold hearts and wandering thoughts in prayer. Even the truest Christians, who love prayer, find too often they are but machines—lips, knees, hands, but no heart. But this is not their habit or their will. It is a sore trouble to them. They watch, and strive, and pray against it. And why? Because they know that when through infirmity of the flesh they pray thus, it is no prayer, and they grieve to lose the blessing which true prayer brings. Ah! would that all were such! Would that all knew the worth of prayer, true prayer, not machine prayer, but heart prayer!

But, alas! thousands never pray at all, and thousands more are content to pray like machines. What are such prayers? Do they reach heaven? Do they find a hearing? Do they bring down blessings? No! these are not the prayers

which the Spirit helps (Rom. viii. 26,) and Jesus the Mediator presents (Heb. iv. 14—16.) These are mere words, a form, a mockery, a vain and useless thing, bringing no honor to God, no blessing to man. Let not your prayers be such.

Learn two things, then, from the poor Buddhist. First, pray; but, secondly, do not pray like him.

Pray! rich or poor, old or young, male or female, master or man, do not live without prayer. Are you living so now? Did you lie down last night without prayer? And this morning, when God had given you, unasked, another night's rest, did you rise and go forth without prayer? Last Lord's day was your place in the house of prayer empty? And is this the way you live in general—prayerless mornings, prayerless evenings, prayerless Sabbaths? And yet you call yourself a Christian, and say you believe in God. What! believe in God and not pray? A prayerless Christian? Impossible. Your "Christian" is but a name, your belief is no belief. God cannot be in your heart, or you would pray to him. Why even the Buddhist shames you. Go and ask any true Christian you know, how he gets strength in weakness, comfort in trouble, help, grace, pardon, peace. Ask him how it was that he overcame that strong temptation which you know beset him, and by what means he got the better of that sore trial which cut him to the quick, and which all thought must crush him. I know what his answer will be. It was prayer. He could not have lived but for prayer. He could not live without it now. Yet you live without it. No, not live; life is not life without prayer; it wants its chief blessing. If you pray henceforth, you will look back on your present prayerless life, and own how dead and comfortless it was.

Oh, reader, think of your wants, and will you not pray? You cannot draw one breath after another without God

but for him, you are not safe from hour to hour; all you stand in need of daily must come from him. But more, far more than this: you are a sinner, and want pardon; you have provoked God, and need his forbearance; the sword of his justice hangs over your head, and you want his arm of mercy to withhold it; you want more things for your soul than I can tell you of—forgiveness, grace, help, holiness, heaven—but, in one word, you want Christ, and without him you are lost forever. Will you not pray? You are living without prayer—what if you should die without it? Are you not running this risk? Lose no time, begin this very day.

Pray, but be sure you pray from the heart. Be a praying man, not a praying machine. It matters little what words you use, so you pray heartily, with true faith in the name of the Lord Jesus Christ. Pray thus every day; make a habit of it, every morning and evening in private, every Lord's day in public. Never leave it out. Give up all rather than this. Just speak to God as he has invited you; humbly, yet freely; with deep reverence, yet as a child to its father. Tell him all you feel, all you want; seek to worship him in spirit and in truth. He will hear; yes! he will hear, for you have a friend at his right hand, Jesus Christ. While prayers in grand words and grand buildings, but with no heart, are but as the turning of the barrel, an empty useless form, the weakest, humblest, faintest prayer that comes from a contrite, trusting heart will reach the ear of him who heard and blessed the prayer of the publican, "God be merciful to me a sinner!"

Do You Call that Prayer?

THE late Rev. S. Kilpin, of Exeter, was one summer's evening walking along the street, when a party of men going from work passed him; one of them was swearing dreadfully. Mr.

Kilpin observed it, but said nothing. When he arrived at home he began to think how wrong it was to allow a man to pass by using such language, and not to make an effort, at least, to convince him of the sin he was committing. It so disturbed him that he could not rest during the night, and he began to think if there was any way of remedying the neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible to meet him when going to his work. He did so, and after anxiously waiting for a time, he saw the man coming. When he approached, he said, "Good morning, my friend, you are the person I have been waiting for; I am very glad to meet with you." "Oh, sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you." "Oh, sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken,—I never prayed in all my life." "Oh," said Mr. Kilpin, "if God had answered your prayer last night, you had not here been seen this morning. I heard you pray that God would blast your eyes and damn your soul." The man turned pale, and, trembling, said, "Oh, sir, do you call *that* prayer? I did, I did." "Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have for damnation, and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

Christian reader, is not *your* rest sometimes disturbed by the recollection of neglected opportunities of doing good? If so, let your resolution now be to make redoubled effort for the glory of God, and the salvation of souls.

The Young Pastor's Temptation.

ELEVEN years ago, in the commencement of his ministry, a young pastor entered his pulpit with more than usual trembling. He had endeavored carefully and prayerfully to prepare himself for the solemn services; and he had selected his text from one of the most interesting portions of the evangelical prophet, in which the richness and the freeness of the provisions of the gospel are foretold, in the glowing language of him "whose hallowed lips were touched with fire." The herald of mercy anticipated for his own soul "a feast of fat things," and a joyful season in preaching Christ, the bread of life, to his perishing fellow-sinners.

It was a beautiful morning in mid-summer; the grove in which the temple of God was situated was melodious with the songs of birds, which dwelt in safety there; the zephyrs that played through the courts of the Lord came perfumed with the fragrance of meadow and field; the hush and quietness of the Sabbath morn were over all; nature itself seemed subdued, and a holy awe and calm serenity to impress every pious heart.

A large and solemn congregation waited upon the ministry of the youthful pastor. The service commenced; and with the anthems of praise and the offered prayer, his confidence increased, his fears subsided, and with calm assurance he rose and announced his text—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah xli. 17, 18). On reading these words he cast his eyes over the congregation, when, in a distant part of the house, he noticed the intelligent countenance of a gentleman from the city of B—, whose position in society and

cultivated mind he knew were such as would qualify him to notice and appreciate the deficiencies of the speaker.

Impressed with this thought, Satan, always ready for our halting, took advantage of his weakness; and the fear of man, which bringeth a snare, took possession of his mind. He commenced his sermon with hesitancy, and although he used every effort to overcome his embarrassment, it was some time before he could rise superior to the depressing influence of fear. It was a barren season. Dissatisfied with himself as he came down from the pulpit, he felt ashamed to look his brethren in the face as they clustered around him, lest he should discover in their looks the failure in his sermon. He was tempted to make a resolution never to attempt to preach again. But from this temptation he was mercifully delivered. The solemn duties of his office pressed upon him, and through grace he was led more humbly to preach the gospel, "not with excellency of speech," nor "with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" his desire now was, not to please man, but "by manifestation of the truth, to commend himself to every man's conscience in the sight of God."

It was not many weeks before God was pleased to pour out his Holy Spirit upon the church and congregation; believers were quickened, their graces were revived, and sinners were converted. A revival was enjoyed which extended to several of the neighboring churches; and in the course of a few months it was the privilege of the young pastor to welcome fifty-eight precious souls to the communion of the church. Among the first converts received was Mrs. T—, the mother of several children; in giving the relation of the dealings of God with her, she stated in substance as follows:—

"I was not accustomed to attend the house of God, but on a certain Sabbath, last summer, I was induced to come to

this place, hoping to meet a friend that I greatly desired to see. I had no wish nor expectation to be profited by the religious services, but as soon as I entered the house I felt that God was in the place, and when the pastor named the text, 'When the poor and needy seek water,' &c., my attention was arrested by those beautiful words, and as the minister proceeded in his discourse my interest increased, for I felt that every word was addressed to me, and that the speaker knew and was describing my case; I became very uneasy; my sins began to rise as thick clouds before me, and to weigh heavily on my soul; I saw I was in a perishing condition. Oh, what will become of my poor soul? was now my earnest cry. With downcast eyes and a heavy heart I returned to my home, but not to enjoy comfort and peace; but with tears for weeks I sought the mercy of God. I was almost in despair, till at length I was enabled to exercise faith and to look to Calvary, and to yield myself to Him who died for our sins, and rose again for our justification. Then did I find that when the poor and needy truly seek water, and turn away from the broken cisterns of this world, the gracious Lord will hear their cry, and "open to them rivers in high places, and fountains in the midst of the valleys," for the thirsting soul the river of life is come, and with joy have I drawn water from the wells of salvation. I praise God for having led my feet to the house of God on that blessed day, when so precious a sermon was preached, which proved to be a word in season, and the power of God to my salvation."

Then did the minister bow his head and weep, while he lifted his heart to God in prayer, that he might never distrust Him again, but that "His strength might be made perfect in weakness," and that ever after he might preach the gospel with an eye single to God's glory.

The Knout.

THE following is the way of administering the knout in Russia. Conceive, reader a robust man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knout. He is conducted, half naked, to the place chosen for this kind of execution; all that he has on, is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against one another; the cords are breaking his wrists, but no one pays the slightest attention to that! He is laid flat upon his stomach, on a frame inclined diagonally, and at the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then *stretched* in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them—what does that matter! In a little time, his bones will crack and be dislocated in a very different manner.

At a distance of five and twenty paces, stands another man; it is the public executioner. He is dressed in black trowsers stuffed into his boots, and a colored cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. This knout consists of a thong of thick leather, cut in a triangular form, from four to five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long.

The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the

prisoner, he raises, by a vigorous movement, the knout towards the top of his head, and then instantly draws it down with rapidity toward his knees. The thong flies and whistles through the air, and descending on the body of his victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful grasp of galvanism. The executioner retraces his steps, and repeats the same operation as many times as there are blows to be inflicted. When the thong envelopes the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor; but when it falls flat, then the bones crack; the flesh, in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now removed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears forever in the bowels of the earth.

The knout is fatal, if the justice of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his people a sight worthy of their eyes and their intelligence; if some powerful lord, or some great lady, wishes to indulge in the pleasure of viewing the sanguinary spectacle; if they wish to behold the victim, with his mouth covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desire to purchase the fatal blow. In this case, he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand.

A Husband.

THE English term "husband" is derived from the Anglo-Saxon *hus* and *bond*, which signify the "the bond of the house," and it was anciently spelled

house bond, and continued to be so spelled in some editions of the English Bible, after the introduction of the art of printing. A husband, then, is a house-bond—the bond of a house—that which engirdles a family into the union of strength and the oneness of love. Wife, and children, and "stranger within the gates"—all their interests and happiness—are encircled in the *house-bond's* embrace, the objects of his protection, and of his special care. What a fine picture is this of a husband's duty, and a family's privilege! And what a beautiful emblem is this of the guardianship, and love exercised toward believing souls, and inquiring sinners, and the "whole family in heaven and in earth," by Him who says: "It shall be at that day that thou shalt call me Ishi, (that is, my husband) for I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness!"

The Origin of Sin.

TWO American divines were once conversing together about the various theories concerning the origin of sin, when one interrupted them by saying, "It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin entered into the world, to unite their efforts and say how much of it, with God's blessing, they can drive out." "You remind me, madam," said one of the clergymen, "of my aged deacon, who after listening to a sermon in which I had endeavored to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head and replied, 'Ah, sir, all I know about it is, I am a sinner, and wish I wasn't.'"

Faith in God is of the greatest importance, for without it we cannot please God.



KO THAH A.

THE FIRST BURMAN PASTOR.

No. 5.—2.

Ko Thah A.

THE FIRST BURMAN PASTOR.

WE HAVE the pleasure of presenting to our readers, an engraved likeness of the venerable pastor of the First Baptist Church in Rangoon, Ko THAH A. The original drawing was made by Mrs. Crawley, of Henthadah Mission, and is pronounced by Mr. Ingalls, who has kindly put us in possession of it, "true to the life." It is strikingly in unison with our own recollections. There he sits with his pilgrim staff, robed in white, his head crowned with a neat red turban, his scarf of blue setting forth, rather than concealing his aged hands, his feet exposed, in the fashion of his country, his countenance sedate, grave, as of one who had known long service, but lighted up whenever he speaks, with an animation that still betokens the living soul within. The artist has well succeeded in transferring the features; save only, that we would have more of Ko Thah A's beaming eye.

It seems a fit occasion to group together some of the marked events of Ko Thah's life. Our earliest notice of him dates back to 1829. Ko (then Moun) Thah A is first introduced to us by Mr. Judson, as being a frequent visitor at the Rangoon mission house, and shortly afterwards as "giving good evidence of being a true disciple." He is described at the time, as "a respectable householder, rather above the middling class," about fifty years of age, unmarried, and living with his aged mother, who was dependent on him, in a small village called Nan-dau-gong, about half a mile from the mission. He had formerly been an officer under government, and had amassed considerable property, which he mostly spent in building pagodas and making offerings. "But he obtained no satisfaction, found no resting place for his soul, until he became acquainted with the religion of Jesus. He now," wrote Mr. Judson, "rests in

this religion, with conscious security; believes and loves all that he hears of it, and prays that he may become fully a true disciple of the Saviour." (Judson's Mem. vol. 1, p. 277.) He was baptized in August, 1822, just previous to Mr. Judson's departure for Ava. His manner of application evinced his earnestness. "Early in the morning, Moun Thah A came in, and taking (Mr. Judson) aside, knelt down, raised his folded hands in attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every part; and that though he had been harassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful unto death, whatever the consequences in this world might be." The rite was administered the following day, Aug. 20, making the seventeenth Burman who publicly professed his faith in Christ in baptism.

He was ordained to the ministry and the pastorate of Rangoon church by Messrs. Judson and Wade, in 1829. "He had spent a few months, at the end of the war, in 1826, at a large village in the neighborhood of Shwadoung; and there, devoting himself to the preaching of the word, had produced a very considerable excitement. Several professed to believe in the Christian religion; and three of the most promising, received baptism at his hands. Others requested the same favor, but he became alarmed at his own temerity, and declined their repeated applications. On his return to Rangoon, he continued to disseminate the truth, but in a more cautious and covert manner. He had now come to Maulmain to inquire what he should do with those who wished to be baptized, and to get some instructions concerning his own duty."

Of his qualifications for the ministerial office, Dr. J. wrote:—"He has been so evidently called of God to the ministry,

that we have not felt at liberty to hesitate or deliberate about the matter. But, if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah A. is the man we should have chosen. His age, (fifty-seven) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment."

Succeeding years have shown that the "divine appointment" was not misapprehended. "The teachers have come and gone," he remarked on one occasion; "I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'"

Ko Thah A, as threatened by the rulers, has been subject to repeated persecutions, in common with his brethren; has been fined and imprisoned, his feet set fast in stocks. Of the horrors of a Burman prison, some conception can be formed from the records of Oung-pen-la. One of these persecutions occurred in the viceroyalty of Moung Kinebeing, who was "envious at the religion of God." "I with others" said Ko Thah A, "he had been requested to write out the particulars, was then greatly persecuted, and commanded not to worship Christ, but to return to our old religion and worship Gaudama. Our property was seized; I was cast into prison, put into the stocks, and swung up by the feet. I had then to endure for many days the most fearful threatenings; till by the grace of God, I was set at liberty. From that time till Pegu was conquered, I have been compelled to attend to my work and preach with the wisdom of the

serpent. Now," addressing Mr. Ingalls, who gives the narrative, "being permitted to live to the age of eighty-four, I can preach the glad tidings of God, with none to oppose, and can witness the multiplying of converts and the increase of the church." "The believers," he adds, "give proof that they have the life of Christ, for their prayers are attended with divine power."

Ko Thah A has had the satisfaction of inducting into the church by baptism, during his ministry, more than two hundred converts from heathenism, including about eighty Karens. He has also been permitted to bear a part in commissioning other native laborers, Karens and Burmans, as evangelists, pastors, and teachers; and in constituting Karen and Burman churches. Our latest account of him is in a letter from Dr. Dawson, dated at Rangoon, Aug. 19. He says, "The venerable native pastor, Ko Thah A, still continues at his post. Though unable now to stand up and preach to his church, his life shines with increasing luster; and with his prayers there is such an unction as to awaken feelings of deep solemnity in every breast. His language is always pertinent to the occasion and is beautiful for its conciseness and brevity. He is loved by all who know him."

The following letter, from Ko Thah A was translated and forwarded, with the original, by Mr. Ingalls, under date of May 18, 1854.

Ko Thah A pastor of the Rangoon church, sends affectionate salutations to the pastors, brethren and sisters of the churches in America.

Formerly when the rulers of this world governed, they persecuted and oppressed the disciples of Christ, I have suffered persecution three times. Still, I fainted not, and while suffering I rejoiced and was happy.

I have baptized above two hundred Peguans, Burmans, and Karens.

The divine light and the cause of Christ, through the outpourings of the

Holy Spirit, are now daily advancing in Rangoon. The missionaries are aiding me and the church.

I, Ko Thah A, with the members of the Rangoon Church, make daily prayer for all in every place in all the world, who have entered the church of Christ.

I, Ko Thah A, am now eighty-four years of age.—*Bap. Mis. Mag.*

A Lady.

THE word "lady" is an abbreviation of the Saxon *Laff-day*, which signifies *Bread-giver*. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan 'rose up and called her blessed'—the destitute and the afflicted recounted her praises—all classes of the poor embalmed her in their affections as the *Laff-day*—the giver of bread and dispenser of comfort—a sort of ministering angel in a world of sorrow. Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of the "busy bee"? Is it she who wastes on gaudy finery what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be a woman of fashion—she may be an admired and admiring follower of the gay world; but in the ancient and most just sense of the word, she is not—alas! she is not—"a lady." She who is a lady indeed, excites no one's envy, and is admired, esteemed and loved by many. She stands on the pedestal of personal excellence, and looks

around on the men and women beneath her as her brethren and sisters, "formed of one blood" in the great family of the Creator; she is kind, she is pitiful, she is courteous to all; "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom, and in her tongue is the law of kindness;" this is the true *Laff-day*, whom hundreds or thousands vie with one another in raising to grandeur, distinction, and to far nobler celebrity than was ever won by mere rank, or wealth, or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life"—to tell the poor of the love of Christ—and to draw the hearts of the needy to the "Father of mercies and God of all comfort," then is she an "elect lady"—one of those choicest of all women, who shall be ever distinguished, and "held in everlasting remembrance."

Primitive Church Magazine.

The English Army in the Crimea.

AN able article in the last number of the North British Review, (re-published by Scott & Co., New York,) thus sums up the immediate causes of the disasters to the British army in the Crimean campaign. It furnishes a horrible picture of the sufferings wrought by war:

A few words as to the immediate causes of the calamities which have befallen our Crimean expedition. The evidence laid before Mr. Roebuck's Committee has enabled us, without entering into details, to lay our finger upon the weak and faulty points with tolerable certainty. We shall endeavor to do this without exaggeration or vituperation. It is not difficult now to specify the most fatal wants and the most prolific errors. It would be very difficult to assign the precise degree of blame attaching to the men who committed the errors and created, or did not remedy the wants.

All competent witnesses agree in affirming that, *overwork in the trenches*, far beyond any other cause, must be held answerable for the dreadful waste and dilapidation of our army. They might have made head against cholera, insufficient and unwholesome rations, rain, mud, snow, no huts, and poor clothing, if they had not been literally, deliberately, obviously, *worked to death*. They often did not change their clothes for months, or take them off for weeks. They often only got two nights' sleep in the week, and only three hours sleep out of the twenty-four. In fact they were compelled to do what it was perfectly certain human nature could not endure. Such proceedings could only have led to such results. It seems indisputable, that in ordering and persevering in such proceedings, Lord Raglan committed an error in judgment, about the magnitude of which there cannot be two opinions; since, whatever might have been the importance of pressing on the siege, it was obviously still more important to preserve the lives of the men who were to do it.

From this cruel error sprang, directly or indirectly, a host of secondary evils. The men being overworked in the trenches, sickened and died; being so overworked, they had no time or strength to cook their food, or to make their tents dry, or to provide themselves with temporary shelter, or to collect necessary fuel to keep themselves warm, so they sickened and died the faster. They sickened and died so fast that medical men and medical arrangements inevitably fell short. The surgeons were overdone, and got careless and hasty. The hospitals became overcrowded, insufficient, and miserable; every department was overpressed, and every department broke down under the excessive pressure. Then, the men being overworked in the trenches, there were none at liberty to make a new road in lieu of the Woronzow one, which the vicinity of the Rus-

sians rendered unsafe; consequently, stores, ammunition, clothing, and huts, could not be got up to the camp; consequently, the mules and horses being unsheltered and ill-fed, and strained beyond endurance by the mud of the track from Balaklava, died too; and men had to do beasts' work. Every mischief and calamity increased and propagated itself in a geometrical progression.

Now, it is possible enough that Lord Raglan might have been well aware that his men were frightfully overworked, but may have argued that his part must be done; that a certain space had to be covered by the camp and defended, or they would be carried and destroyed by the enemy.

No consideration—we now see, and probably he has long since seen, for he has altered his plan and curtailed his operations—should have been weighty enough to induce him thus to persist in destroying the army committed to his charge. As soon as it was decided that Sebastopol was not to be taken by a *coup-de-main*, as soon as the result of the bombardment on the 17th October showed that, with the insufficient means at their disposal, the siege would be a long one, it is certain he ought at once to have suspended all aggressive and trenching operations, and have bent his whole attention and the entire strength of every department to the task of preparing for his troops those comfortable winter-quarters, those magazines and stores of clothing and provisions, those huts for the men and stables for the horses, which it was apparent would be wanted, and without which an army can neither preserve its existence nor do its duty.

The next cause of our sad disasters is to be found in the fatal defects or mismanagement in the Commissariat service. The troops were often ill-supplied, or half supplied; the horses often not supplied at all. The department had not sufficient means of transport; and these

means became daily more insufficient, because the beasts being too few were overworked, and being overworked, sank down and died.

The third cause of our calamities was the mismanagement at Balaklava. The evidence on this head is conclusive and damning. Ships arriving with cargoes urgently wanted, but not allowed to discharge; ships ill-moored in the harbor, so that twenty took up the space in which fifty might have ridden securely; vessels of incalculable value ordered to anchor off a lee shore with a south-wester coming on; no quays prepared for landing stores; no arrangements for sheltering them when landed; pestilential filth allowed to accumulate; valuable firewood *not* allowed to be removed—with hundreds of idle sailors and starved soldiers asking only to be employed. The frightful condition and conduct of the harbor on which the safety of our whole army depended, while under Captain Christie's orders, seems as absolutely incredible as it is absolutely certain.

The fourth cause of our miseries appears to have been the mismanagement of the medical department; the want of ambulances, the want of medicines, the want of surgeons, but above all, the want of skill or sense in the organization of the hospital arrangements. The degree of this last deficiency seems to have surpassed conception. For the original paucity of medical men attached to the army, we are not disposed to blame any of the authorities. No one could have anticipated such a combination of causes to create a sudden and enormous demand upon the services. Cholera, three bloody battles in six weeks, and deaths by thousands from exposure and excessive work, must have overpowered the largest medical staff in the best regulated army. But for the state of the hospital at Scutari there can be no excuse. And in tracing out the causes of this, we cannot stop till we come to the head of that special ser-

vice whose business it was to appoint capable medical officers, and to fix upon and carry out a proper and workable system.*

To the errors or incompetency, then of four men, are mainly and *immediately* to be attributed the disasters of our Crimean expedition.

We believe that the choice of Lord Raglan, Mr. Filder, Captain Christie, and Dr. Andrew Smith, was an honest and a careful choice. Yet it seems certain that the three last men were about the worst that could have been selected. It has turned out so. It was not believed so to begin with. Lord Raglan, it now appears pretty clear, had one qualification and two disqualifications for his post. He was conciliatory to our allies, and maintained harmony with them, when probably a more brusque, resolute and peremptory general might have brought it into jeopardy. But on the other hand, Lord Raglan is far too amiable, gentle, and considerate, for a commander-in-chief. He cannot find in his heart to be severe and stern. He cannot punish promptly and effectually. He is mild and yielding to a fault. And in the present case he has been unquestionably guilty in *acquiescing in* and tolerating a state of things which he should not have endured for an hour. He does not appear to have been well-informed; and his orders do not appear to have been well executed. They were not rigidly enforced. He appears to have been ill served by his staff. In a word, he, like all Englishmen, seems to have shrunk from punishing the guilty, or superseding the incapable. The ministers seem to have done likewise. Scarcely a single man has been dismissed or recalled. This scarcely, we think, can admit either of defence or pardon.

* We will not say anything of the management of the transport department, or we should have things still more grotesquely absurd to relate. The waste and clumsiness in this band alone has, we believe, cost the country £2,000,000 already.

Editor's Garner of Cleanings.

TABLE.—BAPTIST GENERAL SOCIETIES.

SOCIETIES.	OFFICES.	SECRETARIES.	Receipts.	Expenditures.	Agents.	Missionaries, Colporteurs, etc.	Stations.	Converts.
AMERICAN BAPTIST MISSIONARY UN'N.	Boston, Mass.	S. Peck, D. D. W. H. Shailer, D. D.	\$114,907 58	\$145,528 31	8	357	658	2910
AMERICAN BAPTIST HOME MISSION SO- CIETY.	New York.	B. M. Hill, D. D. Rev. J. R. Stone.	60,043 62	64,205 85	8	171	481	1487
AMERICAN BAPTIST PUBLICATION SO- CIETY.	Philadelphia.	W. Shadrach, D. D. J. N. Brown, D. D.	52,705 04	52,660 22	4	69		359
AMERIC'N & FOR'N BIBLE SOCIETY.	New York.	R. Babcock, D. D.	40,034 28	39,989 79				
AMERICAN BIBLE UNION.	New York.	W. H. Wyckoff,	36,050 63	34,000 00				

SOUTHERN BAPTIST CONVENTION.

FOREIGN MISSION BOARD.	Richmond, Va.	Rev. J. B. Taylor. A. M. Poindexter	\$ 30,066 60	\$ 30,959 11	5	44	20	163
DOMESTIC MISSION BOARD.	Marion, Ala.	Rev. Jos. Walker.	21,153 74	22,132 06	8	99	250	1512
BIBLE BOARD.	Nashville, Tenn.	Rev. A. C. Dayton.	10,126 90	8,862 40				
SOUTHERN BAPTIST PUBLICATION SOCI- ETY.	Charleston, S. O.	Rev. J. P. Tustin,	2,306 25	1,780 79	0			
Total,			\$37,494 62	\$40,090 58	33	740	1209	5431

ANNIVERSARIES.—AMERICAN BAPTIST MISSIONARY UNION.—The anniversary was held at Chicago, Ill., May, 15, 20. President, Hon. George Briggs, of Mass. The great subject of discussion, related to certain unhappy differences between the executive committee and some of the missionaries in foreign lands. This whole matter was referred to a judicious committee, whose action it is hoped and believed will result in the adjustment of all differences and the restoration of harmony in the operations of the society.

The annual report shows that the Union is sustaining 23 missions, occupying 84 stations, and 572 out stations. Of these missions, 18 are in Asia, 3 among the Indians of our own country, and one each, in Africa, France, Germany and Greece. The number of male missionaries, 57; of females, 63; and of native pastors and preachers, 237. Connected with these missions are 218 churches, with an aggregate membership of 17,548, of whom, so far as reported, 2,910 were baptized during the year.

Of schools, there are 107, in which are gathered 2500 pupils.

The receipts for the year, were \$114,907 58. The expenditures, \$145,528 21—leaving,

with former balances against the Union, a debt of some \$60,000. Measures were adopted which it is believed will result in the prompt extinguishment of this debt, without curtailing the ordinary operations of the society.

AMERICAN BAPTIST HOME MISSION SOCIETY.—The twenty-third anniversary was held in Brooklyn, New York, May, 9.

Hon. Albert Day, of Connecticut, was elected President. The society appointed a committee to secure a building for the offices of the society, separate from the Bible House in Nassau st., and instructed the executive committee, to enter upon the possession of such building when secured.

The total receipts for the year, are \$60,043 62; and the disbursements, \$64,205 85. 171 missionaries have been in service during the year, in 16 states and territories; 21 of whom preach in the native languages of the various classes of immigrants into this country. These 171 missionaries, in the discharge of their various duties, have, in the aggregate, travelled 204,587 miles, occupied 481 preaching stations; been instrumental in the conversion of 1,487 persons, 1,026 of whom they baptized; aided in the organization of 55 churches; in the ordina-

tion of 36 ministers, and in the erection of 34 new church buildings, 12 of which are completed. In the churches they supply, there are 227 Sabbath schools, and 107 Bible classes, with 1,492 teachers, 10,514 pupils, and 25,392 volumes in their libraries. They have preached 15,926 sermons; delivered 1,661 other lectures and addresses, made 36,857 pastoral visits, attended 9,546 meetings other than for public worship, for prayer and religious services.

The aggregate amount of labor performed is equal to that of the constant services of 128 men for the entire year.

AMERICAN AND FOREIGN BIBLE SOCIETY.—The anniversary was held in Brooklyn, N. Y., May 8, 9.

President, Rev. B. T. Welch, D. D.

The total receipts for the year, were \$40,034 28. Disbursements, \$30,989 79. \$19,000 had been received for the Bible House fund, the rental from the apartments of which, not occupied by the society, will, in a few years extinguish the entire debt, and leave a large revenue for the benevolent purposes of the organization.

The board have aided in the distribution of the word of God in our own land, in Canada, New Mexico, New Grenada, Hayti, Germany, France, Central Europe, and in Asia.

Since its organization, eighteen years ago, it has expended \$700,000; circulated 1,125,000 copies of the Scriptures, and aided in publishing them in thirty or forty different languages.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.—The thirty first anniversary was held in Chicago, Ill., May 11, 1855.

The issues during the year amount to 9,050,000 pages, equal to 10,610,000 eighteen mo., pages of printed matter.

218 bound volumes, and 226 smaller works, tracts, etc., are now to be found in the catalogue of the society's publications. 44 new publications were added to the list during year. 20,000 copies of the Baptist Almanac and 10,000 copies of the Baptist Record were also issued during the same period.

Sixty-nine Colporteurs were employed during the year, whose labors in the aggregate, were equal to the time of one man for thirty-four years and three months. These Colporteurs travelled 73,294 miles visited 72,940 families; sold 37,266 volumes; distributed gratuitously, 2,021 volumes, and 485,653 pages of tracts; preached 3,152 sermons; held 1,632 prayer-meetings, aided in the organization of 45 new churches, and

143 Sunday schools, and baptized 359 converts.

Receipts from all sources, \$52,705 04. Disbursements, \$52,660 22.

The assets of the society, are \$79,486 70.

AMERICAN BIBLE UNION.—A semi-annual meeting of this body was held in Chicago, May 11, 12. This society have published, or have in preparation for the press, revised editions of the last seven books of the New Testament, of the epistles to the Ephesians and Hebrews; of the Gospels of Mathew and John; of the Acts of the Apostles and the book of Job. They have also translators employed in revising the Spanish, German, French and Italian scriptures. The cash receipts for the fifth year of its operations, amount to \$36,050 63. The unpaid pledges, to \$140,000.

THE SOUTHERN BAPTIST CONVENTION.—The fifth biennial meeting was held in Montgomery, Ala., May 11—14. Rev. R. B. C. Howell, D. D., of Va., President. There are connected with the Convention, three distinct Boards, which report biennially to the Convention.

FOREIGN MISSION BOARD.—The past year has been one of unusual prosperity, especially with respect to the success of their missionaries. The China mission embraces two stations, Shanghai and Canton. At the former are five missionaries and their wives, one of whom is temporarily in this country. At Canton, one missionary and his wife, another being under appointment and expected to sail during the fall. A number of inquirers are reported, some of whom profess to have abandoned idolatry. In Africa are three missions; the Yoruba, Liberia and Siera Leone, embracing eighteen stations, with twenty-seven missionaries, including those under appointment. During the year we have received reports of one hundred and sixty-three baptisms, including some, of which previous reports had not been given.

Receipts, including \$6,207 86 in hand, at last annual meeting, \$36,274 46. Expenditures, 31,949 11; leaving a balance of \$4,325 35. The treasurer's report thus shows that while the receipts were larger than those of the previous year, by \$7,324 68, nearly two thousand dollars less than the amount necessary for current expenses, were received.

The whole aspect of things connected with the operations of the Board is encouraging. Several young men are proposing themselves as candidates for appointment, and in the several fields, promise of an abundant harvest is given.

DOMESTIC MISSION BOARD.—The report shows that there have been employed during the year, 99 missionaries, 20 of whom are laboring in cities and large towns, in 15 states and territories. The Indian Mission Association has also transferred its missions and missionaries to this board, which are not included in this statement. \$21,153 74 have been received into the treasury, and \$22,132 06 expended during the year. The missionaries have, during the year, in the aggregate, travelled 64,843 miles; delivered 7,853 sermons, addresses, etc.; attended 2,034 other religious meetings; visited 13,838 families; baptized 1,096 converts, of whom 86 were pupils and teachers in the Sabbath schools; constituted 15 churches; aided in the erection of 25 church buildings, 8 of which are completed.

BIBLE BOARD.—The report of this Board shows that there have been received into the treasury, \$10,126 90, of which sum, \$3,754 have been expended in foreign distribution; \$1,501 85 invested in the permanent fund, and the remainder, excepting a balance on hand of \$1,264, disbursed in domestic operations.

No agents have been employed by this Board, their dependence being mainly upon the services of the agents connected with the several auxiliary state organizations. The receipts do not show the whole amount contributed for the distribution of the Bible by auxiliary organizations, but simply, what passed directly through the treasury of this Board.

SOUTHERN BAPTIST PUBLICATION SOCIETY.—

The eighth annual meeting was held in Montgomery, Ala., May 12.

The report shows that the Society have issued 34 different publications, of which 20 are bound volumes, and the rest tracts and pamphlets. The receipts from the proceeds of the business are not given. The donations to the society, including balance, amount to \$2,307 25. The disbursements, to \$1,750 79. In consequence of the death of the lamented George Parks, the business will hereafter be conducted by Smith and Whilden, who are agents of the society.

James Tupper, Esq., is President of the society. Rev. J. P. Tustin, Corresponding Secretary.

THE AMERICAN SUNDAY SCHOOL UNION.—

The thirty-first anniversary was held in Philadelphia, on the 15th of May. Receipts from all sources, \$255,604 75 of which \$182,498 25 were for sales of books. The balance, donations, legacies, etc.

16 agents and 324 missionaries have been employed for various periods, in 24 states and territories. 3,440 new schools were established by these missionaries, having 16,623 teachers and 97,954 pupils. 32 new publications were issued during the year, of which 24 were library books. The society are now able to furnish 512 different volumes, suitable for a Sunday School library.

ANNIVERSARIES.—The following table exhibits the receipts of fourteen of the principal benevolent Societies that have held meetings for the two years past—from which it will be seen that there was a considerable falling off in the past year :

	1854.	1855.
Am. Tract Society,	\$415,159	\$413,144
Am. Bible Society,	394,340	345,811
Am. Sunday School Union,		248,604
Am. B. C. For. Miss.,	213,200	213,683
Pres. Board For. Miss.,	174,453	184,074
Am. Home Miss. Society,	191,209	180,137
Am. For. and Christian Union,	75,701	62,867
Am. and For. Bible Soc.,	46,097	40,034
Am. Seamen's Fund Society,	26,173	22,845
Am. Anti-Slavery Society,	11,000	18,000
N. Y. State Colonization Soc.,	17,609	17,571
Am. Female Guardian Soc.,	17,870	10,889
Jews' Society,	14,050	10,000
Central Am. Education Society,	9,711	4,323
Total,	1,608,572	\$1,772,962

ENGLISH BAPTIST HOME MISSIONS.—In an abstract of the Secretary's Report, we find the following facts: "The number of members in the Missionary churches is 4,126; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 119. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. At the commencement of the financial year, by far the larger part of the debt reported to the last annual meeting was removed by the bequest of the late Mr. B. Wilson. In closing their report, the Committee remind both themselves and the churches that the claims on various accounts of our country on the anxious consideration and prayerful efforts of British Christians, are rather increasing than diminishing. The present financial condition of the Society, was reported as—income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS has dispensed wholly with the aid of collecting agents during the past year, and in spite of the hard times and almost univer.

sal decrease in the receipts of other societies, *the income of the Board has actually advanced beyond any former year.*

We clip the above from an exchange just to show that if the churches would adopt the plan of making their collections for benevolent objects at stated seasons of the year, the pastor could easily perform all the labor that is now done by agents; as large, or a larger sum of contributions would be raised and a heavy item of expense for agents salaries would be avoided, while the agents themselves would then have an opportunity to supply some destitute churches.

KAREN NATIVE PREACHERS.—Dr. Mason, Missionary to the Karens, now in this country, furnishes the N. Y. Recorder & Register with the following interesting account of the Karen Mission:

"None in America, not even the Executive Committee, nor the Deputation itself, appear to be at all aware to what an advanced state the Karen mission has arrived. While we are working hard night and day in making speeches, 'crying out for the space,' not 'of two hours,' but a whole week—'Great is the independence of the Baptist churches,' the Karens are actually carrying on the most successful mission with little more aid from us than feeble churches receive from the Home Mission Society; and many of them not even that. Look at the oldest of our Karen missions—that at Tavoy. There is an association of twenty-three churches. No church furnishes less than half the support of their pastor, and in some instances the whole. They do their own church business, support their own poor, maintain their own village schools, build their own chapels and school-houses, and contribute constantly to their Missionary Society; their pulpits are supplied by an educated ministry raised up from among their own sons, the most talented and energetic men, who make their mark wherever they go. Not contented with laboring for their own people, they have sent some of their best men on missions to other and far distant tribes. These churches ask nothing more of us than a little fraternal advice, in form of an annual visit from a missionary 'to set in order the things that are wanting.'

COLLEGES IN THE UNITED STATES.—The whole number is 118, an average of nearly 4 to each State.

Of these, fourteen are in New England, thirty-eight in the Middle States, thirty-six in the Southwestern States, and thirty in the West. The oldest is Harvard, at Cam-

bridge Mass., A. D., 1636; the next, William and Mary, at Williamsburg, Va., which dates from A. D., 1692; and the third, Yale, at New Haven, Ct., which was established A. D., 1700. Of the principal Colleges in the Middle States, that at Princeton, N. J., originated A. D., 1745; the University of Pennsylvania, A. D., 1755; Jefferson College, at Canonsburg, Pa., A. D., 1802; Mount St. Mary's, at Emmetsburg, Md., A. D., 1830; and the University of Virginia, A. D., 1819. In the West, one of the most flourishing Colleges is the University of St. Louis, founded A. D., 1832.

The number of students in these one hundred and eighteen Colleges is about twelve thousand. The largest number on the roll of any one College in 1854 was 466, the number attending at the University of Virginia. The number at Yale, however, was nearly as great, being 445. Harvard had 339, Princeton 225, the University of North Carolina 270, and Brown University, at Providence, R. I., 252. The largest library belongs to Harvard, which College has 98,000 volumes; Yale has the next largest, containing 54,000; and Brown University the next, 32,000. Bowdoin, at Brunswick, Me., has 28,000; Dartmouth, at Hanover, N. H., 31,000; Georgetown College, at Georgetown, D. C., 24,000, and the South Carolina College, at Columbia, S. C., 22,000. Several of the Western Colleges, considering their youth, have splendid libraries. Thus, Marietta College, in Ohio, has 14,000 volumes and the University of St. Louis, 15,000. In these estimates, the volumes in the students' libraries, as well as those in the college library proper, are included.

The cost of education varies at different Colleges. At Harvard, the total expenses of room rent and tuition are ninety dollars annually, and the cost of board is from seventy to ninety dollars in addition; making an average, with washing, wood and lights, of two hundred dollars. The expenses at Yale, averaged in a similar manner, may be estimated at about the same sum, as may also those at Princeton. Bowdoin, Dartmouth, Brown University, Amherst and Williams, are cheaper, ranging from one hundred and twenty-five to one hundred and fifty dollars. The University of Virginia costs each student about two hundred and twenty-five dollars; while that of the Western Reserve costs less than half, or only about one hundred. In these estimates, clothing, books and pocket money are not included.

CONVERTS TO ROMANISM IN EUROPE.—The Roman Catholic papers have published the names of one Duchess, one Marchioness, two Countesses, twelve "Right Honorable" ladies, ten "Right Honorable" gentlemen, and a large number of the gentry whose titles are simply "Hon.," "Sir," "Lady," that have been won over to the ranks of popery during the last six years. The clerical list has the names of two Archdeacons and eighty Clergymen of the Church of England, and one "dissenting minister." In the meantime, tens of thousands of the misguided Irish Catholics have been rescued from the superstitions and errors of Popery.

"SAM" A NATIVE OF ROME.—Martin Luther gave this account of an order, which bears a very decided resemblance in many respects to a present organization: "In Italy there was a particular order of friars, called *Fratres Ignorantie*, that is, Brethren of Ignorance, who took a solemn oath that they would neither know, learn, nor understand anything at all, but answer all things with *Nescio*. 'I know nothing.'"

DEATH OF WM. B. GURNEY, ESQ.—Recent London papers inform us of the death of W. B. Gurney, Esq., for many years one of the most liberal and active Baptists in England, and at the time of his death, Senior Treasurer of the Foreign Missionary Society.

"Mr. Gurney has for many years past been a most prominent member of the Baptist denomination in England, to the funds of which he has contributed thousands of pounds, besides taking an active part in all its principal movements. By profession a lawyer, he has for many years been shorthand writer to the House of Lords and to the Committee of Appeal connected with that body, to which is referred the most important law questions brought from the other higher courts of the country. His income through these means was very ample, which he to a very large extent expended in acts of benevolence and piety. His contributions to the great missionary objects of the denomination were constant and munificent, more than once amounting to 500 pounds, and if our memory serves us rightly, on one occasion to 1000 pounds at a time, while in the meantime his private life was simple and unostentatious, and his expenses confined to what might be considered those of a private family in ordinary comfortable circumstances. His loss will be greatly felt, not only by the denomination at large in England, but by a numerous circle of friends,

and by the religious public generally, as he was a most liberal contributor to, and participator in almost every work of piety and mercy. His son, who was associated with him in his profession, is a man of like spirit, and highly esteemed in the church and in the community. The duties of the important office of Treasurer of the Foreign Baptist Missionary Society will now devolve on Sir Samuel Morton Peto. His mantle could not have fallen on a more worthy successor."

LIBERAL BEQUESTS.—The Baltimore *True Union* informs its readers that Melville Wilson, Esq., of that city, whose recent and early death has been deeply deplored by all who knew him, made provision by his will for the payment of the following liberal bequests to the several Societies named:

To the Am. Baptist Pub. Society,	\$2,000
To the Md. Bap. Union Association,	2,000
To the Widows and Superannuated Ministers' Fund of the above Association,	1,000
To the S. Bap. Convention For. Missions,	1,000
To the S. Bap. Convention Home Missions,	400
To the Maryland Tract Society,	1,000
To the Md. State Colonization Society,	800
To the Am. Sunday School Union,	1,000
To the Am. Indian Mis. Association,	400
To the Trustees of Huntingdon Chapel, Baltimore Co.,	400
Total,	\$10,000

THE BEST STANDING ARMY.—There are about 2,500,000 children in the United States in attendance upon Sabbath schools, and of this number 550,000 are under the care of the Methodist Episcopal church.

DONE WITH POLITICS.—Rev. Daniel C. Eddy, in his valedictory to the Legislature a few days since, said, "I retire at the close of this session, from all connection with active political life—no more to enter the arena of party warfare—to the duties of a profession to which my energies are devoted."

PLAUSIBLE.—The Catholic Mirror says the phrase about making graven images was omitted in the decalogue, in the Catholic catechism, "in order not to fatigue or overburden the memory of children!"

REV. O. C. WHEELER'S RESIDENCE NEAR SACRAMENTO, CALIFORNIA.—The fine grounds of Rev. O. C. Wheeler, display high cultivation, neatness, order, and good taste through

out. We do not wonder this gentleman can be so eloquent—everything in his grounds speaks. Well can he say—

“Books in the running brooks,
Sermons in stones, and
Good in everything.”

The trees, shrubs, vines, and plants are all preachers, and they speak of most excellent care. We cannot omit to mention the excellent design of the front grounds of this gentleman; the grape arbor is in perfect keeping with the whole design. Such examples are what we want, and it is very gratifying to announce that the Recording Secretary of the State Agricultural Society is so thoroughly practical, for we can recommend all to visit his grounds and take lessons.—*Cal. Paper.*

DEFECTIVE MINUTES.—To show the perplexities that trouble any who would collect the statistics of the denomination, we present the following deficiencies in the minutes of the Rock Island Association, Ill., as a specimen. The body is composed of fourteen churches. Of these, five churches were unrepresented in the Association of 1854. And the clerk, in making out the table, instead of giving the returns of the former year, leaves the statistics of these five churches blank; so that the Association is reported as having only 321 members against 403 for the previous year. The tables are not footed up, and the whole thing wears a most forlorn aspect. The brother who will write a small manual, instructing clerks in the first principles of their business, would confer a favor upon the churches.

REV. J. S. REYNOLDS.—The portrait of this lamented brother is finished, but we have concluded to publish it in the September No., when the sketch of his life will, we trust, be completed. We will furnish copies of this portrait suitable for framing, by mail, for 50 cents each. We have not yet received the sketch of Rev. Elisha Tucker, D. D.

MY MOTHER: or Recollections of Maternal influence, is a republication of a work, by Gould & Lincoln, Boston, which first appeared in 1849, and after rapidly running through three editions was locked up in the cellar of a failing publisher. It has now been resuscitated and revived, and deserves a wide circulation. The following extracts, on the conversion of the Father of the family, is interesting, instructive and indicates the character of the book:

He had reached the age of sixty-five. Most of his children had, as we hoped, become pious. He was still without hope.

and without God in the world. The morning and meridian of his days were gone; the shadows of the evening were around him. He had experienced prosperity and adversity, health and sickness. He had lived through interesting revivals. And now his years, his habits, his characteristic propensity to put far off an evil day, made us fear, in the weakness of our faith, that his regeneration was scarcely to be hoped for. The moral man out of the church may be settled on his lees as well as the hypocrite in it.

“Whatever may have been the mental state of him who was the object of our concert, there was a growing intensity of feeling in our mother. Her spirit had no rest. After they had retired, one night, she said a few words expressive of her concern for him; he gave her an indifferent answer, and fell asleep. She arose, in the fullness of an anxious heart, and returning to the sitting-room, raked open a bed of coals, and spent the night in prayer. It was cold, being in the latter part of February. Behold the difference between the believer and the unbeliever: the one sleeps over his own impending ruin; the other wakes and wrestles for him in agonizing prayer. As the day dawned, she fell into a train of reflections like the following: “I have borne this burden forty years; I can carry it no farther; it is too heavy for me; I must roll it off on God. I feel that I have done! I cannot change his heart. I can't convert him, however much I distress myself. Perhaps I have sinned in distressing myself as I have. God may have seen in me the want of a simple reliance on him; or the want of true and absolute submission to his will. He may have seen me unwilling or afraid to commit the matter of my husband's salvation *entirely* to him. But I feel that I *must* and *do* thus commit it to him now. I will afflict myself no more. I shall still pray for him, and use such means as may seem advisable, but—saved or lost!—I leave the result with God.”

No, my mother, you could not change his heart.

The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him.

She was conscious of a simplicity of trust now, and a relief of mind, such as, on that subject, she had never felt before. So prayed, and found relief, the wife of Elkanah.*

* 1 Sam. 1: 10-15.

In the morning, after breakfast, finding him alone, she said a few words to him, to this effect. She remarked that they had lived together above forty years; that their union had been an affectionate and happy one, and it was painful to think that they were soon to be separated without any prospect of ever being re-united; for, at their time of life, they could not expect to continue a great while longer in this world; and as to another, it did not appear, as matters now stood, that they would dwell together there. "As for me, I may be deceived," she said; "but I trust I am a Christian, and that, when I die, notwithstanding my imperfections, I shall receive mercy through Christ, and be admitted to heaven; but you do not *profess* to have an interest in Christ, or any scriptural hope of salvation. So that, if our respective cases are as we suppose them to be, we shall walk together but a few days here, and then our roads part and we meet no more. And now I have this one request to make—*devote this day to the concerns of the soul*; devote it to reflection and to prayer. If you cannot do it for your own sake, do it to oblige me."

Struck with her earnest manner, he said, decisively, "*I will.*" He was "not able to resist the wisdom and the spirit by which she spake."

She saw no more of him till quite night, when he came in and sat down, sad and thoughtful, by the fire. She did not know the nature of his feelings; nor was any allusion made to the interview of the morning. It was evident that he was not happy. He had an eye more expressive of sorrow than any eye I ever saw. It glistened, but did not flow with tears, and its color seemed to deepen. Sorrow was in him a sealed fountain; it found no vent in words.

The next day he again disappeared, and was gone till evening. His countenance and manner, when he returned, were still thoughtful, but there was a serenity in his look which was not there before. "I do not know," said he to my mother, "what has ailed me to-day; my feelings have been unusual, and indeed very strange." "Why? How have you felt?" she asked. "I can hardly tell you," he replied. "I have no reason to think myself a Christian, or, perhaps, that I ever shall be; but it has seemed to me, this afternoon, as if every thing was changed. Every thing appeared to speak of God. The trees, the hills, the skies—every thing seemed to praise him. And I felt that I loved every body. If there is any one that I

have hated, it is Mr. G.; but I have felt to-day that I loved him like a brother."

His heart seemed overflowing with emotions of this kind—as new and strange to him as the expression of them was to his astonished and rejoicing, but yet trembling wife. * * * * *

That evening there was a religious meeting. He went to it, and finding it full (for there was a more than ordinary religious interest in the place at the time,) sat down on one of the lowest benches among some children. His head was gray, and his appearance somewhat venerable; and being naturally a man of great simplicity of character and manner, he was still more so now, under the influence of religious feeling. Indeed, in all except his years, he seemed as much a child as the little ones with whom he sat. The meeting through, he was astonished to find himself surrounded by all the pious present, old and young. He knew not what to make of it. He was overwhelmed with so unwonted an expression of affectionate regard. "Even young persons," said he, in the account he gave me of his religious experience, some months afterwards—not having seen him till then—"even young persons who had never spoken to me in their lives, whom I scarcely knew, except by their resemblance to their parents, as well as older Christians with whom I was familiar, gathered about me in that way. I could not stir for them. They held me by my hands; they took hold of my clothes, even; they wept, and I wept."

CONSOLIDATION.—"The Christian Register," published in Zanesville, O., has been merged in the "Journal and Messenger," published in Cincinnati, O.

CLEVELAND Co., N. C., has 19 Baptist Churches with an aggregate of 2,068 communicants.

GEMS OF THOUGHT.—Truth cannot be discerned amid the smoke of wrathful expressions.

Our life is but a dream within a dream, from which we awake as we grow older. Death is not the last sleep, but the final awakening.

To put off our religion when we are called to mix with men of the world is like taking off our shoes when we are going to walk.

True pleasure is paid for before we enjoy it—false pleasure must be paid for afterwards, and always costs more.

As the sails of a ship carry it into the harbor, so prayer carries the soul into the bosom of God.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
BRITISH PROVINCES.			
Hilton, Liverpool,	Yarmouth,	W. H. Goucher, S. N. Bentley,	59 32
CALIFORNIA.			
San Juan,	Monterey,	J. A. Webb,	3
CONNECTICUT.			
Bristol,	Hartford,	J. T. Smith,	8
GEORGIA.			
Macon, Marietta, Palmyra,	Bibb, Cobb, Lee,	S. Landrum, H. H. Tucker, J. S. Baker.	5 2 30
ILLINOIS.			
Big Grove, Olney, Chillicothe,	Mason, Richland, Peoria,	L. R. Hastings, S. Blair, W. W. Walden,	15 5 9
INDIANA.			
Olive Branch,		Albert Law,	9
KENTUCKY.			
Shelbyville, Cadiz, Albany,	Shelby, Trigg, Clinton,	E. T. Drane, A. W. Meacham, R. C. Buckner,	2 13 2
MAINE.			
Biddeford, West Gardiner, Calais, Waldoboro, Wayne, St. George, Bowdoinham,	York, Kennebeck, Washington, Lincoln, Kennebeck, (3d church), Lincoln,	J. Hubbard, Z. Morton, E. C. Mitchell, J. Kalloch, C. Parker, W. W. Whitten, S. S. Y.	*22 10 13 68 5 30 4
MASSACHUSETTS.			
Foxboro', South Abington, East Boston, Boston, Lowell, Lowell, Lowell, Cambridge, Agawam, West Medway, Chicopee, East Abington, Taunton, Malden, Roxbury,	Norfolk, Plymouth, (Central Square), (Union), (1st church), (2nd church), (3rd church), (2nd church), Hampden, Norfolk, Hampden, Plymouth, Bristol, Middlesex, (1st church),	Isaac Smith, F. A. Willard, J. N. Sykes, Wm. Howe, D. C. Eddy, Mr. Wynn, S. Howe, A. F. Spalding, S. Gale, W. Lincoln, H. T. Love, A. Pollard, W. F. Stubbert, T. D. Anderson,	21 2 18 4 2 2 2 3 2 *20 17 5 4 21 3
MASSACHUSETTS.			
Chelsea, Pittsfield, West Amesbury,	Suffolk, Berkshire, Essex,	A. P. Mason, L. G. Porter, S. T. Thacher,	3 14 16
MISSOURI.			
St. Francisville, Rush Ridge, Bethel,	Clark, Mississippi, Boone,	James More, W. D. Terry, J. M. Robinson,	27 4 21
NEW HAMPSHIRE.			
Brentwood, Concord, Exeter, N. Sanborton,	Rockingham, (Pleasant street), Rockingham, Belknap,	A. M. Swaim, E. E. Cummings, F. Meriam, J. D. Tilton,	3 6 20 2
NEW JERSEY.			
Newark,	(North church),	S. Morse,	12
NEW YORK.			
New York churches, Clifton Park, Homer, Milo, Fort Ann, Poughkeepsie, Lima, Candor, Dunkirk, Locke, Webster,	Saratoga, Cortlandt, Yates, Washington, (1st church), Livingston, Tioga, Chataque, Cayuga, Monroe,	Jno. Reynolds, H. Harvey, R. Sabin, Washington, T. Goodwin, R. R. Smith, J. B. Smith, J. B. Smith, S. F. Holt,	30 18 *120 20 61 *32 5 20 12 6 42
OHIO.			
Cincinnati, Cincinnati, Cincinnati, Johnstown, Lancaster, Loudounville, Bloomington, Licking, Kirksville, Bristol, Jackson,	(1st church), (9th st. ch.), (Freeman street), Licking, Fairfield, Ashland, Licking, Licking, Licking, Morgan, Jackson,	D. Sheperdson, W. F. Hansell, J. R. Downer, J. B. Sackett, A. P. Mather, B. H. Pearson, J. Davis, J. W. Heistand, B. P. Ferguson, H. Adams,	2 14 4 2 6 3 4 34 4 2 4
PENNSYLVANIA.			
Philadelphia, Philadelphia, Philadelphia, Philadelphia,	(4th church), (10th church), (12th church), (Calvary),	B. Griffith, J. H. Kennard, B. C. Morse, N. B. Baldwin,	3 4 3 16

*Including former reports.

PENNSYLVANIA.

Churches.	Counties.	Administrators	No.
Philadelphia,	(Union ch.,)	J. T. Boulden,	4
Salem,	Westmoreland,		26
Harrison,		T. Scott,	24
Chambersburg,	Franklin,	W. A. Barnes,	6
Clearfield,	Clearfield,	D. W. Hunter,	3
Davisville,	Burks,	A. Earle,	5

SOUTH CAROLINA.

Georgetown,	Georgetown,	S. B. Wilkins,	46
Bethlehem,	Williamsburg,	J. L. Rollings,	38
Total,			1,198

Churches Constituted.

Names.	Where.	When.	Memb.
St. Francisville,	Clark, Mo.,	Jan. 12	12
San Juan,	Monterey, Cal.,	Apr. 14	
Kendall,	Lafayette, Ill.,	Apr. 18	
Spoon River,	Stark, Ill.,	Apr. 19	
Florida Lodge,	Texas,	Apr. 24	
Buena Vista,	Portage, Wis.,	Apr. 26	
Rush Ridge,	Mississippi, Mo.,	Apr. 28	28
Jefferson,	Williams, O.,	May 5	
Columbus,	Colorado, Texas,	May 5	
Bethel,	Boone, Mo.,	May 9	24
Danville,	Montgomery, Mo.,	May 12	
Gallatin,	Davies, Mo.,	May 12	13
Addison,	Steuben, N. Y.,	May 16	29
North California,	Washington, Pa.,	May 23	17
Greenfield,	Hancock, Ia.,	May	
Hornersville,	Marion, O.,	May 23	
Bloomington,	(Fr'h & Ger'n.), N. Y.	June 7	50
Baltimore,	(Lee st.), Md.,	June 17	

New Church Edifices.

Where.	When.	Cost.
Canaan, Holmes, O.	Apr. 29	\$ 890
Taylor Bay, Jackson, Ark.,	Apr. 30	
Le Roy, Bradford, Pa.,	June 5	1,200
Americus, Sumpter, Ga.,	June 10	
Baltimore, (Lee st.), Md.,	June 17	

Ordinations.

Names.	Where.	When.
S. Y. Trimble,	Logan co., Ky.,	Apr. 27
J. B. Campbell,	Sparta, Ill.,	Apr. 30
F. Bower,	Augusta, Pa.,	May 10
D. J. Freas,	Salem, N. J.,	May 18
A. C. Goodrich,	Paris, Mo.,	May
W. B. Barrows,	Neponset, Mass.	May 30
J. V. Lentel,	North Spencer, Mass.,	May 30
J. Y. Melick,	Cedarville, O.,	June 7

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
N. B. Tindal,	Cape May co., N. J.,	Apr. 10,	42

Ministers Rec'd from other Denomin's.

Names.	From what Body.	Where.	Time.
T. H. Stewart,	F. Will Baptist,	Vevay, Ia.,	May

Clerical Removals and Settlements.

Names.	Whence.	Where.
Alden, J.	Westfield, Mass.,	Windsor, Vt.
Ballard, J.	Brooklyn,	Yorkville, N. Y.
Bestor, F.	Springfield, E. Long Meadow, Mass	
Bradbury, C. W.	Winthrop,	Amesbury, Mass.
Brinkerhoff, C.	Salem, N. J.,	Toulon, Ill.
Bryant, Z. A.		Alleghany, N. Y.
Chipman, H.	Searsmont,	Rockport, Me.
Colegrove, P.	Italy Hill,	Bath, N. Y.
Curtis, A. S.		Holland Patent, N. Y.
Dalton, A. W.	Northwood,	Hollis, N. H.
Dayfoot, P. C.		Howell, Mich.
Farr, E. D.	Mill Vil'ge, N.H.,	S. Dartm'th, Mass.
Grant, S. B.	Wallingford,	New Haven, Ct.
Hackney, Mr.	Wake Forest,	Chapel Hill, N. C.
Hall, A., jr.,	Boonville,	Baldwinsville, N. Y.
Hancock, W.	Newton, N. J.,	N. Bennington, Vt.
Ingliss, Jas.,	Detroit, Mich.,	St. Louis, Mo.
Jameson, T.	Sandford,	Wells Depot, Me.
Kalloch, J.	S. Thomaston,	Waldoboro, Me.
Keen, T. G.	Mobile, Ala.,	Petersburg, Va.
Kelley, M. B.	Bolton,	Cairo, Ill.
Macomber, S.		West Trenton, Me.
Manley, B., Sr.	Tuscaloosa, Ala,	Charleston, S. C.
Miller, J. S.	Vincentown,	Mt. Holly, N. J.
Morris, J.	Sewickley,	West Salem, Pa.
Morton, C.	Penn Yan,	Corning, N. Y.
Newland, C. A.	Coopers Plains,	Phelps, N. Y.
Palmer, A. G.	Syracuse, N. Y.	
Pearson, L.	Jonesport, Me.,	Woodville, Mass.
Pendleton, A. B.	Bridgton,	Livermore Fall, Me.
Ripley, S.		Northboro', Mass.
Roberts, P., jr.,		New Rochelle, N. Y.
Ruple, S. H.	Sharon, Pa.	
Sedwick, R. H.	Uniontown, O.	
Sleeper, Geo.	Canton,	Dividing Creek, N. J.
Smith, Wm.	Brunswick,	Gardiner, Me.
Smith, W. W.	Berlin, N. Y.,	Cambridge, Ill.
Spalding, Wm.		Moots Corners, N. Y.
Sproul, S.	Princeton, N. J.	
Storer, Jos.	Hudson, N. H.	Wells Depot, Me.
Taylor, G. B.	University of Va.,	Baltimore, Md.
Tinker, H. H.	Pendleton, Ct.,	Grafton, Mass.
Weddell, P. M.	Pittsburgh, Pa.,	Canton, O.
Wilder, L.	Auburn, O.	Columbia City, a.
Wood, J. H.	Cuttingsville,	Weston, Vt.

Associational Record.

RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

ALABAMA.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
Alabama,	33	14	345	4,245	
Autauga,	8	6	25	444	
Bethel,	30	22	155	2,550	
Bethlehem,†	23	18	235	1,978	
Bigby,	18	9	173	2,112	
Cahaba,	32	21	304	3,669	
Canaan,	19	9	43	838	
Central, (Coosa,)	28	15	180	2,126	
Central, (Sumter),†	8	5	85	589	
Cherokee,	26	9	159	837	
Coosa River,	34	21	143	2,447	
Eufaula, [Statistics for 1854 included in Salem.]					
Judson,	25	13	138	1,356	
Liberty, (East),	34	16	211	2,850	
Liberty, (North)*	26	14	213	1,804	
Mulberry,	15	5	81	741	
Muscle Shoals,	47	26	180	3,366	
North River,‡	22	12		851	
Pine Barren,	27	15	116	1,875	
Salem,	40	16	210	2,239	
Shelby,	11	9	20	533	
Talassahatchee,*	25	17	236	1,267	
Ten Islands,*	7	5	190	705	
Tuscaloosa,	32	12	140	2,320	
Tuskegee,	43	21	401	3,324	
Union,	26	12	193	1,723	
Total,	639	340	4,156	46,669	

* 1852, † 1851, ‡ 1849.

Through the kindness of Rev. S. Henderson, we are enabled to fill up the table of Alabama Associations. If the North River Association publish minutes, they treasure them so closely as never to permit a stray copy to get beyond their own bounds, so far as we can learn. That Bethlehem, Central, (Sumter,) Liberty, (North,) Talassahatchee, and Ten Islands, should be so parsimonious of their minutes, does not argue well for their liberality or public spirit.

To obtain the full returns from the following States seems to be hopeless, unless there should be some enterprising editor or minister in the several States who will attempt it, viz: Kentucky, Mississippi, Missouri, North Carolina, Tennessee, Texas.

INDIANA.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
Bedford,	24	10	123	1,040	
Bethel,	15	6	55	943	
Brownstown,	17	8	140	756	
Coffee Creek,	16	7	75	1,119	
Curry's Prairie,	17	7	83	1,357	
Elkhart River,	22	9	88	995	
Evansville,	8	6	76	207	
Flat Rock,	20	16	238	1,930	
Freedom,	19	7	71	679	
Huntington,	14	6	12	540	
Indianapolis,	21	12	426	1,619	
Judson,	31	8	249	1,254	
Laughery,	21	17	53	990	
Little Pigeon,	8	3	24	261	
Long Run,	11	4	167	666	
Madison,	11	7	101	1,218	
Northern,	18	12	76	792	
Northeastern,*	20	11	114	627	
Salamonie,	15	8	18	345	
Sand Creek,	18	9	88	844	
Tippecanoe,	13	6	120	867	
Union,	14	5	55	721	
Weasaw,	8	3	17	294	
Wabash District,	21	12	12	599	
West River,	7	2		184	
White Lick,†	27	8	120	771	
White Water,	14	6	40	579	
White Water Valley,‡	4		62	350	
Total,	458	219	2,808	22,447	

* 1853, † 1851.

We are indebted to Rev. Ezra Ferris, of Lawrenceburg, for valuable assistance in constructing this table. And yet it does not furnish complete returns. It is a little remarkable that in this year, 1855, with railroads and cheap postage, the best informed brethren in Indiana cannot even tell the number of Associations in the State, nor find out, by any methods they can devise, the statistics of the denomination. If the States generally would adopt the system now pursued in several, of publishing a full abstract of the statistics of all the district associations, with the minutes of the State Convention, complete results would in a few years be obtained. The following named associations have not been heard from for years, some are anti-mission, some probably extinct, and all are evident o-mission in their practices. We shall be obliged to any who will send us recent minutes of any of them, viz: Danville, Enon, Blue River, White River, Lost River, Lebanon, Conn's Creek, Eel River, William's Creek, Paint Creek, Vermillion, Salem, and about a dozen others that seem to be of no account, influence, or use in the world.

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

Rev. Wm. R. Williams, D. D., New York.

As to your Memorial, I like its appearance and promise.

Rev. D. R. W. McIver, Wetumpka, Ala.

The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

Rev. Thomas S. Malcom, Philadelphia, Pa.

The Memorial is a storehouse of valuable materials for present use and future reference. The price places it within the reach of each Baptist family.

Rev. M. P. Smith, Union, Ala.

I carried it to the church with me, and recommended it as worthy of patronage, and obtained the following eight subscribers.

Rev. A. M. Hanks, Olney, Ala.

I have no doubt it will be, under its present editorial management, all that its friends could wish.

Rev. Wm. Claspill, Boone, Mo.

I esteem the Memorial as one of the best works of the kind in circulation.

Rev. B. F. Keeling, Willisburg, Ky.

I am pleased with it because it breathes the sentiments of old fashioned Baptists.

Rev. J. C. Armstrong, Franklin, O.

I am satisfied that it will do good, and is what our church members need.

Rev. Wm. Cornell, Hartford, Wis.

Right welcome shall you be to me, and we will have "many a good time together."

Eli Dechurst, Bradford, Me.

I think that the Memorial is worthy the patronage of every Baptist.

Rev. A. W. Bullard, Dadeville, Ala.

It seems to meet with a cordial reception with all who have seen it.

Rev. Icy F. Thompson, Greensburgh, La.

A monthly periodical of this kind will be of great use to the denomination.

Rev. S. Landrum, Macon, Ga.

It certainly fills an important place in our denominational literature.

Rev. Cephas Pasco, North Egremont, Mass.

Come, assured of a hearty welcome every month.

A. McWhorter, Montgomery, Ala.

I wish the world was flooded with such good Baptist periodical literature.

Rev. R. Jeffery, Albany, N. Y.

I am satisfied that no person can read the successive issues, without obtaining not only much valuable information, but especially an intelligent acquaintance with the history of our denomination.

Rev. Wm. Clack, Argyle, Wis.

I regard it as among the most valuable publications of our denomination.

Rev. S. Blair, Louisville, Ill.

It is just the thing we want in the West.

Rev. Wm. C. Hall, Columbia, Va.

With the Memorial I am very much pleased, and will send you some subscribers shortly.

Rev. C. A. Hewett, Whiteoater, Wis.

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

Rev. J. C. E. Lockhart, Taylor co., Ga.

I am much pleased with its dress, but more especially with its contents.

Rev. P. H. Steenbergen, New Bloomfield, Mo.

I am gratified at the hearty reception given to the Memorial by all who have seen it.

Rev. L. O. Lovell, West Sutton, Mass.

I enclose \$6. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

H. Malcom, D. D., President Lewisburg University, Pa.

The only thing of the kind—it ought to succeed. I will take my number round with me and send you some subscribers.

Rev. G. C. Baldwin, D. D., Troy, N. Y.

It is a grand sphere of usefulness for yourself, and I have no doubt you will make it valuable for the denomination. I shall recommend it publicly, and will aid its circulation as I can.

Rev. W. Newton, Summerville, Ga.

The Monthly Record is just what every Baptist ought to procure and file away for reference.

Rev. Isaac R. Askew, Barnesville, Ga.

I am very much pleased with the Memorial, and will certainly and cheerfully procure for you all the subscribers I can.

H. Allen Tupper, Washington, Ga.

The work is altogether worthy of patronage by our denomination.

Rev. J. S. Dodd, Fairburn, Ga.

I am well pleased with the Memorial, and send you \$4, and four new subscribers.

J. W. Renshaw, Round Hill, Mo.

Accept my best wishes for your success in this undertaking.

Rev. T. W. Anderson, Clarksville, Texas.

I am anxious for its circulation in the church of my charge, and will do what I can for it.

Rev. S. Adlem, Newport, R. I.

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

Rev. J. T. Westover, Kenosha, Wis.

I have long felt the need of something similar to what you propose this work to be.

Rev. James J. Peck, Middletown, Vt.

I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

Rev. Amherst Lamb, Whittingham, Vt.

I am much pleased to receive the Memorial, with its new dress and animated with a new spirit. I hope you will succeed in making it very beneficial to the Baptist churches.

Rev. Wm. T. Brooks, Prof. Wake Forest College, N. C.

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

Rev. M. Baldwin, Wake Forest, N. C.

It is just such a work as every minister ought to have.

A. S. White, Keene, N. H.

It is something that will be worth saving (with 20 subscribers).

Rev. Wm. Head, Cloverport, Ky.

My best wishes for your success in your editorial career.

Rev. B. McRoberts, Springfield, Mo.

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

Rev. T. W. Ambler, Brainerd's Bridge, N. Y.

I feel interest enough in the Memorial to aid you all I can.

Rev. Wm. Lampson, Portsmouth, N. H.

I congratulate you on the improved character and appearance of the work. The subject of church architecture, as presented, will be of great value.

H. Griswold, Racine, Wis.

I feel great interest in your future prosperity.

Rev. Carleton Parker, Wayne, Me.

I shall be happy to introduce it among my people.

Rev. G. W. Young, Washington, Pa.

I am very much gratified with the present arrangement. I could not wish it better.

Rev. J. K. Fuller, Decatur, Ia.

I am pleased with the work, want it to be taken here, and will do what I can for it.

Rev. C. E. Brown, Norway, N. Y.

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply: "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, PA.

AMERICAN BAPTIST MEMORIAL.

The Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

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THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.

It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

Christian Watchman and Reflector, Boston.

The first number of the new series presents an attractive aspect, and promises a rejuvenescence.

New York Recorder, N. Y.

It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.

It has articles of deep interest. The conception is a happy one.

Christian Chronicle, Philadelphia.

The mechanical execution and the editorial arrangement, do great credit to its present managers.

True Union, Baltimore.

The number before us is beautifully printed, and filled with articles of real value.

Mountain Messenger, Va.

It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.

We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.

It should be found in the hands of every member of the denomination.

Christian Index, Ga.

It gives evidence of much ability in its management.

South-Western Baptist, Ala.

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.

Tennessee Baptist, Nashville.

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.

Journal and Messenger, Cincinnati, O.

It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.

The numbers before us are excellent.

Christian Times, Ill.

The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.

We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.

The Editor's *Garner of Gleanings* is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.

You do not know how heartily I rejoiced to learn, that the poor handling of my early care, ycleped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.

After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.

I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.

You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.

I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leverett, Upper Allon, Ill.

I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.

I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

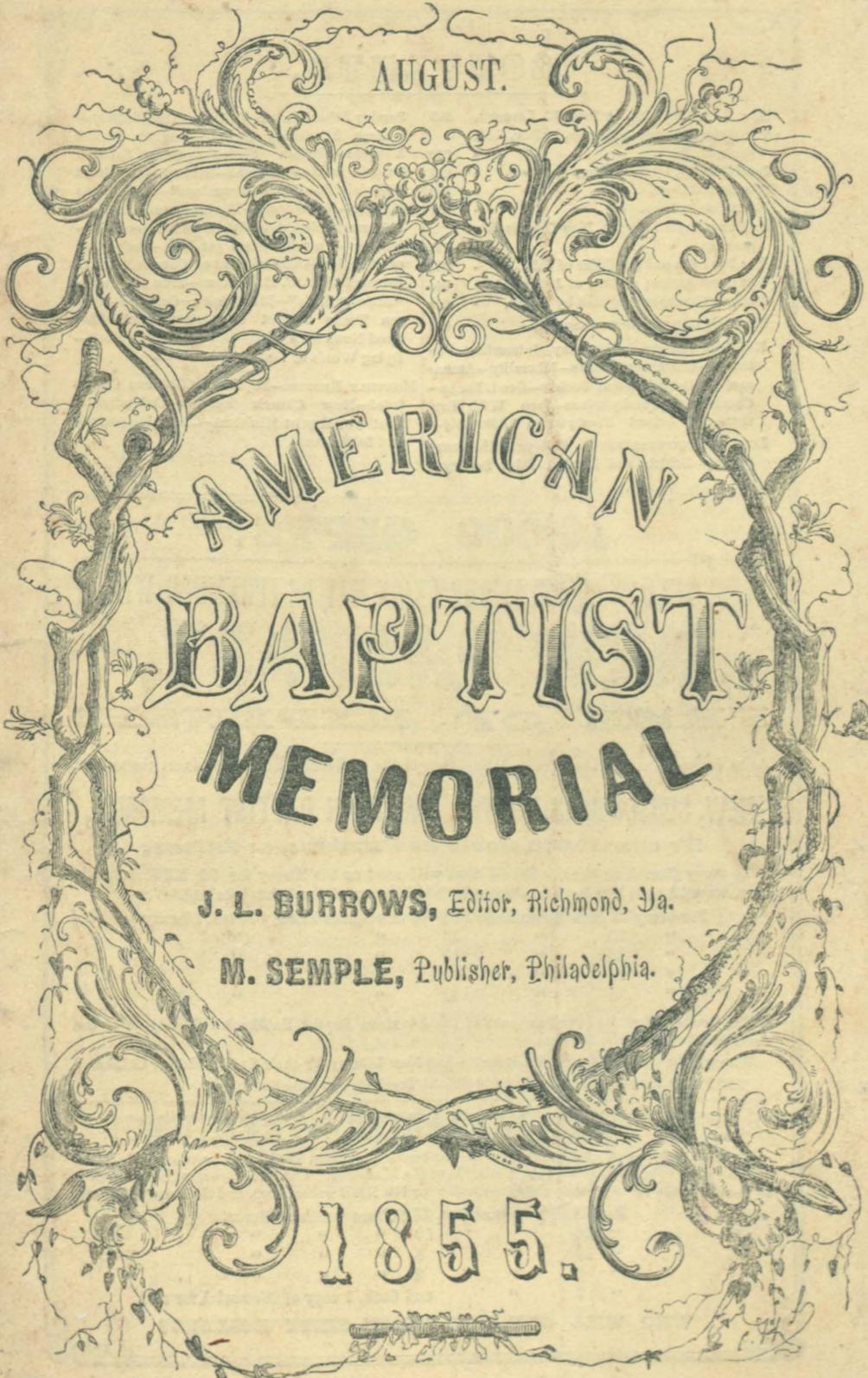
Saml Jones

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AMERICAN BAPTIST MEMORIAL.

AUGUST, 1855.

Rev. Robert F. Ellis.

BIOGRAPHICAL SKETCH.

BY PROF. WASHINGTON LEVERETT, ALTON, ILL.

ROBERT FULTON ELLIS was born at Topsham, Maine, October 16th, 1809. He was the youngest of ten children—seven brothers and three sisters—of whom two brothers and one sister still survive. Both his father and grandfather were evangelical ministers of the Congregational communion. His grandfather, John Ellis, was a "Boston Boy," and graduated at Harvard University, in 1750. He was distinguished for vivacity and for boldness and strength of mind. During the "French and Indian war," he engaged in the military service of the Colonies. In the year 1756 or 1757, he was settled over a Congregational church and society in Rehoboth, Massachusetts. For a period during the American revolution, he served as a chaplain in the army. He always had the reputation of being "a great liberty man." He subsequently resumed his ministry in Rehoboth, where he continued his labors many years, and where he died in 1805.

Jonathan Ellis—the son of John, and the father of Robert F.—graduated at Yale College, in the year 1786. The premium for excellence in composition was awarded to him while in college. In 1788 he was settled over the Congregational church and society in Topsham, Maine. Here he labored successfully fourteen years. He was a

superior scholar, an eminent writer, and somewhat distinguished as a poet.

At the age of two years, Robert was deprived of paternal guidance, and the care of his early training devolved entirely upon his mother. Her name was *Mary Fulton*. Her ancestors were of Scotch descent, and fled from their native country on account of their strong adherence to the protestant religion. John Patten and Gowen Fulton, her grandparents, settled in Topsham, in 1753. Her father was Robert Fulton, in honor of whom her son Robert F. received his name. Mrs. Ellis is still living at the advanced age of eighty-six years. She has been a woman of untiring energy and industry, and a daily reader of the Bible. At the age of ten years she commenced reading the Bible "in course," and she has read it through *annually* since that time—thus having read the entire Bible *seventy-six times*. Her days are now divided between light domestic employment, and reading the Bible and religious books, and religious and secular journals. She has always been a constant attendant upon public worship, and is unwilling now from any cause to be absent from the sanctuary.

Blest with such a mother's care, Robert was trained "in the nurture and admonition of the Lord." Before the organization of public Sunday schools, Robert's mother and a pious friend—Mrs. Potter—were accustomed to gather the children of parents who approved the object, every Sabbath after public worship, at the house of Mrs. Ellis, and there

devote an hour or two to their religious instruction. Of this school, which continued two or three years, Robert was a constant attendant, and ever manifested deep interest in the lessons. His elementary education was derived from the common school, and from a private school which he attended in his native town, until he was sixteen years of age. During the intervals of school, much of his time was devoted to reading. He was favored with free access to the libraries of two distinguished public men in Topsham, and he was particularly fond of reading history. He was also trained to habits of industry. "Work first, and pleasure after," was the motto taught him from childhood, and it was the rule of his conduct through all the periods of life. While a school boy he possessed a strong desire to obtain a liberal education, but want of the requisite funds led him to direct his attention to some branch of business. For five years he occupied the bench of a shoemaker. But the lapse of time and success in his business only increased his desire to engage in intellectual pursuits. In a letter to his brother Asher—now Dr. Ellis of Brunswick, Maine—dated August, 1830, he says: "What, my brother, is the great object of our existence? Is it to accumulate wealth, that we may at some future period repose on a couch of down, riot in the luxuries of every clime, and boast of our splendid treasures? Or is it to advance in knowledge, and to improve that immortal part which alone distinguishes us from the brute creation? It is true, *all* cannot be learned. Some must attend to the common affairs of life. But are there not enough for this purpose, whose unaspiring minds seek not for intellectual wealth?"

Three or four months subsequent to this date, another subject arrested his attention and awakened the deepest solicitude in his soul. Hitherto his views had been limited mainly to his relations to time, and his fellow men; but now he becomes impressed with a

view of his relations to God and to eternity. His convictions of sin at this time, he was accustomed to say, were only the deepening of impressions which he had experienced for years. But he now had clearer and more affecting views of the holiness of God, and the just claims of his law; of the helpless condition of fallen man; of the necessity of the mediation and atonement of the divine Redeemer; and of the renewing and sanctifying agency of the Holy Spirit. From this time the current of his aspirations was in a new direction. Self was humbled, and Christ was enthroned in his affections. In December, 1830, he united with the Baptist church in Sangerville, Maine. "Lord, what wilt thou have me do?" was now his most earnest enquiry. He soon became convinced that it was his duty to qualify himself for the sacred work of the Christian ministry, and he accordingly entered upon a course of preparatory studies. In March, 1831, he writes to his brother A.—"Nothing will prevent my obtaining an education unless the all wise Ruler of heaven and earth refuses his blessing. But if it is my duty to devote myself to his service, he will order all things in such a manner that I shall be prepared for usefulness. o o o You are not surprised, you say, at my 'choice of a profession.' Be not surprised, then, my dear brother, that I now commence its sacred duties, viz: to warn my fellow mortals to flee from the wrath to come. Be not surprised when I, in faithfulness to you, entreat you to seek first the God of heaven and his righteousness, to reflect upon the importance of your making your peace with God. The heart of man is so deceitful that if its possessor maintain a fair moral character, it will say: 'All is well; you have nothing to fear.' But in order to become fit for the enjoyment of God and the employments of heaven, we *must be born again*. I wish you, dear brother, seriously to ask yourself the question—'Am I born

again? Do I daily thank the Author of my being for the multitude of his tender mercies? And do I daily implore of him the forgiveness of my sins? If you do none of these things, may God impress upon your mind the importance of commencing immediately."

The filial and fraternal feelings were ever deep and strong and active in the mind of Brother Ellis. He possessed a soul of tenderness, embracing in its warm affections all the circle of family and kindred. And when his heart became renewed by divine grace, his most ardent desire was that his friends and fellow immortals might become reconciled to God. The fervent prayers recorded in his journal, and the pathetic and pungent exhortations contained in his epistolary correspondence, evince the supremacy of this desire in his soul. About this time he received a "License to preach," and some of his brethren advised him to enter without delay upon the work of the ministry. But he continued his course of studies, and at intervals teaching school, until September, 1833, when he was admitted a member of the Freshman class of Bowdoin College. The motives which governed and the hopes which animated him in his studies, appear in the following extract from a letter to his brother A., dated December 1832: "I am pleased with your success in your profession. . . . As for me, I neither expect nor wish for terrestrial wealth. When I bade adieu to my humble employment, that I might prepare for the ministry, I 'turned my back on all the world calls good or great.' I wish to lay up my treasure in heaven. I wish to live for immortality, to prepare for a mansion in the regions of perpetual spring, to pluck fruit from that celestial tree—the tree of life—to receive a crown of glory, a harp of gold, a pure angelic nature, to drink from that stream which makes glad the city of our God. When I contemplate the rich rewards which

are reserved for those who love Jesus, 'my heart exults, my spirits glow.' I look forward to the end of my pilgrimage with hopes full of immortality. Earth has lost its power to please, and all my desire is to be ready for my exit to eternity. My brother, what transporting contemplations are these! O, seek first of all the kingdom of heaven and its righteousness."

It was the purpose of Bro. Ellis to complete the course of studies at Bowdoin College. But those only who have entered college under similar circumstances can duly appreciate the embarrassing influence of a "lack of the necessary funds." He met also with another cause of embarrassment: twenty years ago, many members of Baptist churches in some parts of our country, and even of New England, did not regard a "college education" as very desirable for ministers of the gospel. Brother Ellis was urged by many with whom he associated to enter without further preparation into the ministerial office. He was informed that he might soon receive a "call" to the pastorate of the church in ——. In reference to this, he says: "The midnight lamp must yet burn dimly in my study for a long time to come, and my heart must be purified and sanctified by the Spirit of holiness, and my temper and propensities subdued by fervent prayer, and my whole soul must be filled with deep, intense desire for the glory of God and the salvation of my fellow men, before I shall feel authorized to minister at the sacred altar of the Most High, and be the spiritual guide of immortal minds." He adds: "My heart thrills with delight when I contemplate the high and holy calling of the gospel minister. Come suffering, come distress and persecution, so I may glorify my Master in preaching the news of salvation. Dear brother, would that you were interested in this great salvation."

In May, 1834, Brother Ellis visited

the theological institution at Newton, Massachusetts, and concluded to pursue first a course of studies for one and a half years selected from the customary collegiate course, and then the entire theological course. While pursuing his studies, Brother Ellis' mind was deeply exercised for three or four years, with respect to his personal duty, in relation to the work of foreign missions. But though he examined the claims of the heathen with earnest prayer and impartial self-application, yet he never became convinced that the Master had called him to labor in the field of foreign missions.

In March, 1838, he visited, by request, the Second Baptist Church, of Springfield, Massachusetts, (located in the village called Chicopee Falls.) Here he remained several weeks, and the Lord gave success to his preaching. Many of his hearers became deeply impressed in view of their sinful condition and their need of a Saviour, and a number were added to the church on a profession of their faith in the Redeemer. In April he was unanimously elected to the pastoral charge of the church—to assume the office as soon as he had completed his theological studies. The invitation was accepted in May, and on the 2d of September he entered upon his labors as pastor of the church. His ordination occurred on the 19th of September. The venerable Dr. Jeremiah Chaplain was moderator of the Council, and preached the sermon; and eight other ministers participated in the solemn services. The pastor commenced his labors with encouraging prospects, and in the course of a few months he enjoyed the grateful privilege of baptizing thirty-three converts into the fellowship of the church.

In April, 1839, Brother Ellis was united in marriage with Miss MARY CHILD, of West Woodstock, Connecticut. Frequently in his journal he devoutly acknowledges the Divine goodness in blessing him with a companion so

adapted to aid him in his duties, to advise him in difficulties, to sympathize in his trials, and to share with him the joys and sorrows of life.

One quotation from his journal will show the character of his birth-day reflections, when communing alone with his heart and his God. It is dated October 16, 1839: "This day I complete my thirtieth year. It is high time for me to redeem the time, for soon my days will be numbered. My Father and my God! I humbly look to thee for grace to aid me in living to thee and thy service. Now is the prime of my life and manhood. If ever I do anything for Christ and society, now is the golden season. I desire greatly to improve in the following particulars:

1. In *Prayerfulness*. I wish to pray more in secret, and more fervently in public.

2. In *Studiosness*. I wish to study the word of God more, and everything which will aid me in understanding it. I wish also to gain a more extended knowledge of the natural sciences, philosophy, general literature, &c.

3. In *Industry*. I wish to rise earlier in the morning, to be more systematic in the distribution of my time, and more energetic in all I undertake.

4. I wish above all the rest to increase in *heart-felt Piety*, to overcome more and more my attachment to the vanities of life, and to become constantly more assimilated to my blessed Lord."

He continued his pastorate until March, 1844, during which period he baptized one hundred and twenty-five converts. His public labors were not limited to the pulpit and pastoral visiting, but he was ready for every good word and work. The cause of education, of temperance, and other objects adapted to elevate the mind and improve the morals of society, found in him an earnest advocate and supporter.

The year 1843 will long be memorable for the prevalence of the heresy called *Millerism*—relating to the second ad-

vent of Christ. Hundreds of churches of different evangelical denominations were disturbed by its disorganizing spirit, and many were shaken to their centre and threatened with speedy dissolution. Chicopee Falls did not escape the general agitation, originated mainly by itinerant lecturers. Brother Ellis candidly examined the theory of Mr. Miller, and became convinced that it was founded on erroneous interpretation of the prophecies of Scripture. After weighing the evidence, he settled with unshaken confidence upon the old foundations of truth, and with tender solicitude labored to protect the people of his charge from the prevailing delusion and fanaticism. Probably no other heresy so bold and fiercely denunciatory has ever agitated the American churches. Its reception engendered a morbid sensitiveness in the soul, and inflated the mind with an insolent arrogance, which patience and charity often found intolerable. Where a part of a church became infected with these views, the pastor in his public ministrations could not so speak as not to offend them. He could not even read a portion of the Divine Oracles, without some persons misapplying it, as if it were designed to condemn them. Nor could he offer prayer in his accustomed manner without incurring the censures of "the wise" among the worshippers. The agitation produced much evil in the churches; the foundation of many members was shaken; confidence in the ministers of Christ was diminished, and mutual love among Christian brethren was estranged. The Baptist Church at Chicopee Falls lost but a few of its members by this delusion—and these subsequently renounced the heresy and returned—but their adoption of false doctrine and consequent course of conduct seriously grieved the heart of the pastor. When the tornado had swept by, Brother Ellis says in his journal: "In reviewing the part I have acted, I do not regret the stand I have taken. I have not found

the proof of Millerism, and have frankly said so. I have, as I think, found proof to the contrary, and have frankly expressed that proof. If in any case I have been unkind to those who differ from me—and my provocation has often been great, (not so much within as without the church)—I regret it, and would seek in *meekness* to instruct those that oppose themselves. The Lord grant that truth in its purity may prevail among us; that we may all embrace it, practice it, and at length be saved by it. May God overrule this heresy for the good of his people in all coming time."

In October, 1844, Brother Ellis was solicited by the Board of the American Sunday School Union, to enter their service as an itinerating missionary and agent in the state of Missouri. The attachment was strong between the church and its pastor, but he believed he could be more useful to his country, and accomplish more for his Saviour in the new sphere which Providence opened before him. On the 16th of the following March he preached his farewell sermon at Chicopee Falls, having been pastor of the church six and a half years. "May God bless this people abundantly," (he says,) "I never loved them more than when I bade them farewell." He removed his family to West Woodstock, Connecticut, and in a few days the younger of his two daughters, "took her flight to a better land." In 1846 his third daughter followed the departed one to a better land. And in 1851, his only son was taken from the little family circle, leaving with the afflicted parents only their beloved first born. Though the sweets of domestic life, which were ever among his richest enjoyments, were embittered by these bereavements, yet he could say—"In faithfulness, O Lord, hast thou afflicted us."

After laboring six months in his agency, he removed to Columbia, Boone county, Missouri, and continued in the

service of the Union, until October, 1847. He was faithful and successful in his mission, but the lapse of time was requisite to mature the fruits of his labors. In some portions of the field, the good seed sown has already produced "some thirty, some sixty, and some an hundred fold," but the full harvest is yet to be gathered. In his correspondence to the *Western Watchman*, in December 1853, he writes from "Big Lick, Cooper county, Missouri: In the spring of 1845, the writer, then in the service of the American Sunday School Union—one of the most noble and useful societies whose active benevolence has ever blessed our country—visited the Baptist church of Big Lick, in company with Elder Tyre Harris, then the youthful, but very efficient pastor of the church. It was my privilege to present, for the first time to them, the importance of the religious education of the young, and that mode of instruction usually enjoyed in well conducted Sunday schools. The church, encouraged and led forward by the pastor, entered zealously into the work of organizing and providing a library. The teachers were young and inexperienced, and only *one* of them professedly pious. Nevertheless they had a mind for the work, and persevered in the discharge of their duties. After the lapse of more than eight years, what do we find to be the result? All those teachers have been hopefully converted, and, excepting one or two who have passed from the land of the living, are members of this or sister churches. They are now in the midst of their days and usefulness, and most warmly attached to Sunday school instruction. The scholars, with scarcely an exception, have become the subjects of grace, and to the number of eighty-four, are, or have been, useful members of the household of faith. ° °

° On last Sabbath it was my privilege to speak to the congregation the word of the Lord. Never have I witnessed so many youthful Christians listening with earnest attention to the proclama-

tion of the gospel. It was good to be there."

In October, 1847, having two or three months previously been elected to the pastorate of the First Baptist Church in Alton, Illinois, he removed to that city, and assumed the pastoral charge of the church. In April, 1848, he enjoyed, for the first time, the privilege of administering the ordinance of baptism in the waters of the Mississippi. In 1849 the pastor and the church were blessed with the special manifestations of the divine power and grace, and twenty willing converts were added to the church. His people encouraged him by their sympathy and co-operation, and not unfrequently did he receive from friends those expressions of regard which most pastors occasionally need, and all know how to appreciate. In his journal are several records like the following, dated February 12, 1853: "Saturday, P. M.—Mrs. B^{ooooo} called, and on her leaving, Mrs. Ellis discovered on the table, in an envelope, a *sum of money* amounting to *eighty-five dollars*. The following note accompanied it: 'Will Mr. Ellis accept the accompanying small present from his friends, which though not in proportion to their wishes, they still hope will be useful to him.'"

He continued the pastor of this church till November, 1853, a period of six years, during which time he ceased not to enjoy the confidence and love of the people of his charge. Here, as elsewhere, the various objects of benevolent and religious effort, both those of a denominational and those of a general character, found in him an earnest advocate. He was active in co-operating with others in promoting the cause of temperance in its progressive forms, and every enterprise adapted to promote the interests of society. In January, 1849, he was elected to a seat in the Board of trustees of Shurtleff College, and was an efficient member till his death. At a meeting of the Episcopal, Methodist, and Presbyterian clergymen, of Alton,

after they had received intelligence of his decease, resolutions were passed expressive of the high esteem in which he was held by his fellow laborers of other denominations in the city.

Shortly after resigning the pastoral office at Alton, he became the general agent and corresponding editor of the *Western Watchman*, published at St. Louis, Missouri, in which department of labor he continued till called to his reward. In this itinerating service a wide field was open before him, in which he felt a particular interest. He believed that he could do more, for a time at least, in his Master's cause in that work, than in any other. By preaching the gospel while traveling, he hoped to do perhaps as much good as he could in laboring with a single church. And in addition to this, he could labor every day to circulate the *Watchman*, thus introducing to numerous families the weekly visits of a Christian teacher and friend, whose messages of truth and love might continue to be received when his own labors should have ceased. Possessing the entire confidence of his brethren, he went forth on his itineracy to do the work of a missionary, to preach, to counsel, to do good in every possible way, as well as to labor for the *Watchman*. His heart was in the work, and he gave his untiring energies to it. Thousands listened to the messages of love and salvation from his lips. The law of kindness was ever on his tongue, and wherever he went, his influence was felt in favor of "the true, the right, and the good." The last three months of his labors were in the counties bordering on Iowa. He had finished his contemplated tour, and had commenced his journey homeward. Letters received by "the loved ones at home" informed them when to expect the joy of welcoming the way worn husband and father to the bosom of the domestic circle. The day for his return arrives, and passes by.

Other days pass by, but the watching eyes at home see him not. He had gone to his brighter home in the skies. At length a letter written by a stranger's hand informs the anxious wife and daughter of their bereavement.

On his return homeward, Brother Ellis was seized with *brain fever*, induced by protracted exposure to the excessive heat while traveling. On the 18th of July he called at the house of his hospitable friend, Deacon George K. Biggs, near Winchester, Clark county, Missouri. The utmost that medical skill and Christian kindness could do, availed not to arrest the progress of the disease,—and on the 24th of July, he ceased from his labors and his sufferings. The summons to depart was unexpected, but found him ready to obey. His life for sixteen years had been a preparation for his departure. His ripening Christian graces were manifested in the increased interest which he expressed in the atoning work of Christ in our salvation, during the latter part of his life. In conversation with his most intimate friends, he would dwell with the deepest interest on the work of Christ, every view of which seemed to fill his mind with admiration and delight. Not that he believed with any stronger intellectual conviction the doctrines of grace, but his heart seemed to feel their exceeding preciousness more and more. The last text from which he preached was most appropriate to his closing labors—"For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." It was observed that he preached with great earnestness and feeling, on the sufferings and perfections of that Saviour whose divine glories he was so soon to behold.

He had fought a good fight, he had finished his course, he had kept the faith, and he was called to receive from his Lord the crown of righteousness.

The Oldest Church in Illinois.

BY J. M. PECK, D. D.

THE Baptist Church, now called BETHEL, in the northern part of St. Clair, and southern part of Madison counties, is not the first that was formed in this territory, but is the oldest in consecutive continuance. The house of worship, situated in a beautiful walnut grove, is a commodious framed building, sixty by forty feet; the walls twenty feet high, with large windows on each side, protected by venetian blinds. The building is painted both within and without. The house is on the road from Belleville to Edwardsville, in St. Clair, one mile south of the boundary of Madison county. The residences of the members extend over a district of country that includes about one hundred square miles or sections of land, and their house is central for all, and is reached by cross roads from each point.

Within this district are two towns or villages. *Collinsville* is N. N. W., two and a half miles distant in Madison county, and contains about one hundred and fifty families, and has four congregations and houses of worship: Presbyterian, Methodist, Episcopal, and German Lutheran. There might be a Baptist Church formed here, and probably will be in a few years, but hitherto the people have had the good sense not to spoil one good strong church to make two feeble ones. *Caseyville* is three miles southwest, at the foot of the bluffs that overhang the American bottom, and is the first depot of the Ohio and Mississippi railroad from the river. It contains immense coal beds, which are worked horizontally into the bluffs, and has about one hundred families, and will probably be a manufacturing site. The only paper mill in Southern Illinois is located here.

With the exception of a portion of the people in these two villages, the population within the boundaries of Bethel Church are enterprising, industrious far-

mers; and farms now sell within this district from thirty to fifty dollars per acre.

Bethel Church was constituted by Elders James Lemen, Jr., (as he was then designated,) and John Baugh, on the 10th of December, 1809; and for thirty years after was known by the name of *Cantine Creek*, from a small stream in the vicinity. It had the appendage, "Friends to Humanity," as its members were opposed to hereditary and perpetual slavery. The constituent members were James Lemen, Sr., (father of the family of that name,) Joseph Lemen, Benjamin Ogle, Robert Lemen, Catherine Lemen, Ketty Lemen, and Polly K. Lemen; all of whom had been members of a Baptist Church in the same county, known by the name of *Richland Creek*. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were licensed preachers. James Lemen, Jr., (now Sr.,) was an ordained preacher, previously, and joined the church by letter the same evening after the constitution.

There had been seven Baptist churches organized in the territory of Illinois previous to this one, from May, 1796, in the following consecutive order: New Design, Mississippi Bottom, Richland, Wood River, Silver Creek, Richland Creek, and Looking Glass Prairie; all of which for many years past have been extinct.

Consequently this church is now the oldest Baptist Church, and the oldest religious society in Illinois, except French Catholics.

The monthly meetings of this church were held on the first Saturday and succeeding Sabbath, and alternating between the settlements of Cantine Creek and New Design, in Monroe county. The places of these alternate meetings were thirty-six miles apart, and most of the members, male and female, were accustomed to attend them by traveling this distance on horseback. There was no regularly appointed pastor for many years. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were ordained in 1810, and James Garrison in 1813. The

church was supplied with preaching at its regular monthly meetings by these ministers, with James Lemen, Jr. James Garrison had a few members belonging to this church in the American Bottom, some twelve or fifteen miles west of the New Design settlement where he lived, and had it not been for his lamented death in 1816, another church would have been formed there. He was a faithful, orderly and correct preacher, a man much beloved by all classes, and his early death was deeply regretted by his surviving brethren.

In the intervals of the monthly meetings the preachers of this church were always engaged on the Sabbaths, and frequently on week days in preaching in the destitute settlements on both sides of the Mississippi river. Besides, they had farms to make and cultivate, rapidly increasing families to provide for, and all the personal, social, domestic and public duties of life to perform. They were itinerant missionaries, who furnished their own outfit, provided their own salaries, and then traveled more miles and preached more times each year than many country pastors who have been moderately sustained by the churches they serve. There was not a failure of *monthly* church meetings on Saturday and Sabbath, during the first period of ten years, in the existence of this church.

To give system to this sketch, we propose to divide the history of this church into periods:

PERIOD FIRST.—From December 1809, to May 1819, of nine and half years, no special revival of religion was enjoyed. The first half of this period was the time of the Indian war, and from the continuous alarms many families removed from the country. The population that remained was scattered, and those that remained on the outskirts of the old settlements were compelled to live in forts or "stations," as they were called. For six years very few immigrants came into the country.

Unhappy divisions had gotten amongst the few and feeble Baptist churches.

During this period twelve persons were received by experience and baptism in this church; thirty by letter and recommendation; three were dismissed by letter, six excluded, one restored, and three died; leaving in membership thirty-eight.

PERIOD SECOND, extends from May, 1819, to the close of December, 1830, a space of eleven years and eight months. During this period, besides baptisms in the intervals, there were three special revivals of religion. The first commenced in the spring of 1819, and during that year fifteen were baptized, several received by letter, and the church was much strengthened. Seven more were baptized in 1820.

The second revival was in 1821, when there was another ingathering, principally in Monroe county, where six persons were baptized in April, and eleven received by letter. This last number included Elder Daniel Hilton, and a company of brethren who came to the Illinois country with him. They were originally from the State of Maine, but had made a halt for a year or two in Ohio, from whence they came to Illinois in 1819. Elder Hilton was a Free Will Baptist in Maine, but by a more enlarged acquaintance with our denomination, his views were in some particulars changed. He was an upright man, of moderate talents, useful in the ministry, and died in the full assurance of hope.

On the 10th of June, 1821, Fountain Creek Church was organized in Monroe county, by which thirty-two members, including two ordained preachers (Elders James Lemen, Sr., and Daniel Hilton) were dismissed from this church. During the same year fifteen were baptized. In 1822, '23 and '25, eleven persons were baptized.

In 1824 the church erected the first house of worship, a framed building, one story, forty feet by thirty, which for

several years they occupied in an unfinished state. This was the *first house* (other than rough log cabins) erected by a Baptist Church in Illinois.

The cost of this house when finished was about six hundred and fifty dollars. Immediately on opening the house the third revival began, which continued several months, and twenty converts were baptized.

During the whole period eighty-five persons were baptized, forty-eight members were received by letter, and ten were excluded. The church reported to the association in 1830 eighty-six members. Hence seventy-five persons must have been dismissed and died within that period.

PERIOD THIRD.—Of ten years from December 31st, 1830, to the close of December, 1840. There were four revivals within this period. Baptized in 1832 *twenty-eight*; in 1833 *one hundred and ten*; in 1838 *forty-one*; and in 1840 *twenty-one*. In 1831, 1834 and 1837, *eight* more. There were no baptisms recorded in 1835 and 1839. There were nineteen excluded within the ten years, one of whom was restored at a subsequent period. The church was prosperous, and made good progress during this period. The whole number baptized was two hundred and eight. Received by letter thirty. At the close of 1840, the number of members was one hundred and sixty-seven. Hence there must have been separated from the church during this period by dismissals and deaths one hundred and thirty-nine. It was during this period the church adopted the practice of making contributions for missions and other benevolent objects, and at the same time began to make some compensation to the ministers that served the churches. These were Joseph and James Lemen, with casual aid from Joseph Chance.

In 1838 the church took measures to erect a new meeting house, and a subscription to an encouraging amount was

raised; the plan of the house laid before the church, and "unanimously adopted," so say the records; and the members pledged themselves to make up any deficiency on its completion, according to their ability.

On the subscription and pledges given, the committee entered into contracts with the builders. Probably no difficulty would have followed this effort had not the financial interests of the whole country experienced a sudden and most unexpected revulsion.

The house was finished and opened for public worship on the 5th of September, 1840.

The building cost about four thousand one hundred dollars. A debt of about one thousand five hundred dollars hung over the church; the financial circumstances of many had been changed; those who thought themselves rich were overwhelmed in debt. Some did not pay their subscriptions; others thought it hard to be required by their pledge to the church to pay their proportion of the deficiency. The pressure, however, was not felt so severely until about 1843. The debt was paid by the members; no pastor was sent into the commercial cities with a lugubrious tale to beg of those who are oppressed with such calls. But the church suffered in its spiritual interests; several were excluded, rather for an improper spirit than a refusal to pay money; and the effects were not removed until about the close of the next period. On opening the new house in 1840, the name of the church was changed from Cantine Creek to BETHEL, by which name the settlement is now known, far and near.

PERIOD FOURTH includes ten years, and closes with December, 1850.

In the midst of pecuniary embarrassments God was gracious, and the church enjoyed a precious revival in 1841, which was the continuation of the one commenced in 1840, and *twenty* converts were baptized.

There are no baptisms recorded for 1842 until November, when the presence of God was manifested in a powerful manner, and fifty-three converts were baptized during that month. Then followed a dreary time of darkness, difficulty and trials already alluded to, and there was but a single baptism until January, 1846; a period of three and half years. James Lemen had been chosen pastor annually for three or four years, with the occasional assistance of his elder brother Joseph; and Moses Lemen, a younger brother, was invited to take charge of the church, which office he filled a year and a half, with such aid as the two elder brethren could give. Difficulties about paying the debt due on the house, and the arrangement in a mode satisfactory to all, the pastoral relationship, with alienation of feelings and unpleasant misunderstandings are the most we can record. The glory of Bethel for a time was obscured, and the ways of Zion mourned because few came to her solemn feasts. Yet there was about the same attention as ordinary on the ministry of the word. The thing lacking was a revival spirit.

The month of January, 1846, opened with the voices of converts coming to Zion. *Fourteen* were baptized in that month, and *four* more in May. Then followed another period of spiritual dearth for four years and six months, during which not a single baptism was recorded. The revival that followed the meeting for the organization of the Baptist Convention of Southern Illinois, in the autumn of 1850, resulted in the baptism of *fifteen* converts, and a general awakening out of sleep on the part of the church.

During the last period of ten years, one hundred and two persons were baptized, twenty-nine excluded, and several dropped from long absence, their residences being unknown. Such persons ought ever to be excluded for breach of covenant engagements in not

holding communication with the church, or applying for a dismissal to join another church in gospel order.

PERIOD FIFTH, includes four years and four months, from January, 1851, to the close of April, 1855. During this period the writer, solicited by the church, and urged by the venerable ministers, who had served the church more than forty years, undertook to perform the duties of pastor, and sustained that relation about two and a half years.

One object had in view was to lead the church into the habit of raising in advance an annual sum for pastoral and other expenses. The rules of order were revised; members who resided within the bounds of other churches were advised to take letters and change their relationship; delinquent members, who had removed to unknown parts without a regular dismissal, were dropped from fellowship. In these and all other measures we had the cordial cooperation of the former pastors, and harmony and mutual fellowship increased. Only two persons were baptized. The project of providing a parsonage was commenced, and has been consummated within a few months past. Efforts were made without success to obtain and settle a pastor, and on the resignation of the writer, the former Elders supplied the church to the close of this period.

We now come to an event, the parallel of which cannot be found in the history of any Baptist Church in America. It has been the custom of this church from an early period to hold a protracted meeting about Christmas and New Years, for a longer or shorter period, as providence may direct. The last season this meeting was attended and conducted by the four Elders, Joseph, James, Josiah and Moses Lemen, brothers in the flesh; the eldest seventy, and the youngest fifty-eight years of age. A young minister by the name of D. M. Howell, born and educated in this

county, was present, and aided one week. The meetings were kept up consecutively from December 24th to January 14th. Josiah Lemen continued but one week. Moses Lemen, the youngest, but verging on three score, performed most of the preaching and the baptizing. Each of the venerable men labored in the pulpit and in private circles. These aged ministers had each held the office, and faithfully served their Divine Master from thirty-two to forty-seven years. The infirmities of age are fast creeping over them. Fifty-three converts were baptized during the protracted meeting, and thirteen since, four were restored, and the whole church much invigorated. A number of the most moral, respectable and enterprising heads of families in the bounds of the church, were brought, by the instrumentality of these men, through the mighty working of the Holy Ghost, into union and fellowship with the people of God. At the close of this period, Rev. D. M. Howell, the young minister who attended with the old ones in the protracted meeting, has been called to the pastoral charge, and accepted the office.

The church has purchased ten acres of choice land adjoining the tract on which the house was erected, have laid off a church cemetery, and are preparing to build a parsonage.

During the fifth period the alterations have been as follows: Baptized sixty-six; received by letter five; restored four; dismissed by letter twenty; excluded twelve; died eleven; leaving the present number two hundred and ten; a higher number than ever before reached.

From the constitution of the church to the present period, four hundred and seventy converts have been baptized; about one hundred and thirty-five members received from other churches; eighty-two have been excluded, of which fourteen have been restored in this church, and about as many more reclaimed and received into other churches

after having removed from the settlement; and about one hundred and twelve have died while members of the church. A number have been dismissed by letter, and again received after a longer or shorter period of absence.

In reviewing the progress of Bethel Church, we find it has been distinguished for revivals and baptisms. Since May, 1819, there have been twelve distinct revivals, during which protracted meetings were held. In several instances such meetings produced happy effects on the spirituality of the members of the church, and their growth in grace and in the knowledge of Jesus Christ, though no immediate conversions were made manifest.

Four churches have been organized, of members who, in part or in the whole, belonged to this church. Fountain creek, in Monroe county; Upper Silver creek, (then called Union, and now Troy,) in Madison county; Turkey Hill, (now Belleville,) in St. Clair county, and Rock spring, in the territory (now State) of Iowa. Many other churches have been gathered, far and near, by the ministers of this body. In one sense, this church, with its ministry, is the parent of South District, North District, (now Carrollton,) Vandalia and Nine Mile Associations in this State, and two associations of people of color. *Six* ordained ministers have joined this church since its constitution; *seven* ministers have been raised up and ordained while members; *four* members have been licensed here, who were ordained after removal; and *five* brethren commenced the ministry in other churches after removal from this body. The church had no deacon for more than ten years, since which six brethren at different times have been set apart to the office of deacon, have purchased to themselves a good degree, and died in the office. One member was chosen deacon, and after several years discharged at his own request. Four deacons are now in office.

what am I to do with all these disagreeable appeals." "No," said he, after a significant pause, "I cannot give any thing this time. I think I love the cause of Christ, but really the calls do come so very frequent, and I cannot give to every thing."

In July, there was a great fire, and many poor people were turned homeless into the streets. A great deal of sympathy was expressed for them by the benevolent, and a committee was appointed to collect contributions for their relief. Bro. Nurley was called upon. "Truly, I feel sorry for the poor suffering people," said he, with a lugubrious face, "but I am called upon so often to give to the poor, and to various objects of benevolence, that I must let this occasion go by."

August passed by without any special appeal, except the occasional calls of beggar children at the door; and sometimes, though not very often, Bro. Nurley would indulge the luxury of benevolence by giving a penny, not, however, without warning them not to come again.

In September, the Agent of the Tract and Publication Society came round, and after preaching in the church, gave Bro. Nurley a call. "I was very much interested in your discourse, yesterday," said Bro. Nurley. "I think your Society is a very good one, and doing a great deal of good, but upon my word, I have had so many calls this year, that I am getting almost tired of them. I believe I must beg you to excuse me this time."

In October, some of the members of the church became interested in procuring an outfit for a brother and sister who were going out to the Foreign Mission field, and Bro. Nurley received another call. "What," said he, "out begging again? Now it is too hard upon a poor man to have so many calls. I cannot give to every thing. This time you must go to those who are more able, or who are not called upon so often as I am."

November was the season for the an-

nual contributions for Home Missions, and again poor Nurley was called upon. It did seem to him now as though it was too bad, and he rolled up his eyes and knit his brows, as if it were a righteous thing this time to be angry. "It is too much," said he bitterly, "that a man should be harrassed and annoyed as I am. Every few days somebody is coming in for money. They seem to think I am made of money. I can't give any thing this time."

In December, a contribution was proposed for paying off the debt of the church. One of the Trustees, with his book in his hand, called on Bro. Nurley, and greeted him at once with "Well, Bro. Nurley, what shall we put you down for, toward extinguishing this annoying debt?"

The poor man felt that this system of persecution was beyond bearing. "I tell you what it is," said he, "I don't mean to stand this any longer."

"Stand what?"

"Why this constant system of begging! begging!! begging!!! Almost every day, I am called on to give! give!! give!!! I am wearied out with it. Here, within a little while, I have had applications to give to Dorcas Societies, to the poor, for building churches, Foreign Missions, Sunday schools, Bible Societies, Tract Societies, Home Missions, Outfits, and I know not what beside, and now you come for something for a church debt."

"But, Bro. Nurley, is not the Lord giving you something every day? Are the calls more numerous than the gifts?"

"Oh! that has nothing to do with it."

"Well, I think," said the good Trustee, "it has a great deal to do with it. Surely, God has a claim upon a portion of what He so munificently bestows. He has said, 'Freely ye have received, freely give.'"

"But now, dear brother, you seem to be vexed that you have had so many calls lately, let me ask you kindly, how much have you given the last year? How much has your benevolence cost

you that you should seem so much vexed about it?"

This was a home thrust at Bro. Nurley, and he first turned red, and then white, and then drew down his brows, and turning rather petulently upon the inquirer, muttered a truth which he did not exactly mean to convey.

"What I give, is nothing to nobody!"

Moral. When any professed disciple of Christ complains that there are too many calls, just ask, how much these numerous calls have cost in a year.

The Barred Door.

THERE lived in a town in England, two men: the one rich, the other poor. The poor man had come as a stranger from a great distance to the town just mentioned, to look for employment, and if you had met him in the street, you could hardly have failed to think that he was truly an object for pity and relief. His dress was torn and soiled; his shoes scarcely clung to his feet, and his face was pale and hollow, as if hunger was gnawing away his life. It was enough to awaken the feelings of compassion in any heart to see him walking feebly along in the midst of a driving rain and piercing wind, without home or friends, and not knowing where he was to seek shelter for the night. But few people passed him, for as the evening was cold and wet, they only who were compelled to do so, left their warm fire-sides at home, and exposed themselves to the inclement weather. His trembling voice as he asked alms, was unheeded by those to whom he spoke: they hurried on their way, and hardly gave a glance at the wretched beggar. What should he do in that pitiless, pelting rain? Lie down and die on some door-step?

As he took hold of the railing before a large house to prevent himself from falling, a carriage stopped at the door, and a gentleman got out. The gentleman's attention was immediately arrested by the appearance of the suffering object

before him, and having put a few questions to him, he directed the servants to bring him into the hall, and supply him with food, and make him a bed in the coach-house for the night. Nor was he satisfied with this. Having further inquired into the man's history, and having learned that he had been reduced to his present miserable state through circumstances, rather than through any fault or recklessness of his own, he obtained for him a situation, where he was able to earn some shillings a week, enough for his support. The man, who had received some education, and was naturally quick and shrewd, gradually advanced himself in the world, laid his earnings by, and was appointed to fill places of trust.

Years had passed away, and you would not have recognized in the portly merchant who sat in his counting-house, superintending a numerous staff of clerks, the poor hunger-stricken man, who once asked alms of the heedless passer-by. He had a seat in the town-council, with the prospect of some day filling the honorable office of mayor. But what was singular, he was now living in the very house at whose door he would have sunk down in hopeless despair, had not the gentleman, who alighted from his carriage, stretched out the hand of charity, and supplying all his wants, proved to him a true friend.

Where was this gentleman now? Alas! a great reverse had befallen him. He had been a wealthy merchant, renowned for his benevolence as much as for his riches, but he had lived to see all his fortune gradually slipping away from his hands. The failure of those whom he had trusted, and some unsuccessful speculations, had left him a bankrupt. He might perhaps have lived on the kindness of his friends, but preferring to gain a livelihood by his own exertions, he accepted a clerkship in a provincial bank in a small town in a distant county. His salary, with the little he had saved from the wreck of his property, sufficed for a time to supply

all he needed, and would have still been enough, had not failing health obliged him to relinquish the situation which he held. He now found himself reduced to absolute poverty; and in this extremity he determined to apply for aid to his friends. So he again sought his native town.

On the way he thought of the different friends he had, and of the offices of kindness he had been able to do them. One friend especially, was much in his mind: the man whom he had relieved on the stormy night referred to, and whose success was mainly owing to his benevolent exertions. Yes, he would make known to him his distress, and give him an opportunity of proving his gratitude to the benefactor who had been the means of raising him to the position which he held.

A cold winter's evening had long closed in, as the traveler approached his old house, now tenanted by his prosperous friend. He rang the bell, and the door was immediately opened by a footman in smart livery, who, with a stare, inquired what he wanted. It was evident that the servant thought a man so shabbily dressed had no business at the front door. To the inquiry if his master were at home, he at once replied that he was engaged, and could not be seen. A card was placed in the footman's hand, and he was entreated to show it to his master; and while he was gone up stairs the stranger was obliged to wait outside the door. The servant soon brought back the answer that his master was occupied with some friends, and could not be seen. "It is impossible," thought our traveller. "He cannot have looked at the card, or if he has, he cannot know the circumstances under which I ask for an interview. So he took out another card, wrote a few lines in pencil, and asked the servant to put it into his master's hand.

The man took it with a grumbling voice and ungracious manner, saying, "he was sure it would be of no use to

go again." And he was right, the card was returned with the message that his master was sorry he could not see Mr. —, but that he sent him half a sovereign for his present need.

A burning flush covered the face of the stranger—a stranger he felt indeed: the money so heartlessly offered was indignantly rejected, and turning away with a bursting heart he heard the door shut behind him, and the key turned in the lock as though to make his exclusion doubly sure!

We need not ask the reader what he thinks of the conduct of the man, who though he owed all he had to the kindness of his friend, yet shut him out from his door? You are indignant at such heartlessness; you blush for one so devoid of the common feelings of humanity; so utterly unworthy, so deserving of all condemnation. He that could act in such a manner, you feel, as the person described, should be a mark for the finger of scorn. Ah, say you so? And yet may it not be said of thee, O reader, "Thou art the man!"

"How?" you ask. "Impossible! No one can lay such guilt to my charge."

Well, let us see. You have a friend who has showered his blessings upon you. He has given you all that you possess; the house which shelters you; the raiment which covers you; the food which supports you. If you have health it is his gift; if you have friends, they come from him; he it is who supplies all your need; and the tokens of his loving-kindness are about your path, and about your bed, and attend upon all your ways: "In him you live, and move, and have your being." You know to whom we refer. It is your God of whom we speak; that God who has given you the greatest of all gifts, his only begotten Son, who was "in the bosom of the Father." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When we were in danger of perishing, when we were "enemies to God

by wicked works," when we were altogether "gone out of the way," then did God give his Son to humiliation and suffering, and shame and death, that we might be rescued from the wrath to come. He knew the value of our souls, the glories of heaven, the wretchedness of hell, and therefore "he spared not his own Son," but wounded him for our transgressions, and "delivered him up for us all," so that "he was bruised for our iniquities; the chastisement of our peace was upon him," that by his stripes we might be healed.

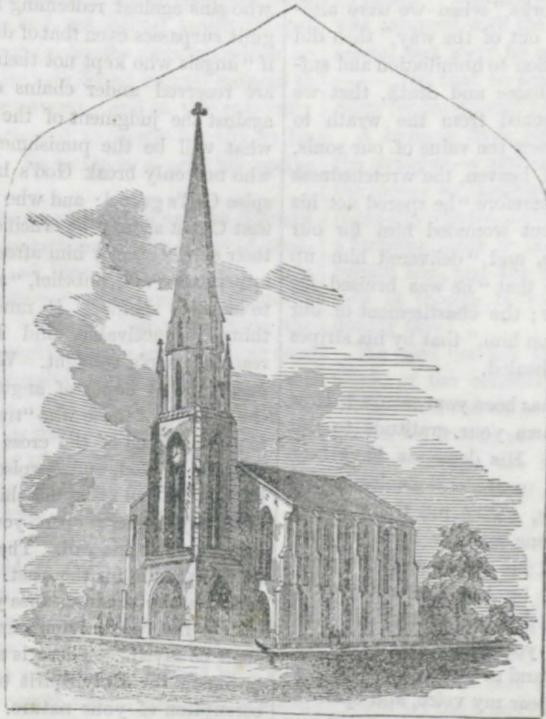
And what has been your return? How have you shown your gratitude to this loving God? His demands have been very simple, very reasonable. "My son," he says, "give me thine heart." Have you done so? or have you not rather treated his claims with contempt, even though he has besought you to yield yourselves to his service? Besought you; yes, for does he not say: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." He has "knocked" at your heart by mercies and by judgments; by promises and by warnings; by the whispers of conscience; by his written word, and by his preached gospel. He has "knocked" in your times of happiness, for he would by kindness win you to himself: he has "knocked" in your hour of sorrow, that then, when other comforters failed, you might listen to his voice and let him in. And what have you done? You have "*barred the door.*" You have shut out from your heart this gracious God. You have said, if not by your words, at least by your actions, "Depart from me, for I desire not the knowledge of thy ways." And is there no base ingratitude here? is there no guilt in this rejection of God? Verily there is, and guilt enough to overwhelm your soul in destruction.

There can be no sin so fearful as his

2

who sins against redeeming love. Such guilt surpasses even that of devils. And if "angels who kept not their first estate are reserved under chains of darkness against the judgment of the great day," what will be the punishment of those who not only break God's law, but despise God's gospel; and who not content that Christ should be crucified once for their sins, "crucify him afresh" by their impenitence and unbelief, "and put him to an open shame." It must be something inconceivable, and beyond the reach of man's thought. What infinite misery, what depth of anguish must be the portion of those who "trample under foot" the blood of the cross; who scorn the love of God, and despise the gift of his Son! Then resist not this beseeching God any longer; open your heart to him; turn at his call. There will then be full pardon for the past. The blood of Jesus Christ can cleanse you from all sin. "Believe" only on him, "and thou shalt be saved." There is sufficiency of power in the Holy Spirit to subdue the corruption of your nature. Ask in the name of Jesus Christ for the Holy Spirit, and he shall be given you. "For if we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give the Holy Spirit to them that ask him?" Yield yourselves to this loving God, and when "he stands knocking at the door of your heart," do not, oh do not be guilty of the tremendous sin of "*barring the door.*"

EDUCATION IN IOWA.—The State has nearly four millions acres of land reserved for public schools. The sales for the University already amount to \$58,571 31, and its present increase is over \$16,000; it will soon exceed \$20,000. It is located at the capital, Iowa city, with a medical department at Keokuk. There are reported by the county commissioners 2,355 common school districts. The State also supports asylums for the blind, and the deaf and dumb.



Coliseum Place Baptist Church,

NEW ORLEANS, LA.

A description of this edifice, and an historical sketch of the origin and progress of the church, will be furnished the readers of the Memorial by Rev. W. C. Duncan, in a future number.

The Dead Sea and the Pillar of Salt.

NOTHING is more authentic than the fact of the overthrow of the cities of the plain. The recital of Moses is rendered probable by the very nature of the ground on which these cities were built, which, considered in a geological point of view, would have occasioned, in the event of a conflagration, their terrible destruction. It is confirmed also by numerous testimonies of profane historians in ancient times; and it has in its favor the spectacle presenting itself of a country, found four thousand years after

the catastrophe which devastated it, in a condition which makes probable the narrative of the book of Genesis.

The vast plain, where were situated the cities of Sodom, Gomorrah, Admah, Zeboim and Bela, enclosed deep and extensive mines of a liquid and very inflammable bitumen. Of an epoch before the fire from heaven had descended on these guilty cities and their criminal inhabitants, the sacred historian has made in passing a very important remark, for it serves to explain the peculiar nature of the punishment chosen by Jehovah to punish an abominable race. "And the vale of Siddim was full of slime pits." In this state of things, a rain of fire and brimstone (a poetical and scriptural image of the thunder and lightning) would have sufficed to kindle the soil, always exposed to a conflagration in a long and terrible storm. Once on fire, the unfortunate inhabitants of the country were surrounded as with a circle of

flames, which, gradually spreading, rendered flight impossible; by degrees the terrestrial crust of the valley, which concealed a marsh, or subterranean lake, was weighed down and broken, and opulent cities were sunken in the depth of a sea which now covers with its infectious waters the places where they once stood.

Numerous pagan historians, by their unanimous and concurring testimony, confirm the authenticity of Moses' recital. In the first rank is Diodorus, of Sicily, who, in the nineteenth book of his works, at the close of a description of the lake Asphaltites, adds, "The country around, undermined by a subterranean fire, exhales an infectious odour, which is the reason of the sickness and feebleness of the inhabitants." After him comes Strabo. He says, in his sixteenth book (page 526, edition of Casaubon,) "Many indications reveal the existence of a fire in this country. For you are shown burned and pointed rocks around; then, in many places, there are calcined caverns, great drops distil from the rocks, and boiling rivers exhale a fetid odour; all which confirm the tradition of the inhabitants, that thirteen populous cities once existed, whose metropolis was Sodom. Sunken by the agitations of the ground, and by subterranean fires which have made warm and bituminous waters to gush forth, these cities have formed the lake which now exists." And Tacitus, not to mention other writers, in the fifth book and seventh chapter of his histories, has written as follows: "Not far thence are found fields which, once fertile and covered with populous cities, were burned by the fire of heaven; traces of the conflagration are yet seen, for the soil is burned, and has lost all its fecundity."

The Dead Sea, or Salt Sea, is yet visited by many travelers. All agree in saying that the existence of this lake cannot be explained otherwise than by

the cause that Moses assigns. Its waters are singularly salt, saturated with alum, and destructive to fishes. Immense and dismal, this lake exists as a terrible monument of the Divine vengeance armed against the crimes of men. Its noisome odour seems still to recall the odious impurities and nameless abominations once committed in the places which it bathes with its infectious waters.

The punishment inflicted upon the wife of Lot demands some explanations. Almost all our versions have thus translated the 26th verse of the 19th chapter of Genesis: "But his wife looked back from behind him, and became a pillar of salt." But this passage is susceptible of another interpretation. It can very well mean: "She remained erect and immovable, as a statue of salt;" or "She was calcined with all the appearances of a statue of salt." The text is properly, "and she *was* a statue of salt," a Hebraism which very well corresponds with either of the two senses we have indicated. And if we read attentively the 32d verse of the 17th chapter of Luke, we shall there see that, in all probability, the wife of Lot not only looked back, but also regretting divers objects left at Sodom, returned to bring them, and surprised by the conflagration, was either suffocated or burned. In either case, she remained immovable in the place where she perished; and whether she was burned, or whether animation was simply suspended by the inhalation of irrespirable gases, vapours, and salt, and sulphurous particles exhaling from the soil, gave her the appearance of a statue of salt. If we do not admit that Lot's wife entered, or made an effort to enter Sodom, with the purpose of seeking those effects which were precious to her, and which she regretted, the exhortation of Jesus Christ does not explain itself. It has meaning only in the supposition that she was not restricted to the turning of the head toward Sodom,

but that she retraced her steps in open disobedience to the command which she had received from Jehovah. Or if, after having wandered for some time, she approached at length the scene of the conflagration, nothing is more easy to explain than the manner in which she perished; reduced to ashes or suffocated, she remained immovable, as a statue of salt, a monument of God's justice. This interpretation not being contrary to the Hebrew text, which appropriately takes the sense which we give to it, it will be at least useless to admit that Lot's wife was changed into a statue of salt, or became a mass of salt. At the most, indeed, we may admit with Hess, that upon her calcined body particles of salt and bitumen were heaped up, which formed a kind of natural rocky tumulus where she fell dead? But we cannot subscribe to the opinion of Michaelis, who supposes that it is here a question, if the inhabitants of the country did not afterwards construct a monument to Lot's wife, using for the purpose the salt of Sodom, with which they formed a hillock above the place where she perished. The Hebrew phrase is not at all susceptible of this interpretation, while it well supports that which we have advanced. Suffocated or burned so as to present all the appearances of a statue of salt, the wife of Lot teaches us that we ought not to covet the goods of earth, nor to regret perishable riches; that when Jehovah speaks we must obey, and go whither he calls us; that hesitation and doubt are often equivalent to refusal, and to open disobedience; and that in floating between the desire of conforming ourselves to the will of God, and the care of our personal interests, we risk being overwhelmed in the ruin of the wicked. Our Lord has said, "Remember Lot's wife."

The tardy worshiper may not be many minutes too late, but late enough to disturb the devotions of the congregation.

The Great Assize; or, Day of Judgment.

THE following was written by the Rev. John Wesley, of London, in 1774, and a copy of it was sent to the King of England. It put a stop to the play called "The Day of Judgment," which was about that time performed in the London theatres.

This is one of the documents which Hone brought forward at his trial to justify himself for making a blasphemous parody on the litany and other sacred offices of the church of England. How far it was to the point we leave the Christian reader to judge.

BY COMMAND OF THE KING OF KINGS.

Rev. xix : 16. 1 Tim., vi : 15. And at the desire of all those who love his appearing, 2 Tim, iv : 3. Pet. ii : 13.

At the Theatre of the Universe, on the Eve of Time, will be performed,
THE GREAT ASSIZE; OR, DAY OF JUDGMENT!

Heb. ix : 27. Psa. ix : 7, 8. Rev. vi : 19. 2 Cor., v : 10. Zeph. i : 14—17.

THE SCENERY,

which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. 1 Cor., ii : 9. Isa. lxiv : 4. Ps. xxxi : 13. There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated that the most secret thoughts will be discovered. Matt. xii : 36. 1 Cor., iv : 5. Rom. 15, 16. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii : 14.

This theatre will be laid out after a new plan, and will consist of a pit and gallery only; and, contrary to all others,

the gallery is fitted up for the reception of people of high (or heavenly) birth. John iii : 3—5. 1 Peter, i : 23. Rom. viii : 14; and the pit for those of low (or earthly) rank. James iii : 14, 15. Rom. viii : 6—8. Gal. v : 19—21.

N. B.—The gallery is very spacious, Luke xiv : 22, John xiv : 2, and the pit without bottom. Rev. ix : 12; xix : 20. To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. Matt. vi : 14. But the door that gives entrance to the pit is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded. Matt. vii : 13.

N. B.—The strait door leads towards the right hand, and the broad one to the left. Matt. xxv : 23.

It will be in vain for one with a tinsel-coat, and borrowed language, to personate one of High Birth, in order to get admittance into the Upper Places, Matt. vii : 21—28, as there is one of wonderful and deep penetration, who will search and examine every individual. Psa. xlv : 10, 12, Jer. xvii : 10, Zeph. i : 12, Tim. ii : 19. John x : 14; and all who cannot pronounce Shibboleth, Judges xii : 6, in the language of Canaan, Isa. xix : 11, Zeph. iii : 9, or has not received a White Stone and a New Name, Rev. ii : 17, or cannot prove a clear title to a certain portion of the Land of Promise, Heb. xi : 1, 8, 9, Gal. iii : 9, 22, 2d Cor. 1, 22, must be turned in at the left hand door. Psa. ix : 17. Heb. iii : 17—19.

THE PRINCIPAL PERFORMERS

are described in 1 Thes., iv : 15, 2 Thes., i : 7—9, Matt. xxiv : 30, 31, xxv : 31, 32, Dan. vii : 10, Judg. xiv : 4, Rev. xx : 12—15, &c. But as there are some people much better acquainted with the

contents of a Play Bill than the Word of God, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth before him. A thousand thousand ministered unto him. The judgment was set, and the books were opened, and whosoever was not found written in the Book of Life was cast into the lake of fire."

ACT FIRST OF THIS GRAND AND SOLEMN PIECE,

will be opened by an arch-angel with the trump of God. 1 Thes., iv : 16, Matt. xxiv : 31. "For the trumpet shall sound, and the dead shall be raised." 1 Cor., xv : 52.

ACT II will be a procession of saints in white, Rev. vii : 14, xix. 14, with golden harps, accompanied with shouts of joy and songs of praise. Rev. xiv : 2, 3, xv : 2—4.

ACT III will be an assemblage of the unregenerated. 1 Cor., vi : 9, 10, Matt. xiii : 41.

The music will consist chiefly of cries, Luke xxiii : 3, Rev. vi : 16, accompanied with weeping, wailing, lamentation and woe. Luke xiii : 28, Matt. xxvi : 31, Rev. i : 7, Ezek. ii : 10.

TO CONCLUDE WITH AN ORATION BY THE SON OF GOD.

It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the scripture, I shall here transcribe two verses: "Then shall the King say unto them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall he say unto them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

AFTER WHICH THE CURTAIN WILL DROP.

- Then! O to tell!
 John v : 28, 29. Some raised on high, and
 others doomed to hell!
 Rev. v : 8, 9. These praise the Lamb, and
 sing redeeming love,
 Luke xvi : 22, 23. Lodg'd in his bosom, all his
 goodness prove :
 Luke ix : 14, 27. While those who trample
 underfoot his grace,
 Matt. xxv : 30. Are banished now forever
 from his face.
 Luke xvi : 29. Divided thus, a gulf is
 fixed between,
 Matt. xxv : 46. And (everlasting) closes up
 the scene!

"Thus will I do unto thee, O Israel;
 and because I will do thus unto thee,
 prepare to meet thy God." Amos. iv :
 12.

Tickets for the pit at the easy purchase of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh: James iv : 2, i : 15, 16, 17. Cor. iii : 5, 6. 1 Tim., v : 6. Eph. v : 3—7, to be had at every flesh-pleasing assembly. "If ye shall live after the flesh, ye shall die." Rom. viii : 13.

Tickets for the gallery, at no less rate than being converted, Matt. xviii : 3. Acts iii : 19, forsaking all, Luke xiv : 33; xviii : 29, 30, denying self, taking up the cross, Luke ix : 23—26; xiv. 27, and following Christ in the regeneration; Matt. xix : 28, 29. Gal. v : 24, 25. Eph. v : 1, 2. To be had nowhere but in the Word of God, and where that word appoints. "He that hath ears to hear, let him hear, for God is not mocked; for whatsoever a man soweth, that shall he also reap." Matt. xi : 15. Gal. vi : 7.

N. B.—No money will be taken at the door, Acts viii : 20—23. Zeph. i : 18, nor will any tickets give admittance into the gallery, but those sealed by the Holy Ghost, 2 Cor., i : 22; iv : 30, Eph. i : 13, with Emmanuel's signet: Rev. vii : 2; xiv. 1. Ezek. ix : 4, "Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv 42, 44.

Railway Carriages predicted by
Isaiah.

DR. JOSEPH WOLFF, the celebrated Jewish Missionary, addressed a letter to the *Morning Post* on the 10th of April, 1854, in which he says: "I saw in your paper of last Saturday the question addressed to the learned, whether the translation of the words, 'Swift beasts,' in Isaiah lxvi., verse 20, is correct? I answer, 'No!' The word in Hebrew is *kirkaroth*, from the singular number of *karkar*; whence our English word *carriage* is evidently derived. And the late Rev. Mr. Hamilton, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave to the Hebrew word the sound *carriages*. The Arabian lexicographer, Kamus, as well as Richardson, in his Arabic Dictionary, translate the word *kirkaroth*, 'machine turning round with the swiftness of the clouds.' Cardinal Mezzofanti, the greatest polyglott upon earth, in all times and in all countries, who read with me the 66th chapter of Isaiah, when passing through Bologna, in April, 1818, translated *kirkaroth*, *carozze*, i. e., *carriages*. I, therefore, am convinced that *rail carriages* have been predicted in this chapter. St. Jerome more correctly translates it *in carrucis*, i. e., *in carriages*. The Osbeks in Bokhara, and the Toorcomans of Merve, call their swift carts *karkarooth*. Mesrop, the greatest man of the Armenian nation, the celebrated translator of the Bible, translated it *swift carriages*. Luther translates it *laeufern*, i. e., *swift runners*. The very word in Hebrew, Arabic, and Turcomanish, evidently is an imitation of the sound produced by the turning of wheels—*kirkarooth*. Being myself a humble student of prophecy, I was very much interested in the question of the inquirer."

The capital invested in the Lowell manufactories amounts to \$14,000,000.

Editor's Garner of Cleanings.

RELIGIOUS LIBERTY IN TUSCANY.—*Cecchetti, the Tuscan Confessor.*—Rome itself cannot surpass the papal paradise of Tuscany. It is true the procedure against Domenico Cecchetti is arbitrary, illegal, cruel; it is true that good men are as scarce an article in Tuscany as in any other country; but what then? Heresy is nipt in the bud. Bibles are safely lodged where they can do no harm, the noxious weed is plucked up by the roots, and the whole Romish Church exults in the deed. The laws of Tuscany are sufficiently comprehensive, one would have thought, to embrace every shade of heretical offence of which the State could take cognizance. The 137th article of the Code imposed upon the Tuscans, at the instigation of Pius IX., in defiance of constitutions and oaths, declares that "whosoever, by public speaking, or by writings, either in manuscript or print, or by figurative representations distributed or fixed up, or in any other manner brought before the public mind, has attacked the religion of the State, will be punished with imprisonment with hard labor, for from five to ten years, if his intention has been to propagate wicked doctrines, and to separate from the Catholic Church persons who belong to it; and with imprisonment from one to five years, if he only intends to insult religion; and whosoever shall make use of private instruction or persuasion, to gain the end contemplated under the preceding article, shall suffer from three to seven years' seclusion in prison, with hard labor." Such is the law. Bad as it is, it yet requires an overt act of publication by speech, writing or picture, or of private instruction and persuasion; it requires a specified intention either to make proselytes, or to insult religion; and it requires, therefore, satisfactory proof both of the act and of the intention.

Cecchetti had transgressed none of its provisions. An humble workman in a cigar manufactory, he had neither harangued his fellow men, nor printed a tract, nor designed a painting, nor held private meetings to separate Catholics from the church. Strange as it may appear, the only "publication" of his reading the Bible made by this humble Christian, was the excellence of his own conduct and that of his children. Under the influence of the Divine Word, he

became an epistle seen and read of his neighbors. A vintner's apprentice happened to lodge in the same house with Cecchetti. He was struck with admiration at the kind and tender care of the father, who is a widower, to his motherless children, and with the good conduct of the children themselves. He wished to ascertain the cause, and learned on inquiry that the father and children were accustomed to read the Bible. He casually mentioned the fact to his master. His master, acting on the requirements of the church, repeated it in confession. We are told that the seal of confession closes a priest's lips in unbroken silence; but Buratti, the priest to whom the confession was made, opened his lips to some purpose. He immediately denounced the heretic, and set the Tuscan police to watch his dwelling. Three months did these gentlemen exercise their vigilance in vain. At last the hour arrived to seize the presumptuous propagandist, as they believed, in the very act. They burst into his room about nine o'clock in the evening. They found there, indeed, a Bible and a Testament upon the table, and another Testament in a drawer; but instead of an audience receiving instruction, they only met with a fellow lodger, named Ciolli, who had come to pay five pauls which he had borrowed of Cecchetti.

This was unfortunate. The mere possession of these books, or the presence of Ciolli, could not bring their victim within the grasp of the law. The case was laid before the judicial authorities, who were compelled to admit that there was no ground for further proceedings. Still it was hoped that this Bible-reader may convict himself. Protestants have the credit of truthfulness and candor. Accordingly, some ten weeks after the seizure of his books, Cecchetti was summoned before the delegate of the district in which he resided. With a noble ingenuousness the Bible-taught Christian acknowledged his views on the mass, the confessional, and the authority of the pope. He expressed his belief that as Jesus was once offered, no other sacrifice was necessary; that if he sinned against God, he was to confess to God, and if against a brother, he was to confess to that brother his fault; that there is no head of the church but Jesus Christ, and that the pope is only a constituted au-

thority, like any other official in church or State. This was enough. The minutes of the examination were sent to the Council of Prefecture, who, by a stretch of authority exceeding the law, at once condemned the accused to imprisonment. Heavily ironed, this victim of pure popery was conveyed to the penitentiary of Imbrogiana, where once the dukes of Tuscany enjoyed the pleasures of retirement from the cares of State, and where now the groans of Protestants no doubt equally minister to ducal satisfaction.

INTERESTING STATISTICS.—The Foreign Missionary for April and May furnishes some very interesting and important statistics relative to the supply of Evangelical ministers and churches, for the population of the United States.

In the United States there were—

In 1832,	Pop. 13,713,242,	Ministers, 9,537
In 1843,	“ 18,868,822,	“ 17,073
In 1854,	“ 25,953,000,	“ 26,252

OR THUS :

In 1832,	1 Minister to every	1,437 souls.
In 1843,	1 “ “ “	1,093 “
In 1853,	1 “ “ “	988 “

The relative number of communicants in Evangelical churches to the population over ten years of age in 1832, 1843 and 1854, will appear from the following figures :

In 1832—Population,	-	13,713,244
Deduct under ten years	-	
of age, -	-	3,626,245
		<hr/> 10,086,999

Of whom, communicants in Evangelical churches, - - - 1,342,461

In 1843—Population,	-	18,768,822
Deduct under ten years	-	
of age, -	-	5,984,553
		<hr/> 12,784,269

Of whom, communicants in Evangelical churches, - - - 2,554,763

In 1854—Population,	-	25,953,000
Deduct under ten years	-	
of age, -	-	7,371,000
		<hr/> 18,582,000

Of whom, communicants in Evangelical churches, - - - 3,337,332

OR THUS :

In 1832,	1 communicant to every	7½ souls.
In 1842,	1 “ “ “	5 souls.
In 1854,	1 “ “ “	5½ souls.

These statements of the Foreign Missionary

regards entirely reliable; and being so, they afford great cause for thanksgiving. “It is perfectly settled by them that the number of Evangelical ministers in this land has been increasing for many years more rapidly than our population; and this notwithstanding the wonderful expansion of our territory, and the great influx of immigrants. Nearly the same remark may be made of the communicants in Evangelical churches.” Our want, then, is not so much in number, but an elevation in character. Had we this number, one to every nine hundred and eighty-eight of the population, all godly laborious men, full of faith and of the Holy Ghost, how would religion flourish! In keeping up the supply, let this be a matter of anxious care.

MISSIONARY SUCCESS.—Letters received from missionaries in Burmah and Calcutta, present the following interesting facts :

In the province of Pegu, which was lately added to the dominions of the East India Company, more than twenty-five hundred Karens have been immersed within the last year. The good work of grace is spreading in every direction, and the applicants for baptism are rapidly increasing.

The gospel is received with joy. Whole villages have renounced the worship of Nats, and begun to worship Jehovah. San Quala, the native ordained minister, who has been laboring among them, has immersed a large number of converts, and many more are waiting for the ordinance. The whole country appears to be ready to receive the truth.

In less than nineteen years from the time that the Bassin Karens first heard the gospel, they are ready to undertake the entire support of native preaching in fifty churches, and among the heathen around them, and except the expense for books, and three or four teachers, are supporting the primary education of more than eight hundred pupils. Fifteen Karen churches have recently declared themselves self-supporting.

LIBERALITY.—The Bethany and County Line churches, in Caroline county, Virginia, under the pastoral charge of Rev. L. W. Allen, have raised for the present year one thousand dollars for foreign missions, beside liberal contributions for other benevolent purposes.

AMERICAN BAPTIST HISTORICAL SOCIETY.—The second anniversary of this society was

held May 7th, at the First Baptist Church, Brooklyn.

The annual report, read on the occasion by H. G. Jones, Esq., from which we learn that the society has added to its historic treasures during the past year a manuscript volume by Morgan Edwards, presented by the Rev. Dr. Benedict, and several valuable contributions concerning the Seventh-day Baptists, presented by the family of the late Dr. Fahnestock. Several historical papers are mentioned as already prepared or in course of preparation; among which we observe, with pleasure, a sketch of the residence of Hansard Knollys, in America, by Rev. Dr. Brown. The report alludes with satisfaction to the formation of the New York Baptist Historical Society, and urges a general attention to historical inquiries among our ministers and our churches.

The discourse was delivered by the Rev. Dr. Williams, the president of the society. The subject was "Roger Williams," but the related topics spread over the whole of the 17th century, amid the characters and events of which Dr. Williams is as much at home as the man who walks in his own garden. The discourse was elaborate and beautiful.

GOOD BOOKS.—The reports of various publication societies of the country, as rendered at their anniversaries, show a great degree of activity. The American Bible Society has issued 901,400 volumes, and received from all sources \$346,811; the American Tract Society 961,865 volumes, and received \$413,173; the American and Foreign Bible Society has received \$40,335; the American Sunday School Union has received \$248,604; the American Baptist Publication Society \$52,705; the Massachusetts Sunday School Society \$33,720; the Presbyterian Board of Publication \$85,599; and the Congregational Board of Publication \$2,241.

CUMBERLAND PRESBYTERIANS.—The general assembly of this church was held in May, at Lebanon, Tennessee. Among the most important of their proceedings was their action on education. For several years past this denomination has exhibited very great activity in promoting general and ministerial education. They have now ten male colleges, two female colleges, two theological schools, and ten academies and seminaries, with sixty instructors, one thousand nine hundred and ninety-four students, fifty-eight theological students, and property to the amount of \$86,700, and endowments amounting to \$126,800.

THE FREEWILL BAPTISTS, within a few years, have made great progress; they have now a theological seminary at New Hampton, a state seminary in Maine, and a college at Hillsdale, Michigan; the first two, besides their buildings, have endowments of about \$30,000 each; the college has buildings costing \$50,000, and is fast collecting a fund of \$100,000. They have also a Quarterly Review of high character. New Hampshire is the strongest point of this denomination, which there numbers 10,000 members. In Maine they are divided territorially into three bodies, called respectively the Western, Kennebec and Penobscot Yearly Meeting. These comprise 271 churches, 12,399 communicants, 225 ordained ministers, and 19 licentiates.

THE OLD SCHOOL PRESBYTERIAN GENERAL ASSEMBLY.—This body assembled at Nashville on the 17th and adjourned on the 29th of May. The Committee on Domestic Missions reported that last year 525 missionaries were employed. The amount appropriated to the missions was \$74,494.42. The receipts amounted to \$71,834.47. The payments amounted to \$78,944.76. The balance in hand on April 1st, 1845, was \$15,544.29. The amount due the missionaries at the same date, was \$10,004.59. Leaving an unexpended balance of \$5,539.70. The assembly was pained to learn that 1546, more than one half of the churches, withheld contributions from this important work. The Committee on the Report of the Board of Foreign Missions, reported that out of 2,976 churches, only 1,357 have reported collections for said missions.

The number of candidates for the ministry in the Theological Schools, is 125, which is much the largest number of any year since the division of the church. The number last year was 104, and in late years it has sunk down even to 60. The total number of candidates for the ministry on the roll this year, is 364, against 342 of the previous year.

LONDON ANNIVERSARIES.

WESLEYAN MISSIONARY SOCIETY.—The report stated that the receipts for the year had been \$537,075; reducing the debt of the previous year by about \$18,250. The Society has about 3,177 chapels and preaching places in various parts of the world; 538 missionaries and assistant missionaries; 798 other paid agents, as catechists, interpreters, day-school teachers, &c.; 111,557 accredited church members, and 6,478 on trial; 84,066 day and Sabbath scholars; and 8 printing

establishments, from which there have been issued during the year, 3,500,000 pages.

BRITISH AND FOREIGN BIBLE SOCIETY.—The receipts of the year had been larger than in any previous year, viz., for general purposes, \$314,011; for copies of Scripture, \$288,464; additional to the Jubilee fund, \$17,870; Chinese New Testament fund, \$38,042; making a total of \$658,405. The issues of the Society during the year, were from the depot at home, 1,018,882; from depots abroad, 431,994; total, 1,450,876 copies; making the total issues of the Society from its commencement, 29,389,507 copies.

5,000 copies had been distributed during the year in Sardinia; and in Switzerland and North Italy, 20,639 copies; while in Paris the number was 109,235.

THE SUNDAY SCHOOL UNION.—The sales of books for the year, amounted to \$52,364. During the year, the committee had made grants towards the building of sixteen school rooms, to the amount of \$994; had sold 217 libraries at one-third of the retail price, thus giving to the schools \$2,359; and had expended another \$1,000 for books, &c., in aid of the schools. The report stated that there were 300 evangelical Sabbath schools in France, connected with the Paris Sunday School Union.

THE RELIGIOUS TRACT SOCIETY.—The income from sales was \$344,772, other sources \$92,438, making a total of \$417,210. The number of publications circulated in the year was \$28,292,194, making the entire issues of the Society in 112 languages and dialects, including the issues of foreign and affiliated societies, about 673,000,000 copies.

CHURCH MISSIONARY SOCIETY.—This Society has connected with it, in various heathen districts, 121 stations, 189 clergymen, 39 schoolmasters, &c., 11 European female teachers, (exclusive of missionaries' wives,) 1,697 native and country-born catechists and teachers of all classes, and 17,890 communicants. The income for the year had been £107,343, and the expenditures £116,256. This Society is sustained by the evangelical portion of the Church of England, while the "High Church" party operate through the "Society for the Propagation of the Gospel in Foreign Parts."

ENGLISH BAPTIST HOME MISSIONS.—In an abstract of the Secretary's Report, we find the following facts: "The number of mem-

bers in the Missionary churches is 4,125; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 118. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. The present financial condition of the Society was reported as income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.—*Rec. & Reg.*

ENGLISH SOCIETIES.—There are in England four Bible Societies, twelve Foreign Missionary Societies, fifteen societies devoted to Home Missions, besides three devoted exclusively to Irish Missions; fifteen devoted to Christian and secular education; twenty-eight benevolent Societies; and a considerable number which may be classed under the head "miscellaneous."

THE FIRST SABBATH SCHOOL IN NEW ENGLAND.—The first Sabbath school in New England was established some forty years ago. These schools had begun to attract considerable attention in England, and a very few were just starting into existence in New York city. Mrs. Sharp, wife of the late Rev. Dr. Sharp, when on a visit to New York, about that time, had occasion to notice the schools there in operation, and was so much pleased with the idea, that immediately on her return, she, in connection with her husband, started a project for such a school in Charles Street Church, in Boston.

One day, as Brother Rouse, now of Cleveland, then a member of Dr. Sharp's church, relates, a pleasant little party composed of Dr. Sharp and his wife, and a few friends, members of their church and congregation, were on an excursion to one of the islands in the vicinity of Boston. One of their number, now the Rev. Henry Standwood, who lives at Rochester, New York, approached Mr. Rouse and naming to him the Sunday school project which the pastor's wife had originated, solicited a small subscription in aid of it. This was the first time that Mr. Rouse had heard of the Sunday school. The result was the opening of such a school in the Charles Street Church. Here was the beginning of Sabbath schools in New England. From how small a seed has since grown how great a tree!

SABBATH SCHOOLS IN PHILADELPHIA.—A large sheet, published by the "Young Men's Christian Association of Philadelphia," contains the statistics of the Sabbath schools of

that city, from which we gather the following facts:

Denominations.	Number of Schools.	Number of Teachers.	Number of Scholars.
Protes't Episcopal,	33	835	8,686
Meth'st Episcopal,	32	1,159	10,362
Presbyterian,	47	1,102	9,835
Baptist,	24	667	6,187
Lutheran,	7	198	1,880
Miscellaneous,	26	453	3,732
Mission schools of various denominations,	24	402	3,731
Total,	193	4,616	44,386

THE EXAMINER.—The first number of the New York Recorder, under the title of "The Examiner," is before us. It is to be published and edited hereafter by Revs. E. Bright, Jr., D. D., and S. S. Cutting. The shape of the paper is changed back from the quarto to the folio form. The size is somewhat reduced, but its typographical execution is neat. Under the management of Messrs. Bright and Cutting, the Examiner will doubtless prove an able paper.

ARCHBISHOP HUGHES.—The Romish Church made a sorry exchange of champions when Bishop Hughes took up the mantle of the deceased Bishop England as the advocate and defender of its faith and polity. The latter was bland and courteous, and American both in principle and feeling; he rarely failed to please by his urbanity where his logic was at fault; but the former is vulgar and abusive, with the insolent airs of a captious foreigner, and offends often by his coarseness, when his positions are most impregnable. He has been singularly unfortunate hitherto, in his appearances before the American people, affording a signal illustration of that "vaulting ambition, which o'erleaps itself." In ecclesiastical diplomacy he has committed a series of signal and stupendous blunders. His controversy with Kirwan ended in his withdrawal from the field like a spavined horse from a race. His attempt to remould the Public School system, and to exclude the Bible from the schools, aroused the American people to the importance of preserving that system intact from foreign and prelatial interference. His plans for crushing out the spirit of independence in Romish churches, has provoked a sturdy resistance in his own communion, and occasioned the enactment of civil laws, restraining ecclesiastical despotism. His alliance with demagogues for traffic in political capital has created an ultra

American party, whose cardinal principle is the exclusion of foreigners and Catholics from office. The publication of his budget of letters with Senator Brooks, is likely to give the finishing stroke to Archbishop Hughes' reputation as a wary and sagacious disputant. The Archbishop bids fair to deserve the epitaph which Joseph II, of Germany, an abler and better man than the prelate, prepared for himself: "Here lies a man who failed in all he ever undertook."

NEWSPAPERS.—Boston publishes 113 papers, with an annual circulation of 54,000,000; while New York, with four times the number of inhabitants, publishes 104 papers, having a circulation of 73,000,000; and Philadelphia 51 papers, with a circulation of 48,000,000.

THE MARQUESAS ISLANDS.—A mission is about to be established in one of the Marquesas islands, under very favorable auspices. On the 20th of June Mr. Bela Newton Seymour, a member of the Congregationalist Church, was ordained as a missionary to one of those islands. Mr. S. is a young man of ardent piety and zeal, excellent native talents, and of a thoroughly finished education. He is a graduate of Williams College and of the Theological Institution in New York.

The circumstances which have led to the selection of his contemplated field of Christian labor are peculiarly interesting, evincing most decidedly the hand of God in opening what we hope will prove to be "an effectual door" for the introduction of the gospel among a people hitherto degraded to the lowest depths of human depravity, and till within a very few years shunned by all civilized men on account of their cannibalism. About fifteen years since a whaling vessel was cruising in the waters of the Pacific. A boat, containing eight men, was sent in pursuit of a whale, and being drawn by the enraged animal to a "returnless distance from the ship," there was no alternative but for them to land upon one of the Marquesas islands.

The first sight that met their eyes was the natives eagerly devouring human flesh. In less than a year, Providence favored the escape of all but one, by means of a ship that was described in the distance, and to which they eagerly betook themselves in their boat. Mr. Mills, a young man under twenty, was left on the island. He was taken into the custody of the chief and promised protection. Seeing no prospect of escape, he resolved to make life as comfort-

able as he could, and for this purpose conceived the idea of attempting a reformation in the habits of the natives. God blessed his designs, gave him favor in the eyes of the people, and the result has been that the natives have renounced cannibalism, are wearing clothing, cultivating the land, and are literally waiting and asking for the law of God. Mr. Mills has married the daughter of the chief, who in consequence of the death of her father, is now the princess of the island. She is now in this country, having accompanied her husband hither in pursuit of a missionary to go and tell them the story of Jesus. For about three years they have been traveling from country to country, and from place to place in search of one who was willing to respond to their call. Mr. Seymour goes out under the patronage of the American Missionary Association, and expects to sail in July.

A REMARKABLE TOWN.—The editorial correspondent of the New York Chronicle gives the following description of Marion, New York:

"Here is the largest Baptist Church, with the largest and pleasantest Baptist house of worship in the country. Here the Maine law has been in force for more than fifteen years. There is no intemperance, no poverty here. The church has no poor fund—needs none. You hear no profanity, see no Sabbath desecration—no improprieties at all. The doctors have gone into other business for bread, or are trying to live without it. There never was a lawyer in town, and the magistrate has nothing to do. The constable is not needed. The only hotel is kept by a good deacon of the church, and the long blocks of stores are crowded with customers, and prosperity is written on every dwelling, and hope and happiness shine in every face."

How few such towns as this can be found in our country! There are none where a prohibitory liquor law is not in force. And yet there are professors of religion opposed to such a law!

WORK AND SUCCESS.—Rev. S. Walker writes to the Tennessee Baptist:

"When I first commenced my labors, twelve months ago, in Dunklin county, Mo., there was not a missionary Baptist Church in the county: my meetings, however, were well attended, and a good work was soon begun, which has still continued to prosper. I have up to this time organized four churches in that county, the aggregate

membership of which is about 300; of which number, about 170 were received by experience and baptism; of whom about 70 were from the Methodist connexion, five from the Presbyterians, and four Roman Catholics. Among the number, I have administered the ordinance of baptism to seven households. The prospects are as flattering at present as at any time since the first of my visits to that county."

TO-MORROW is like a juggler that deceives us; a quack that pretends to cure us; and thin ice that will not bear our weight. It is a fruit beyond our grasp; a glittering bubble, that bursts and vanishes away; a Will-o'-the-wisp, that leads many into the mirè; and a rock on which many mariners have struck, and suffered shipwreck. It is an illusion to all who neglect the present hour, and a reality to those only who improve to-day.

HOW MINISTERS GET RICH.—A shrewd old minister in New England, after having preached fifty years in one place, and become very rich, preached a centennial sermon, in which he observed, "The question is frequently asked, how has Mr. Howe obtained so much property? It is all explained in a word. I have been doing your business instead of mine. It was your business to have given me a support, but you have not done it. It was mine to have preached good sermons, in which I have not abounded."

PROPORTION OF MINISTERS.—The whole number of Evangelical ministers in the United States is 26,252, or one minister to every 988 souls. From 1832 to 1854, the population increased 88 per cent., while the number of Evangelical ministers increased 175 per cent.

A MOVEMENT OF GREAT SIGNIFICANCE.—A bill has been introduced into the British House of Commons, and passed to a second reading by a majority of twenty-eight, to abolish the levying of church rates upon the large portion of the English people who dissent from the Established Church, by which they are compelled to contribute to the ministration of worship in which they do not partake; and to substitute for them the system of voluntary contributions. The church party strenuously oppose the measure, contending that by taking away one of the props of the establishment, it will undermine and destroy it. It is to be hoped that so important a measure will speedily triumph.

Rev. CHAS HOWARD MALCOM, a son of Rev. Dr. Malcom, of Lewisburg University, Pa., graduated at Princeton Theological Seminary at the recent commencement, and though a Baptist, received one of the honors in a class of forty graduates. "The Presbyterian" speaks in laudatory terms of his genius, scholarship and worth.

TRUE AND JUST.—A subscriber sending his annual subscription for the "Memorial" writes: "I do not want to read *your* paper, I want to read my own, therefore credit me with the enclosed, and excuse me for not sending it sooner."

THE MISSING BRIDE, is the title of Mrs. Southworth's last production, and it sustains her well-earned reputation. It is published in handsome style by T. B. Peterson, No. 102, Chesnut street, Philadelphia.

THE BIBLE UNION has published the first four chapters of the book of Job, revised by Rev. Dr. Conant, of Rochester, New York. It is issued in elegant style, and exhibits right scholarly work. Many of the changes are undeniable improvements.

COLLEGES.—We are preparing tables showing the statistics of all our Colleges and Theological Seminaries in the country as exhibited at the current commencements. We shall be obliged if our friends will forward us catalogues as soon as they are published.

BAPTIST CONVENTION FOR EASTERN TEXAS.—Delegates from several churches met at Tyler, May 24th, for the purpose of organizing an Eastern Texas Baptist Convention, which was effected by the adoption of a constitution, and the election of officers and an Executive Board.

PIEDMONT.—The thirty-four monastic orders which are to be suppressed in Piedmont, in consequence of the new law, possessed 331 houses, inhabited by 4,543 persons.

GOOD NEWS FROM ASIA.—RANGOON.—Rev. Mr. Vinton writes, that the second annual meeting of the Maubee Association had just closed. Ten new Karen churches and four Burman have been added to the Association, including three from Donabew, and upwards of three hundred and fifty have been baptized. The Association now numbers twenty-seven churches.

In the Donabew district, one hundred and twenty-five have been baptized the past year. There are five churches, containing in the

aggregate three hundred and fifty-four members.

MAULMAIN.—At Keyong five converts were added to the church, four from Christian families, and one from among the heathen. The work of the Lord seems to prosper on every side. The Theological Seminary entered upon the new year prosperously with twenty-two students, and more were expected.

SHWAYGYEEN.—Rev. Mr. Harris writes: "Since my arrival here in October, fifty Karens and one Shan have been baptized on profession of their faith in Christ." Sau Doomoo, the native preacher, has baptized more than five hundred. It is expected that four churches established by him will almost entirely support their own pastors.

TOUNGOO.—San Quala has baptized seven hundred and forty-one, and thousands more have applied for the ordinance. Mr. Vinton took six young men to Toungoo, and a company of five or six hundred Karens, having heard of their coming, started to go from three to six days' journey to greet their new teachers. "For these six men, eighteen large chapels had been built at distances of from fifteen to thirty miles apart, so that they have three to a man; and had there been any reasonable prospect of obtaining teachers, I have little doubt that double that number would have been built."

PROME.—Rev. Mr. Kincaid writes, that in January last, in this district, there were four churches, with the near promise of a fifth. The church at Prome numbers seventy members, of whom twenty-one are Karens. They have a native pastor.

AVA.—Messrs. Kincaid and Dawson had started upon an experimental tour to Ava. Mr. Kincaid has been assured that such a visit would be welcome to the King. Several members of the Ava Church still reside in that city, and two visitors from Ava were recently baptized at Prome.

ASSAM.—Rev. Mr. Stoddard writes from Nowgong, that on the first Sabbath in the year six persons were baptized, all of whom were or had been members of the Orphan Institution.

GODEY'S LADY'S BOOK, for August, is filled with entertaining and instructive matter for the Ladies, young and old, including pictures of all sorts, patterns of various kinds of dresses and needle-work, precious recipes for the housewife. Godey furnishes an indispensable vade mecum for the ladies.

DYING WORDS OF DISTINGUISHED MEN.—

It is refreshing to find some evidences of deep consciousness of the vast solemnity befitting a dying hour among men endowed beyond the average of their race with intellectual strength; as in the case of Grotius, who, on being asked for his dying admonition, exclaimed, "*Be serious!*" All his vast learning did not allow him to think lightly of the paramount claims of those things which make for our eternal peace. Sir William Jones, one of the most brilliant geniuses that ever lived, affords similar evidence of the right estimate of human learning, compared with the more important concerns of the future world. "It matters not," says Johnson, "how a man dies, but how he lives." And even skeptical Rousseau observes: "The great error is, placing such an estimate on this life, as if our being depended on it, and we were nothing after death." To attach ourselves but slightly to human affairs, is the best method of learning to die. When Garrick showed Dr. Johnson his fine house and gardens, at Hampton Court, instead of his replying in the language of flattery, he exclaimed, "Ah! David, David, these are the things which make a death-bed terrible."

Grotius cried out, "Oh! I have consumed my days in laborious trifling!" Dr. Johnson lamented many things in his past career, but when the light of evangelical truth broke in upon his mind, he obtained Christian peace, in which he died. Baron Haller died expressing his renewed confidence in God's mercy, through Jesus Christ.

Julian, the apostate, exclaimed, as he fell wounded, fighting with the Persians: "Thou hast conquered, O Galilean!" The deist Hobbes said, with horror, in his last moments, "I am taking a fearful leap in the dark." Cardinal Mazarine, "O my poor soul, what is to become of thee? whither wilt thou go?"

The following afford a brilliant contrast to some of the foregoing instances:

The aged Simeon, as he took the young Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." "When the proto-martyr Stephen fell beneath the missiles of his enemies, he exclaimed, "Lord Jesus, receive my spirit; Lord, lay not this sin to their charge!"

When the chain was placed on the neck of John Huss, he exclaimed with a smile: "Welcome this chain, for Christ's sake!"

The faggots having been piled up to his neck, the Duke of Bavaria, in brutal manner, called on him to abjure. "No, no," cried the martyr, "I take God to witness I preached none but his own pure doctrines, and what I taught I am ready to seal with my blood." Jerome, of Prague, who followed Huss to the stake after a few months, said to the executioner who was about to kindle the fire behind him, "Bring thy torch hither; do thine office before my face; had I feared death I might have avoided it." The last words Luther was heard to utter were: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." "Nothing but heaven," said the mild Melancthon, when asked by his friends if he wanted anything. And then he gently fell asleep in Christ. George Wishart cried out at the stake, "For the sake of the true gospel, given me by the grace of God, I suffer this day with a glad heart. Behold and consider my visage—ye shall not see me change color—I fear not this fire." The last prayer offered by Tindall, who translated the Bible, and suffered martyrdom in 1636, was, "O Lord, open the King of England's eyes." Lawrence Saunders, who suffered martyrdom during the reign of Queen Mary, kissed the stake to which he was bound, exclaiming, "Welcome the cross of Christ; welcome life everlasting!" "Be of good heart, brother," cried Ridley to Latimer, "for our God will either assuage this flame, or enable us to abide it." Latimer replied, "Be of good comfort, brother, for we shall this day light such a candle in England, as, by God's grace, shall never be put out." Bergerus, a councillor of the Emperor Maximilian, said, on his dying bed, "Farewell, O farewell, all earthly things, and welcome heaven." George Buchanan, the ornament of Scottish literature, who could write Latin verse with a purity almost worthy of the Augustan age, was taken with his last illness when in the country. To the message of King James, who summoned him to be at court in twenty days, he sent this reply: "Before the days mentioned by your Majesty shall be expired, I shall be in that place where few kings enter." The Marquis of Argyle, when advancing to the scaffold, said, "I would die as a Roman, but I choose rather to die as a Christian." Among the last words of Claude were these: "I am so oppressed that I can attend only to two of the great truths of religion, namely, the mercy of God, and the gracious aids of the Holy Ghost."

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.	MISSOURI.		
BRITISH PROVINCES.				Rocheport,	Boone,	Wm. Thompson, 2
Nova Scotia,				Fayette,	Howard,	Wm. Thompson, 2
Horton,			7	Huntsville,	Randolph,	Wm. Thompson, 6
Woodstock,	New Brunswick,		60	Princeton,	Mercer,	W. W. Walden, 32
Prince William,	" "		17	Mt. Zion,	Mercer,	James Turner, 4
Macknaquack,	" "		20	NEW HAMPSHIRE.		
Keswick,	" "		12	Sutton,	Merrimack,	G. W. Butler, 10
CONNECTICUT.				Manchester,	(2nd church,)	J. M. Coburn, 35
Hartford,	(1st church,)	R. Turnbull,	3	Manchester,	(1st church,)	B. F. Hedden, 3
East Lyme,	New London,		28	NEW YORK.		
Bristol,	Hartford,	J. T. Smith,	2	Hudson,	Columbia,	G. W. Hervey, 29
New Haven,	(1st church,)	A. D. Phelps,	2	Brooklyn,	Pierreport st.,	J. S. Holme, 6
FLORIDA.				New York,	(Calvary ch.,)	A. D. Gillette, 2
Navy Yard,		K. Hawthorn,	14	Clifton Park,	Saratoga,	John Reynolds, 8
ILLINOIS.				Bennettville,	Chenango,	George Balcom, 15
Fairfield,	Wayne,	C. J. Kelley,	5	OHIO.		
INDIAN TERRITORY.				Sandusky,	Erie,	L. Raymond, 2
Tookabache,	Creek Nation,	C. McIntosh,	8	Cincinnati,	(9th street,)	W. S. Hansell, 4
North Fork,	" "		7	Medina,	Medina,	M. Shank, 3
Hurricane,	" "	J. Hawkins,	10	Jackson,	Ashland,	J. B. Cresinger, 3
KENTUCKY.				PENNSYLVANIA.		
Henderson,	Henderson,	John Bryce,	16	Alleghany,	(Sandusky st.,)	T. R. Taylor, 4
Deep Creek,	Mercer,	D. Bruner,	27	Monroeton,	Bradford,	J. Hendrick, 2
Haysville,	Marion,	D. Buckner,	6	Philadelphia,	(1st church,)	J. H. Cuthbert, 4
Bellevue,	Trigg,	A. W. Meacham,	5	Philadelphia,	(Broad st.,)	H. Day, 2
{ Otter Creek,	Hardin,	C. Lovelace,	58	RHODE ISLAND.		
{ Mt. Zion,	" "	" "		Valley Falls,	Providence,	Geo. Silver, 4
{ Younger's Creek,	" "	" "		SOUTH CAROLINA.		
New Providence,	Boyle,	W. Peck,	33	Edgefield,	Edgefield,	E. L. Whateley, 22
MAINE.				Perry's Grove,		38
Bowdoinham,	Lincoln,	M. J. Kelley,	16	TENNESSEE.		
MARYLAND.				Kingston,	Roane,	S. W. Tumlin, 12
Baltimore,	(Lee street,)	J. H. Phillips,	5	Union,		18
Baltimore,	(7th church,)	R. Fuller,	7	Chattanooga,	Hamilton,	2
Baltimore,	(1st church,)	J. W. M. Williams,	3	VERMONT.		
MASSACHUSETTS.				Ludlow,	Windsor,	Ira Persons, 5
Boston,	(1st church,)	R. H. Neale,	7	Wallingford,	Rutland,	S. L. Elliot, 3
Boston,	(Bowdoin sq're,	W. H. Wines,	2	WISCONSIN.		
Boston,	(Union church,)	Wm. Howe,	6	Otsego,	Columbia,	N. Wood, 12
East Boston,	(Central square,)	J. N. Sykes,	14	VIRGINIA.		
Cambridge,	(1st church,)	S. R. Mason,	6	Mt. Holley,	Fauquier,	A. H. Spillman, 20
Cambridge,		A. F. Spalding,	4	Carter's Run,	Fauquier,	A. H. Spillman, 6
Charlestown,	(1st church,)	A. M. Hopper,	8	Thornton's Gap,	Rappahannock,	J. W. Bragg, 16
Hingham,	Plymouth,	J. Tilson,	2		Harrison,	A. Barnett, 4
Somerville,	Middlesex,	N. M. Williams,	4	Ebenezer,	Amherst,	T. W. Roberts, 33
Lowell,	(1st church,)	D. C. Eddy,	7	Mt. Moriah,	Amherst,	T. W. Roberts, 12
Jamaica Plain,	Norfolk,	H. Lincoln,	3	County Line,	Caroline,	L. W. Allen, 2
Pittsfield,	Berkshire,	L. G. Porter,	8	Walnut Grove,	Hanover,	A. Bagby, 70
West Amesbury,	Essex,	S. T. Thatcher,	2	Lower Gold Mine,		A. E. Dickenson, 12
Plymouth,	Plymouth,	A. Harvey,	20			
MICHIGAN.				Total,		967
Dowagiac,	Cass,	S. H. D. Vaun,	43			

Churches Constituted.

Names.	Where.	When.	Memb.
Jefferson,	Cass, Tex.,	Mar. 24,	10
Bloomingtondale,	Cabell, Va.,	Apr. 7,	45
Amboy,	Mich.,	May,	
Otter Creek,	Jersey, Ill.,	May 12,	20
Florence,	Boone, Ky.,	May 12,	
Buck Run,	Union, O.,	May 12,	13
	Adams, Wis.,	May 18,	
Richmond,	Bayham, C. W.,	May 24,	34
Sharon,	Limestone, Tex.,	May 26,	11
Otsego,	Columbia, Wis.,	May 29,	
Stillman,	Ogle, Ill.,	May 30,	17
Bruce,	Canada West,	June 4,	24
Cuba,	Monroe, Io.,	June,	
Yorkshire,	Erie, N. Y.,	June 6,	
La Prairie,	Marshall, Ill.,	June 20,	12
Princeton,	Washington, Me.,	June 23,	

New Church Edifices.

Where.	When.	Cost.
Covington, Tioga, Pa.,	June 6,	
Richville, St. Lawrence, N. Y.,	June 7,	\$3,000
Dunkirk, Chataque, N. Y.,	June 14,	9,000
Sandusky, (Lecture room,) O.,	June 17,	3,000
Newtown, Frederick, Va.,	June 24,	
Mt. Pleasant, Westmoreland, Pa.,	June 24,	
Cold Spring, Putnam, N. Y.,	June 27,	
Marion, Linn, Io.,	June 25,	
Needham Plain, (Vestry,) Mass.,	July 1,	
Cedar Run, Va.,	July 1,	
Weymouth Landing, Mass.,	July 12,	

Ordinations.

Names.	Where.	When.
D. Phillips,	Mt. Vernon, Wis.,	Apr. 29
W. J. Parkhurst,	Camanche, Io.,	May 2
Nathan Ford,	Clinton co., Ia.,	May 24
L. G. Steed,	Columbia co., Ga.,	June 3
C. B. West,	Defiance, O.,	June
John Carroll,	Hickory Plains, Ark.,	June 12
R. J. W. Buckland,	New York, N. Y.,	June 14
C. T. Wellborn,	Providence, Ga.,	June 16
W. M. Barrett,	Risdon, O.,	June 17
W. B. Chrisler,	New Albany, Ia.,	June 19
Harvey Frink,	Hanover, N. Y.,	June 20
B. R. Gwaltney,	Washington, D. C.,	June 27
Bornet Slaght,	Piermont, N. Y.,	June 28
W. C. Richards,	New York, N. Y.,	July 8

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
David M. Burdick,	Tiverton, R. I.,	Apr. 28,	49
J. G. Foster,	Tuscaloosa, Ala.,	May 20,	22
J. S. Mimms,	Greenville, S. C.,	June 14,	
Lewis Towers,	Chambers co., Ala.,	June 16,	51
N. V. Steadman,	Evansville, Ia.,	July 7,	

Clerical Removals and Settlements.

Names.	Whence.	Where.
Adams, R. C.,	Roch. Sem.,	Wallingford, Ct.
Anderson, Mr.	Broadalbane,	Kempville, C. W.
Arnold, A. N.,		Prof. at Newton, Mass.
Backus, J. S.,	New York.	
Bailey, A.,	Carrollton,	Kane, Ill.
Bainbridge, S. M.,	Wheatland,	Penn Yan, N. Y.
Beaman, Jas.,	Nine Eagles,	Catact, Ia.
Berg, Jno.,	Baltimore, Md.,	Brooklyn, N. Y.
Brown, S. M.,	Woodstock,	Granville, Ill.
Bunnell, W. B.,		Henry, Ill.
Burroughs, D.,	Amherst, N. H.,	Chester, Vt.
Cady, Edgar,		Upper Lysle, N. Y.
Carpenter, J. C.,	Russell, Mas.,	Londonderry, Vt.
Cole, R.,	East Harrington,	Me.
Converse, O.,	Worcester,	Clappville, Mass.
Cornelius, S. Jr.,	Fond du Lac,	Red Wing, Min.
Covey, J. C.,	Jackson,	Quincy, Mich.
Dakin, H. R.,	Poultney,	Italy Hill, Vt.
Dickinson, A. E.,	Univ. of Va.,	Charlottes'v'e, Va
Dye, A. J.,	Fishing Creek,	Breckenridge co., Ky.
Edwards, G. G.,	Lafayette, O.,	Toledo, Io.
Evans, T. B.,	Urbanna,	Churchview, Va.
Fuller, G. W.,		Meadville, Pa.
Harris, Alfred,		Paoli, Pa.
Harvey, A.,	Plymouth,	Mass.
Hewes, C. W.,	Lansingburg,	Prof. at Troy, N Y
Hunt, Jno.,	Richmond, N. H.,	Guilford, Vt.
Jameson, T. C.,	Boston,	Mass.
Jones, N B,	N Prescott,	Mass., Bellows Falls, Vt.
Latham, A.,	Philadelphia,	Haddonfield, N. J.
Love, H T,	Abing'n, Mass.,	Sec A & F BS, N. Y.
McCloud, J. L.,	Kalamazoo,	Northville, Mich.
Mitchell, J. B.,		Troy, N. H.
Nutter, D.,	Maine,	St. John, N. B.
Pool, J. A.,	Chillicothe,	Ill.
Post, C. B.,	Albany,	Dover Plains, N Y.
Price, Wm.,	New Albany,	Ia., Pleas't Rid'e, Mo
Read, B. L.,	Cussewago, Pa.,	Waukegan, Ill.
Reese, T.,	Dover, Ill.,	Clinton, Wis.
Rogers, J. B.,	Franklin, N. Y.,	Portage, Wis.
Scott, E. J.,	Aurora,	Sardinia, N. Y.
Seeley, J. T.,	Dundee,	Syracuse, N. Y.
Seeley, L. W.,	Maysville, Ky.,	Baltimore, Md.
Silver, Geo.,	Valley Falls, R. I.,	Peekskill, N Y
Smitzer, Jno.,	Maulius,	Springville, N. Y.
Taylor, P.,	Bloomingtondale,	Amboy, Ill.
Terry, D.,	Wheatland, Wis.,	Bradford, Io.
Tucker, A.,	La Fayette, Ia.,	Dixon, Ill.
Tupper, A. K.,		Flint, Mich.
Vaughan, T. M.,	Louisville,	Shelbyville, Ky.
Walthall, J. S.,	Richmond, Va.,	Newbern, N C
Waterbury, E.	Greenbush,	Yonkers, N. Y.
West, C. B.,	Defiance, O.,	Winchester, Oregon.
Westcott, I.,	New York,	Gloversville, N. Y.
Wilds, Z. P.,	W. Boylston,	Mass.
Wright, N.,		Portlandville, N. Y.

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

Rev. Wm. R. Williams, D. D., New York.

As to your Memorial, I like its appearance and promise.

Rev. D. R. W. McFeer, Wetumpka, Ala.

The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

Rev. Thomas S. Malcom, Philadelphia, Pa.

The Memorial is a storehouse of valuable materials for present use and future reference. The price places it within the reach of each Baptist family.

Rev. M. P. Smith, Union, Ala.

I carried it to the church with me, and recommended it as worthy of patronage, and obtained the following eight subscribers.

Rev. A. M. Hanks, Olney, Ala.

I have no doubt it will be, under its present editorial management, all that its friends could wish.

Rev. Wm. Claspill, Boone, Mo.

I esteem the Memorial as one of the best works of the kind in circulation.

Rev. B. F. Keeling, Willisburg, Ky.

I am pleased with it because it breathes the sentiments of old fashioned Baptists.

Rev. J. C. Armstrong, Franklin, O.

I am satisfied that it will do good, and is what our church members need.

Rev. Wm. Cornell, Hartford, Wis.

Right welcome shall you be to me, and we will have "many a good time together."

Eli Dewhurst, Bradford, Me.

I think that the Memorial is worthy the patronage of every Baptist.

Rev. A. W. Bullard, Dadeville, Ala.

It seems to meet with a cordial reception with all who have seen it.

Rev. Ivy F. Thompson, Greensburgh, La.

A monthly periodical of this kind will be of great use to the denomination.

Rev. S. Landrum, Macon, Ga.

It certainly fills an important place in our denominational literature.

Rev. Cephas Pasco, North Egremont, Mass.

Come, assured of a hearty welcome every month.

A. McWhorter, Montgomery, Ala.

I wish the world was flooded with such good Baptist periodical literature.

Rev. R. Jeffery, Albany, N. Y.

I am satisfied that no person can read the successive issues, without obtaining not only much valuable information, but especially an intelligent acquaintance with the history of our denomination.

Rev. Wm. Clack, Argyle, Wis.

I regard it as among the most valuable publications of our denomination.

Rev. S. Blair, Louisville, Ill.

It is just the thing we want in the West.

Rev. Wm. C. Hall, Columbia, Va.

With the Memorial I am very much pleased, and will send you some subscribers shortly.

Rev. C. A. Hewitt, Whitewater, Wis.

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

Rev. J. C. R. Lockhart, Taylor co., Ga.

I am much pleased with its dress, but more especially with its contents.

Rev. P. H. Steenbergen, New Bloomfield, Mo.

I am gratified at the hearty reception given to the Memorial by all who have seen it.

Rev. L. O. Lovell, West Sutton, Mass.

I enclose \$5. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

H. Malcom, D. D., President Lewisburg University, Pa.
The only thing of the kind—it ought to succeed. I will take my number round with me and send you some subscribers.

Rev. G. C. Baldwin, D. D., Troy, N. Y.

It is a grand sphere of usefulness for yourself, and I have no doubt you will make it valuable for the denomination. I shall recommend it publicly, and will aid its circulation as I can.

Rev. W. Newton, Sunnerville, Ga.

The Monthly Record is just what every Baptist ought to procure and file away for reference.

Rev. Isaac R. Askew, Barnesville, Ga.

I am very much pleased with the Memorial, and will certainly and cheerfully procure for you all the subscribers I can.

H. Allen Tupper, Washington, Ga.

The work is altogether worthy of patronage by our denomination.

Rev. J. S. Dodd, Fairburn, Ga.

I am well pleased with the Memorial, and send you \$4, and four new subscribers.

J. W. Renshaw, Round Hill, Mo.

Accept my best wishes for your success in this undertaking.

Rev. T. W. Anderson, Clarksville, Texas.

I am anxious for its circulation in the church of my charge, and will do what I can for it.

Rev. S. Adlem, Newport, R. I.

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

Rev. J. T. Westover, Kenosha, Wis.

I have long felt the need of something similar to what you propose this work to be.

Rev. James J. Peck, Middletown, Vt.

I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

Rev. Amherst Lamb, Whittingham, Vt.

I am much pleased to receive the Memorial, with its new dress and animated with a new spirit. I hope you will succeed in making it very beneficial to the Baptist churches.

Rev. Wm. T. Brooks, Prof. Wake Forest College, N. C.

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

Rev. M. Baldwin, Wake Forest, N. C.

It is just such a work as every minister ought to have.

A. S. White, Keene, N. H.

It is something that will be worth saving (with 20 subscribers).

Rev. Wm. Head, Cloverport, Ky.

My best wishes for your success in your editorial career.

Rev. B. McRoberts, Springfield, Mo.

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

Rev. T. W. Ambler, Brainerd's Bridge, N. Y.

I feel interest enough in the Memorial to aid you all I can.

Rev. Wm. Lampson, Portsmouth, N. H.

I congratulate you on the improved character and appearance of the work. The subject of church architecture, as presented, will be of great value.

H. Griswold, Racine, Wis.

I feel great interest in your future prosperity.

Rev. Carleton Parker, Wayne, Me.

I shall be happy to introduce it among my people.

Rev. G. W. Young, Washington, Pa.

I am very much gratified with the present arrangement. I could not wish it better.

Rev. J. K. Fuller, Decatur, Ia.

I am pleased with the work, want it to be taken here, and will do what I can for it.

Rev. C. E. Brown, Norway, N. Y.

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply: "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, PA.

AMERICAN BAPTIST MEMORIAL.

THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.
It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

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

New York Recorder, N. Y.
It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.
It has articles of deep interest. The conception is a happy one.

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

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

Mountain Messenger, Va.
It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.
We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.
It should be found in the hands of every member of the denomination.

Christian Index, Ga.
It gives evidence of much ability in its management.

South-Western Baptist, Ala.
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.

Tennessee Baptist, Nashville.
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.

Journal and Messenger, Cincinnati, O.
It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.
The numbers before us are excellent.

Christian Times, Ill.
The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.
We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.
The Editor's Garner of Gleanings is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.
You do not know how heartily I rejoiced to learn, that the poor haunting of my early care, ycleped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., St. Louis, Ill.
After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.
I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.
You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.
I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Levereth, Upper Alton, Ill.
I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.
I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

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J. L. BURROWS, Editor, Richmond, Va.

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AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1855.

Reminiscences of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 2.

IT IS time to introduce my courteous reader to the "great congregation." Let us go into the house, on the morning of the Lord's day. On the right of the pulpit, you see a large assemblage of neatly attired females. Their general appearance is that of serious, intelligent worshippers. Some of them possess really beautiful faces. Others are dressed in the "tip of the fashion," and all are tidy and comfortable. On the left, you see the rows of seats crowded with men, in plainer garb, but bearing the same impress of neatness and comfort. Their heads are well combed, beards shaven, and their faces clean and shining. In front, are males and females of the same description, while the galleries on either side, are filled with the young of both sexes. The choir, consisting of about thirty, is seated in the front gallery. Just below the pulpit, you see a few intelligent strangers, white persons of the highest class, with, perhaps, a gentleman or lady resident, come as a cicerone to the company. As they entered the house, a deacon met them in the aisle, conducted them to their seats, and arranged their hats and umbrellas in proper order. These persons have come in to witness the novel scene, and to hear the singing of the choir and congregation. They expect nothing of special interest

in the preaching, as they can hear more studied and instructive sermons in every pulpit in the city. But the singing is the great attraction. The whole assembly is uniting in an old fashioned, spiritual song, and the zeal, the harmony, the fervor, the number and volume of voices, all tend to excite feelings of devotion. The pastor now rises to give out a hymn. It is lead by the choir and joined by the whole multitude, *standing*. This done, he calls on a brother to pray. There is no delicacy involved in this unexpected request to lead the audience in their approach to the mercy seat. Several hundred men are present, all willing, many longing to be invited to this privilege, and the real trouble is to make the selection. To avoid the appearance of partiality, and yet to consult the edification of the masses is a nice point. As the laws of Virginia are rather stringent as it regards colored men's *preaching*, I have aimed to mitigate their effect by encouraging them to *pray* in public, and from the beginning of my pastoral connection with them, I have availed myself of their cheerful aid in this department of public worship. Not a few of them have a remarkable facility and power in prayer, and awaken the devout emotions of the auditors, by their own importunity. They are learning to avoid habits of *whining, snuffing, grunting, dracting, repeating, hicoughing*, and other vulgarities in prayer, and to understand that God, an infinitely pure and mighty being, should be addressed somewhat in the same manner, as a subject would address

an august sovereign; that is, *naturally, earnestly, reverently*. The next thing in the order of exercises, is a hymn of their own selection, sung by the choir, all of whom are members of the church. They study and practice music on scientific principles, have the best works on psalmody that the country affords, and take a generous pride in excelling in their noble art. Excepting a want of delicacy and softness in the female voices, good judges say they perform admirably. They have held several concerts for charitable uses, and have always had crowded and delighted houses.

If modesty allows me to say any thing of the *sermon*, I will simply declare that it is the *very best* that I can preach under the circumstances. A more important post, if we regard the number, the necessities and the peculiar relations of the hearers, is certainly not to be found in the whole country, probably not in the whole world. Here are convened every Sabbath from twelve to fifteen hundred souls, dependent mostly on oral teaching for their knowledge of divine truth. In the light of eternity, when all factitious influences will have faded away, they will be valued as highly as any souls in the universe. Even now, in the eyes of Him who made and redeemed them, and who looks on the distinctions of society, needful though they be at present, as incidental and transient, their salvation is as important, intrinsically, as is that of the great and noble ones of earth. Nay, "hath not God chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, and base and despised things, and even things that are not, to bring to naught things that are, that no flesh should glory in his presence?" With such views before his mind, the pastor feels impelled to treat his congregation, in all his official intercourse, with the *utmost respect*, and to explain and to enforce on their attention, in the most simple, direct manner, the

great and glorious doctrines of the Cross. And yet, when these views alone are operating, when no stimulus is derived from the prospect of worldly applause and renown, when the position is *known* to be associated in some minds, with ideas of inferiority and meanness, and in others, of sedition and darkness, there is needed to urge him to a diligent *preparation* for the pulpit, a treasure of piety, of pure love to God and man, which he cannot, in justice, claim for himself. Here lies the great difficulty in laboring with the African church. There is scarcely any motive to prompt to activity, but benevolence, and *that* is often too feeble to nerve the soul with an energy equal to the demand.

But let us return to the congregation. They behave with unusual decorum for their number. During the fifteen years of my pastorate, I have seen only two examples of laughing and whispering while the sermon was being delivered. They take off their hats on entering the door, and put them on as they are going out. Indeed, their general bearing is respectful, and their countenances bespeak an absorbing interest in the truths dispensed. A prayer at the close of the sermon of the same description with that at the beginning, and another voluntary piece by the choir, are followed by the benediction. Then the whole congregation resume the spiritual songs, which resemble the sound of many waters.

It is perhaps due to a full understanding of the subject, to add a brief statement in respect to the process of instruction.

Finding the labors of the pastoral office, often too great an *addition* to my other duties, and wishing to elicit the sympathies of other ministers and other denominations in behalf of the church, I have invited more frequently than is usual, clerical gentlemen of the different persuasions, to address the congregation. They have always been received affectionately and gratefully, and have

evinced great pleasure in preaching, and the highest admiration of the order and decorum of the hearers. Those students of the Richmond College, who are looking forward to the ministry, are also occasionally introduced to the pulpit and encouraged to exercise their gifts as a means of improvement to themselves, and of profit to the people. I have sometimes departed from the established order of worship, by interrogating from the pulpit the more intelligent members, as to the meaning of sundry texts of scripture, and of the most commonly used terms of theology. Sometimes I have stood up and invited them to interrogate me, taking the discreet precaution to promise that what I could not explain at once, I would investigate for a future occasion. At other times, I have asked for analyses of sermons delivered at previous meetings. Often have I witnessed in these interviews, a spirit of inquiry and a shrewdness of response that showed any thing else than indifference to the great subject of redemption. In the progress of these lessons, I compiled a "Catechism for Colored People," which has been of essential service in teaching and *impressing* important truth. The plan of the work is as follows: A doctrine is propounded, not in the form of an assertion, but as a question. The learners give the answer according to their belief, and a passage of scripture then quoted to confirm the answer by them, is repeated until it is familiar to their minds. By this plan, the prominent sayings of the Bible on fifty-two subjects, are grouped together and recited, with such incidental explanations as the point in hand seems to require. While this mode of instructing the people is less exciting, and therefore less popular and captivating, it is nevertheless productive of a more sure and steady progress in divine knowledge than ordinary sermonizing. After all, it is *truth* preached and not the *preaching* that enlightens and saves the souls of men, and

if our churches could at times, be converted into *places of study*, and the attendants into *simple students of the Bible*, more good would result than is now derived from religious orations. Many elegantly dressed ladies and gentlemen retire from our, fashionable churches, only to express their admiring opinions of the tuneful voice, the graceful gestures, the polished diction of the preacher.

The kind of preaching best suited to colored people is the *didactic*. Warm appeals to their passions, unaccompanied with appropriate arguments and facts, would rouse a tempest of excitement, and when it subsides, few would be able to say what produced their emotion. The wildest enthusiasm might easily be wrought in the less informed and the least pious among them by a particular species of address, but it would be productive of spiritual pride, and end in deluding and undoing their souls. They should be made to know that the gospel of Christ is available to salvation *only so far* as it is apprehended by the intellect, felt by the heart, and practiced in the daily life.

A very important agency in their religious cultivation is the distribution of suitable religious books. By the kindness of the Virginia and Foreign Bible Society, I have already circulated many Bibles and Testaments among them. Some of them can read, and all of them can get the scriptures read to them. And who can tell, but that the unbelieving master, or neighbor, or employer, of the humble inquirer after truth, may share an equal blessing, while tracing for his benefit, the lines of celestial love! Tracts and larger treatises have been occasionally distributed as rewards for committing to memory the greatest number of scripture verses. The best method of doing good, however, with books, is to lend them systematically and for short periods. If the work is *lent*, not *given*, it will be read by *more persons*. If the period is short, say one

week, it will be read *at once*, if *system* be observed, it will be *returned*. Who will put into the pastor's hands a small sum to buy and circulate such works as the Pilgrim's Progress, the African Preacher, the life of Sam'l Pearce and the Church Members' Guide? I firmly believe that the holidays, the long winter evenings, and other intervals of repose, such as rainy weather and confinement at home afford, would be spent far more profitably both to themselves and others, if they were furnished with well selected books, and encouraged to read them. They will make more useful servants, if in a state of bondage, and more safe and reliable residents, if free, by having their minds imbued with rational views of Christianity. How can we expect them to develop the great principles of the gospel in a well ordered life, while they are dependent on desultory oral instruction for their entire knowledge? I am fully aware that some will think I am approaching delicate ground, and yet with the most considerative feelings and with the admission that grave *abuses* might follow, I am constrained to believe nevertheless, that *greater benefits would accrue both to themselves and to society*, by increasing their facilities to understand that gospel, whose maxim is "*on earth peace, good will towards men.*" I am a Southern man by birth, education and habits. I deplore the ultraism and recklessness of the North on this subject, and not the less on account of the *increased restrictions* which have been thus occasioned to the colored people. But I would respectfully ask Southern Christians if *they* are not in danger of neglecting *known, imperative* duty, because others are not disposed to mind their own business. Let us not be frightened from the path of *real* benevolence, either by the rashness of the North, nor by the morbid sensitiveness of the South.

The Two Evils

IMPUTABLE TO GOD'S PEOPLE.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—JER. ii, 12, 13.

The history of the Jews is the history of the servants of the Most High in every age. As all have the same sort of features, though in form they do not exactly agree in any two persons, so the whole of the saints have similar kinds of traits of character, though in no two of them are they precisely alike. One of those traits is a proneness to wander from the Creator to the creature, and to seek from the latter, rather than from the former, the supplies needed. Doubtless, it is not equally strong in each; but none are altogether free from it. In this, as in other respects, which might be mentioned, there is a resemblance between ancient and modern religious professors. The charge which the Almighty justly laid against the Israelites can, to a lesser or greater extent, be fairly preferred against Christians generally. It will not, therefore, be wrong to take the above passage in the widest sense. And,

I. God is the unailing source of true bliss.

Such he represents himself by a most forcible and exquisite image. He speaks of being "the fountain of living waters." The scarcity of water in hot climates renders it exceedingly precious. Fountains, springs, or streams are styled in the sacred writings "living," because they are running and fresh. Cisterns or pools are termed "dead," on account of their stagnancy and putrefaction. The latter are frequently dried up in summer. The former play at all seasons. Whatever be the nature of the weather, they continue their course. Neither cold nor heat proves an interruption to them. If it however so happen that any

fail in extreme drought, they are designated deceitful, in contradistinction to those not doing so being denominated faithful. To individuals or communities the last named are of unspeakable value. Hence they are repeatedly employed to denote great prosperity, abundant blessings, unalloyed, permanent felicity. Probably no emblem of happiness could be so striking and impressive to the oriental mind as a perennial fountain sending forth its vivifying, cooling, and reviving streams in the desert. For this reason the Almighty most likely uses it. Jehovah terms himself not *a* but "the fountain of living waters," as he is not one of many, but the only one. Another cannot be found anywhere.—All the rest are either deceitful fountains or broken cisterns. God also terms himself "the fountain of living waters," as he can satisfy the cravings of the soul in every situation and throughout eternity. He can banish every fear, calm the troubled breast, pacify the awakened conscience, bind up the broken heart, heal the wounded spirit; give beauty for ashes, bestow the oil of joy for mourning, furnish the garments of praise for the depressed, desponding disposition; infuse into temporal mercies a sweetness not their own, afford success in the various pursuits of life, console in distress, make all the bed in sickness, succour in temptation, exhilarate amid the bitterest disappointments, support under the heaviest losses, more than fill up the places of the dearest of the departed, cause every trial to work together for good, shed an halo of glory round the dying pillow, and confer a fulness of blessedness. So boundless are his resources, that notwithstanding countless millions of diversified creatures have for ages derived existence from him, sported and exulted with ecstasy in his delights, and are constantly having their ranks augmented by myriads not less diversified, needy, and satiated, he ever has had, and will have, a superabundance within himself. Like the barrel of meal

and the cruse of oil, his rich stores waste not. Just as the fountain, which has slaked the thirst of vast multitudes, gushes out as if it had never been resorted to, he who has met the desires of innumerable hosts, dispenses his benefits as if he had never been drawn upon.—In his favor is life; at his right hand are pleasures for evermore.

II. Access to the unfailing source of true bliss is free.

God does not allude to himself as a well, but as "the fountain." Why he does not do so is explicable. Wells are the property of the persons by whom they were first discovered or dug. Fountains are common to all. Any may have recourse to them. So the Almighty belongs not exclusively to special classes, but may be resorted to by every individual: "Whosoever will, let him take of the water of life freely." These wells are receptacles from which no current issues. They were often deep, and, having nothing to draw with, the water was, consequently, not to be obtained without some difficulty. A poor, weary traveller might expire of thirst on their very brink. In fountains it rises with considerable force above the surface of the ground, and can, therefore, be easily procured. After the same manner God so perpetually overflows with every good that each may apply, under all circumstances, and at any period, and have his largest wants satisfied with the greatest facility. Certainly there must be the feeling of exigence, and but one way of approximation. Unless a man be thirsty, he will not seek to drink, and unless he approach through Jesus, he will not be allowed to drink. Only the soul panting for God will search after him, and only by going to the foot of Calvary will it find him "the fountain of living waters." Apart from a longing for Jehovah there will be no following hard after him, and apart from Christ crucified he is "a consuming fire." "The wicked say unto God, depart from us; for we desire not a knowledge of thy

ways;" and the Lord declares, "No man can come unto the Father but by me."

III. There are those who have turned from the unfailing source of true bliss.

The Jews as a nation had thus acted. Of this their conduct sufficiently testifies. Not only had they ceased to worship Jehovah, to walk in his laws, to laud him for kindnesses received, to ask at his hands mercies lacked, and to rejoice and be glad in him; but had made to themselves gods, and bowed towards them as deities. Many are treading in their steps. If they are not professedly, they are practically doing so. Are proofs demanded? Losing the spirit and love of devotion—heartlessly observing or omitting secret communion with the Father and his Son Jesus Christ—ceasing to have a relish for, and partly or wholly neglecting to peruse the sacred oracles—formally surrounding or disregarding the family altar—want of interest in and attendance at the social prayer meeting, vacating the seat in the sanctuary and at the Lord's table, seizing trifles with avidity, and making them insurmountable obstacles to the use of the public means of grace—nauseating perspicuous, faithful preaching—the Sabbath, once welcomed, becoming wearisome, bending the divine precepts to the perverse inclinations, and not the perverse inclinations to the divine precepts; relinquishing duties without much demer or remorse, persisting in iniquities confessed, shrinking from self-examination, readily judging, but bitterly complaining if judged, extenuating the offences of dear self and magnifying the faults of neighbors, being impatient of others' errors and indulgent of our own; promptly reproving, but obstinately refusing to receive reproof, chuckling at the falls of professors and presenting them as justifiable of a continuance in a downward path—the society of the pious growing uncongenial and their fellowship distasteful, leaning to the company and relishing the intercourse of the unconverted, lacking solicitude for the Re-

deemer's honor and the salvation of mankind, and branding it in others with opprobrious epithets—reading and hearing for controversy, not for profit, abstaining from union with Christ's church, from openly praying, or from exhorting, through a reluctance to submit to the restraint it imposes—despising the chastening rod, looking to the creature for solace under trials, wishing to be delivered from the punishment of sin, but not from its dominion, and to enter heaven merely to escape hell—a willingness to be loved and confessed by Jesus, but not to love and confess Jesus, and to have the celestial rest, the white robe, the palm of victory, and the unfading crown of glory, but not to endure the toil, the mortification, the conflict, and the cross of the Christian life—having a religion that owes its existence to excitement, not to principles, that appears abroad and disappears at home, that can be thrown off or resumed as occasion may require, or that is void of salutary effects—heeding the opinion, scoffs, or applause of fellow mortals more than the claims, frown, or recommendation of God—fixing the affections on the seen rather than the unseen, compelling the affairs of eternity to give place to the affairs of time, exalting secular above spiritual prosperity—preferring the ties, engagements, subsistence, amusements, and honors of earth, to the friendships, employments, provisions, raptures and glories of heaven—may all be quickly perceived in different parties moving among the lofty and the low, the opulent and the indigent, the learned and the ignorant throughout the land, and clearly distinguish them as exemplifications not to be set aside. But those who listen to the invitations of the gospel, and comply not with them, may, with almost as much propriety, be said to turn from Jehovah. How numerous are they! The fountain has been pointed out, the way made plain, and they conducted so near as to hear it bubbling up, discern its limpid, sparkling, silvery

stream, and have the desire for it excited; but just as they were about to drink and live for ever, other appetites urgently pressed for gratification, and they turned away.

IV. Such spare no toil to produce to themselves sources of happiness.

There was considerable labor connected with constructing cisterns. They were either cut into the rocks or in the ground. Those formed in the soil were environed with subterranean walls, and covered with a firm incrustation. To say, therefore, "they have hewed them out cisterns," was to signify they had put forth strenuous exertions to obtain means of happiness of their own. And was it not so? Had not the Israelites taken more than ordinary pains to set up gods they deemed would be their stay, protection, cheer and transport?—Waiving, however, the proceedings of the Hebrews, which are replete with obvious demonstrations, we have only to look around to behold its daily verification. Mankind were created for felicity, and in every breast the latent longing after it burns with so much ardor as instinctively to induce in numbers the cry, "Who will show us any good?" and perpetually to incite to an extremely diligent and laborious search for it.—Very rarely are there any mere spectators. Most of every grade are engaged in the search. Indeed, an object thought to contain the satisfaction hankered after, is less or more distinctly in the view of all, and, where it is considered obtainable, no efforts, no sacrifices are reckoned too great to make for its acquisition.—Could we read the mind and note the movements of each, we should see that the whole of the schemes and toils of the busy, bustling world have reference to it, and be astonished at their marvellous complexity and magnitude. That object may be health—a person—friends—an heir—success in an undertaking—a sufficiency of temporal goods—the luxuries of life—animal indulgences—social and relative enjoyments—earthly diver-

sions and jolities—acquirements—office—wealth—estates—renown—self-righteousness—religious formality—human teachings and traditions.

V. The labor so spent is sure to be in vain.

The gods the children of Israel chose were not gods that would, in some respects, supply their necessities, but gods that could not meet them in the slightest degree. They were not even cisterns which would hold a little water, but broken cisterns, which could hold no water. While they claimed the most impoverishing, corruptive, inhumanizing and hazardous service, they were utterly unable to afford the least service in return. Instead of sustaining, defending, soothing, and cheering, they beggared, ensnared, troubled, and ruined their votaries. This the infatuated Jews discovered to their cost. Nor can it be otherwise with those who have departed from Jehovah, although they may not literally bow down to deaf, dumb, stupid, lifeless idols. In solely striving for any thing short of God, whatever it may be, they are hewing a cistern which, at best, can only contain a drop of water, turbid and stagnant, insufficient to quench the thirst, incapable of lasting long, and liable to be speedily dried up by the scorching heat of temptations and afflictions; but which will by-and-by assuredly betoken the reception of a serious flaw. Perhaps, just as they have completed it, and are expecting to cool their parched tongue at its waters, it may by some untoward event, be shattered to fragments. No sooner had the farmer, whose lands had yielded plentifully, pulled down his barns and reared larger, and there bestowed his crops, and said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry," than God exclaimed, "Fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God." While the words,

"Is not the great Babylon, that I have built, for the house of the kingdom by the might of my power, and for the honor of my majesty," were yet in Nebuchadnezzar's mouth, "there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar." Were more examples requisite and mankind solicited to furnish them, what thousands could they present who could declare their hopes had been blighted at the instant they anticipated their realization! How often has that, reader, on which you set your heart, and which you succeeded in securing, been removed at the very period you looked for the consummation of your expectations! Where, however, this has not occurred, it has far from corresponded with your anticipations. It has not answered your wishes, and could it be kept it never would; but in a small moment it will be inevitably marred. Multiply your friendships—extend your domain—increase your property—add to your stock of knowledge—spread abroad your fame—augment your delectations—be successful enough to gain the whole world, yet they could neither suffice you nor remain in your possession. On the one hand, you would have to admit that all is vanity of vanities and vexation of spirit, and on the other that they are "broken cisterns which can hold no water."

VI. The conduct thus manifested by these parties is enough deeply to affect inanimate nature.

The celestial bodies might indeed stand still in amazement, that creatures endowed with rationality should be so glaringly senseless as to turn from Him

who can and would be their sustentation, their defence, their paraclete, their fruition, to idols which distressingly and destructively drain the devotee, and grant him no recompense; or to things which tax every energy to procure and only disappoint when possessed. Why, the stupidest of the domestic animals patiently submit to the authority of their ruler, and understand from whence their support is derived; even the ponderous masses of inert matter undeviatingly track the path prescribed for them; but the children of men, blessed with reason and revelation, comprehend not their weighty obligations, and proceed, regardless of their true concerns. "The ox knoweth his owner, and the ass his master's crib;" "yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming;" yes, and "the sun knoweth his going down;" "but Israel doth not know, my people doth not consider."

"The brutes obey their God,
And bow their necks to men;
But we, more base, more brutish things,
Reject his easy reign."

Well might the pillars of heaven shake with terrible fear at the gross indignity such are offering to the Divine Majesty, the enormous guilt they are contracting, and the dire consequences to which they are subjecting themselves; for no act can be so big with insult, culpability, and woes, as that of choosing the creature before the Creator. It is the parent of all the dishonor done to God, of the entire criminality contracted, and of every misery felt here and in perdition. Verily the luminaries of the firmament might befittingly withdraw their light, and the sky shroud itself in midnight darkness, as indicative of deep grief, that those who ought to be their intelligent voice—their priests to adore Jehovah, and hymn his praises on their behalf, should behave so dishonorably to Him, so injuriously to themselves, and so unfaithfully to them. "Be astonished, O ye heavens,

at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In conclusion, dear reader, carefully reflect on the foregoing, honestly try yourself by it, and, if you discern it applicable to you, immediately retrace your steps by repentance towards God and faith in our Lord Jesus Christ; for undoubtedly your Maker can fill you, but none else; and until you are filled you will have no real contentment.—*Evan. Mag.*

The Shabby Surtout.

BY THE REV. DR. HUIE.

I HAD taken a place on the top of one of the coaches, which ran between Edinburg and Glasgow, for the purpose of commencing a short tour in the Highlands of Scotland. It was in the month of June, a season when travellers of various descriptions flock towards the modern Athens, and thence betake themselves to the northern or western counties, as their business or fancy leads. As we rattled along Princess Street, I had leisure to survey my fellow-travellers. Immediately opposite to me sat two dandies of the first water, dressed in white great coats and Belcher handkerchiefs, and each with a cigar in his mouth, which he puffed away with marvelous self-complacency. Beside me sat a modest and comely young woman in a widow's dress, and with an infant about nine months old in her arms. The appearance of this youthful mourner and her baby indicated that they belonged to the working class of society; and though the dandies occasionally cast a rude glance at the mother, the look of calm and settled sorrow which she invariably at such times cast upon her child seemed to touch even them, and to disarm their coarseness. On the other side of the widow sat a young gentleman of plain, yet prepossessing exterior, who

seemed especially to attract the notice of the dandies. His surtout was not absolutely threadbare, but it had evidently seen more than one season, and I could perceive many contemptuous looks thrown upon it by the gentlemen in the Belcher handkerchiefs. The young gentleman carried a small portmanteau in his hand, so small, indeed, that it could not possibly have contained more than a change of linen. This article also appeared to arrest the eyes of the sprigs of fashion opposite, whose wardrobes, in all probability, were more voluminous; whether they were paid for or not might be another question.

The coach having stopped at the village of Corstorphine, for the purpose of taking up an inside passenger, the guard observing that the young gentleman carried his portmanteau in his hand, asked leave to put it into the boot, to which he immediately assented. "Put it fairly in the centre, guard," said one of the dandies. "Why so, Tom?" enquired his companion. "It may capsize the coach," rejoined the first,—a sally at which both indulged in a burst of laughter; but of which the owner of the portmanteau, though the blood mounted slightly into his cheek, took no notice whatever.

The morning being fine at our first setting out, the ride was peculiarly pleasant. The dandies talked of horses and dogs, and fowling-pieces, and percussion caps; every now and then mentioning the names of Lord John and Sir Harry, as if their acquaintance lay among the great ones of the land. Once or twice I thought I saw an expression of contempt in the countenance of the young gentleman in the surtout, but in this I might be mistaken. His attention was evidently most directed to the mourner beside him, with whom he appeared anxious to get into conversation, but to lack for a time a favorable opportunity.

While we were changing horses at the little village of Uphall, an aged beggar

approached, and held out his hat for alms. The dandies looked at him with scorn. I gave him a few half-pence; and the young widow, poor as she seemed, was about to do the same, when the young gentleman in the surtout laid his hand gently on her arm, and dropping a half-crown into the beggar's hat, made a sign for him to depart. The dandies looked at each other. "Showing off, Jack," said the one; "Ay, ay, successful at our last benefit, you know," rejoined the other, and both again burst into a horse-laugh. At this allusion to his supposed profession, the blood again mounted into the young gentleman's cheek, but it was only for a moment, and he continued silent.

We had not left Uphall many miles behind us, when the wind began to rise and the gathering clouds indicated an approaching shower. The dandies began to prepare their umbrellas; and the young gentleman in the surtout, surveying the dress of the widow, and perceiving that she was but indifferently provided against a change of weather, enquired of the guard if the coach was full inside. Being answered in the affirmative, he addressed the mourner in a tone of sympathy; told her that there was every appearance of a smart shower; expressed his regret that she could not be taken into the coach; and concluded by offering her the use of his cloak. "It will protect you so far," said he, "and at all events, it will protect the baby." The widow thanked him in a modest and respectful manner, and said that, for the sake of her infant, she should be glad to have the cloak, if he would not suffer from the want of it himself. He assured her that he should not, being accustomed to all kinds of weather. "His surtout won't spoil," said one of the dandies, in a voice of affected tenderness; "and besides, my dear, the cloak will hold you both." The widow blushed; and the young gentleman, turning quickly round, addressed the speaker in a tone of dignity which I shall never forget. "I am

not naturally quarrelsome, Sir; but yet it is quite possible you may provoke me too far." Both the exquisites immediately turned as pale as death, shrunk in spite of themselves into their natural insignificance, and scarcely opened their lips, even to each other, during the remainder of the journey.

In the mean time the young gentleman, with the same politeness and delicacy as if he had been assisting a lady of quality with her shawl, proceeded to wrap the widow and her baby in his cloak. He had hardly accomplished this, when a smart shower of rain, mingled with hail, commenced. Being myself provided with a cloak, the cape of which was sufficiently large to envelop and protect my head, I offered the young gentleman my umbrella, which he readily accepted, but held it, as I remarked, in a manner better calculated to defend the widow than himself.

When we reached West Craigs inn, the second stage from Edinburgh, the rain had ceased; and the young gentleman, politely returning me my umbrella, began to relieve the widow of his now dripping cloak, which he shook over the side of the coach, and afterwards hung on the rail to dry. Then, turning to the widow, he enquired if she would take any refreshment; and upon her answering in the negative, he proceeded to enter into conversation with her as follows:—

"Do you travel far on this road ma'am?"

"About sixteen miles farther, Sir. I leave the coach six miles on the other side of Airdrie."

"Do your friends dwell thereabouts?"

"Yes, Sir, they do. Indeed, I am on the way home to my father's house."

"In affliction, I fear?"

"Yes, Sir," said the poor young woman, raising her handkerchief to her eyes, and sobbing audibly, "I am returning to him a disconsolate widow, after a short absence of two years."

"Is your father in good circumstances?"

"He will never suffer me or my baby to want, Sir, while he has strength to labor for us; but he is himself in poverty, a day laborer on the estate of the Earl of H——."

At the mention of this nobleman's name, the young gentleman colored a little; but it was evident that the emotion was not of an unpleasant nature.

"What is your father's name?" said he.

"James Anderson, Sir."

"And his residence?"

"Blinkbonny."

"Well, I trust, that though desolate, as far as this world is concerned, you know something of Him who is the father of the fatherless, and the judge of the widow. If so, your Maker is your husband, and the Lord of Hosts is his name."

"Oh, yes, Sir, I bless God, that, through a pious parent's care, I know something of the power of divine grace, and the consolations of the gospel. My husband, too, though but a tradesman, was a man who feared God above many."

"The remembrance of that must tend much to alleviate your sorrow."

"It does, indeed, Sir, at times; but at other times I am ready to sink. My father's poverty and advancing age, my baby's helplessness, and my own delicate health, are frequently too much for my feeble faith."

"Trust in God, and he will provide for you; be assured he will."

By this time the coach was again in motion, and though the conversation continued for some time, the noise of the wheels prevented me from hearing it distinctly. I could see the dandies, however, exchange expressive looks with one another; and at one time the more forward of the two whispered something to his companion, in which the words, "Methodist parson," alone were audible.

At Airdrie nothing particular occurred; but when we had got about half-way between that town and Glasgow, we

arrived at a cross-road, where the widow expressed a desire to be set down. The young gentleman therefore desired the driver to stop, and springing himself from the coach, took the infant from her arms, and then, along with the guard, assisted her to descend. "May God reward you," said she, as he returned the baby to her, "for your kindness to the widow and fatherless this day!"

"And may He bless you," replied he, "with all spiritual consolation in Christ Jesus!"

So saying, he slipped something into her hand; the widow opened it instinctively; I saw two sovereigns glitter on her palm; she dropped a tear upon the money, and turned round to thank her benefactor; but he had already resumed his seat upon the coach. She cast towards him an eloquent and grateful look, pressed her infant convulsively to her bosom, and walked hurriedly away.

No other passenger wishing to alight at the same place, we were soon again in rapid motion towards the great emporium of the West of Scotland. Not a word was spoken. The young gentleman sat with his arms crossed upon his breast; and, if I might judge by the expression of his fine countenance, was evidently revolving some scheme of benevolence in his mind. The dandies regarded him with blank amazement. They also had seen the gold in the poor widow's hand, and seemed to think that there was more under that shabby surtout than their "puppy brains" could easily conjecture. That in this they were right was speedily made manifest.

When we had entered Glasgow, and were approaching the Buck's Head, the inn at which our conveyance was to stop, an open travelling carriage, drawn by four beautiful grey horses, drove up in an opposite direction. The elegance of this equipage made the dandies spring to their feet. "What beautiful greys!" cried the one, "I wonder to whom they can belong?" "He is a happy fellow anyhow," replied the other; "I would give

half Yorkshire to call them mine." The stage-coach and travelling carriage stopped at the Buck's Head at the same moment, and a footman in laced livery, springing down from behind the latter, looked first inside and then at the top of the former, when he lifted his hat with a smile of respectful recognition.

"Are all well at the castle, Robert?" enquired the young gentleman in the surtout.

"All well my lord," replied the footman.

At the sound of that monosyllable the faces of the exquisites became visibly elongated; but, without taking the smallest notice of them, or of their confusion, the nobleman politely wished me good morning; and, descending from the coach, caused the footman to place his cloak and despised portmanteau in the carriage. He then stepped into it himself, and the footman getting up behind, the coachman touched the leaders very slightly with his whip, and the equipage and its noble owner were soon out of sight.

"Pray, what nobleman is that?" said one of the dandies to the landlord, as we entered the inn.

"The Earl of H——. Sir," replied the landlord; "one of the best men, as well as one of the richest, in Scotland."

"The Earl of H——!" repeated the dandy, turning to his companion; "what asses we have been! there's an end to all chance of being allowed to shoot on *his* estate."

"Oh, yes! we may burn our letters of introduction when we please," rejoined his companion; and, silent and crest fallen, both walked up stairs to their apartments.

"The Earl of H——!" repeated I, with somewhat less painful feelings; "does he often travel unattended?"

"Very often," replied the landlord, "especially when he has any public or charitable object in view; he thinks he gets at the truth more easily as a private gentleman, than as a wealthy nobleman."

"I have no doubt of it," said I; and having given orders for dinner, I sat down to muse on the occurrences of the day.

This, however, was not the last time that I was destined to hear of that amiable young nobleman, too early lost to his country and mankind. I had scarcely returned home from my tour in the Highlands, when I was waited upon by a friend, a teacher of languages in Edinburgh, who told me that he had been appointed Rector in the Academy at B——.

"Indeed!" said I, "how have you been so fortunate?"

"I cannot tell," replied he, "unless it be connected with the circumstance which I am going to relate."

He then stated, that about a month before, he was teaching his classes as usual, when a young gentleman, dressed in a surtout that was not over new, came into his school and politely asked leave to see his method of instruction. Imagining his visitor to be a schoolmaster from the country, who wished to learn something of the Edinburgh modes of tuition, my friend acceded to his request. The stranger remained two hours, and paid particular attention to every department. When my friend was about to dismiss the school, the stranger asked whether he was not in the habit of commending his pupils to God in prayer before they parted for the day; my friend replied that he was; upon which the stranger begged that he would not depart from his usual practice on his account. My friend accordingly prayed with the boys, and dismissed them; after which the stranger thanked him for his politeness, and also withdrew. Nothing more occurred; but four or five days afterwards my friend received a letter from the Earl of H——, in which that nobleman, after stating that he had satisfied himself as to his piety and ability as a teacher, made him an offer of the Rectorship of the Academy at B——.

"Was your visitor fair-haired," said I, and his surtout claret color?"

"They were," replied my friend; "but what of that?"

"It was the Earl of H—— himself," said I; "there can be no doubt of it;" and I gave him the history of my journey to Glasgow.

"Well, he took the best method, certainly, to test my qualifications," rejoined my friend. "I wish all patrons would do the same, we should have better teachers in our schools, and better ministers in our churches."

"All patrons, perhaps, are not equally qualified to judge," said I; "at all events, let us rejoice that though 'not many wise men after the flesh, not many mighty, not many noble, are called,' still we see one here and there, distinguished by divine grace, to the praise and the glory of God the Saviour."

The Red Letter.

THE Widow Geharty's cabin was situated in a deep glen, through which there ran a little stream as clear as crystal. It had once been a happy home for a large family; but the famine came, and Micky Geharty died, and, after him, his eldest son Tim, and then little Mary and Peggy, and all that remained were the widow and three children. Micky Geharty had wasted away for some time before he died, and at last became so thin from famine that, as he himself expressed it, "Sure there's only the bones of me to go;" but while he thus wasted in the outward man, he was becoming stronger and healthier in his soul than he had ever been before. Jim Dowling, the Scripture reader, had pointed out to him, from an Irish Bible, how entirely the blessed Jesus was able and willing to save the soul; and Micky, who was too weak to go to work upon the roads, lay all day long in a corner of his cabin, thinking over the wondrous things he now for the first time heard.

"'Tis a wonderful thing entirely," said the dying man to his humble teacher, "that what you spake of, Jim, is to be had for the asking, without paying any thing down at all, at all. Sure 'tis little chance the likes of me would have if I had to pay, whin I couldn't raise a sixpenny-bit in the world."

"'Tis wonderful," answered Jim, "and maybe that's the reason so few will believe me when I tell them of it; but there's many a thing that's wonderful that's thru,"

"Come here Biddy," said Mick Geharty; "Jim won't do ye any harm, he's as quiet as a baby." But no words of the dying man could induce his wife to stand at the same side of the bed as the heretical Scripture reader. The bed consisted of a few bundles of straw, which this same Jim Dowling had begged from a friend for the poor dying man; but neither this fact nor any other made the reader a fit companion in Biddy Geharty's eyes. The quick approach of death, however, did what all persuasion had failed in accomplishing, and a change in her husband's countenance made his wife hasten to his side.

"'Tisn't long I'll be with ye now, Biddy," said Mick Geharty, as he looked earnestly at his wife; and now I'm going I'm happier than I ever was when the praties were flourishing, and the childer were all here; that's a wonderful letter that Jim Dowling has, and let him read it to you when I'm gone."

What answer Mrs. Geharty would have given to this request we cannot tell, for she loved her husband as much as she disliked Jim Dowling; but poor Mick changed so suddenly for the worse, and became unconscious, that she was spared the pain of saying "yes" or "no."

Jim Dowling gave her every help that lay in his power; and, with his own hands, dug Mick Geharty's grave, for there were few to do the friendly office for the dead in those dreadful days. All this, however, did not soften the widow's heart; she was willing to accept Jim's

visits as a friend, but not as a Scripture reader. It must not be supposed, however, that poor Bridget Geharty was an enemy to everything that was good; far from it—she hoped to go to heaven; but then it must be through her own merits and the intercession of the Virgin; for as to the *love* of Christ, she couldn't see that at all; so far from seeing him as a being full of love, she always looked upon him as one that must be interceded with through the Virgin, and that was too far removed from her to care for her or to do her good.

Week after week passed away, and the Gehartys kept on in the same miserable condition—half starved—hanging between life and death. At length a gleam of sunshine burst in upon them; twenty girls from their parish were to be sent abroad, and Mrs. Geharty had the offer of sending Ellen if she wished. Ellen was what in Ireland is called “a likely girl;” she was a fond daughter and a loving sister, and was full of intelligence and life; at least as full of the latter as she could be, under the circumstances. The temptation was great, and the struggle in the widow Geharty's heart was very strong; but at length, the thought of the famine prevailed, and she determined to let her go.

The time of departure drew near, and late the night before Ellen Geharty started, she and her mother sat over the embers of the usual turf fire. They had no candle; it was a long time since one had been lit in the cabin; but they could read each other's countenances by the red glare of the turf.

“’Tis a long night I'll have in my heart when yer gone, my darlint,” said the widow; “’tis a hungry heart I'll have: ’tis bad enough to be hungry in the other way, but ’tis worse entirely to be hungry in the heart.”

“’Tis poor comfort ye'll have, mother; but wait a while, and I'll write ye a letter, and send ye what I can;” for Ellen Geharty had been taught both to read

and write in the palmy days before the famine.

“You won't forget your ould mother;” said the widow; “and maybe we'll all meet again; but I'll know ye remember me by the letter.”

Much of the night was spent by the mother and daughter over the fire, and the last thing that Mrs. Geharty impressed on her daughter was “the letter.”

Ellen Geharty emigrated, and in due course of time was landed in Australia; she had been well fed upon the voyage, and when she arrived in her new country was a fine strong girl. In two or three days after landing she found herself in a good situation, but she was to move far up the country. As soon as she was engaged she had to take her departure, and it was several months before any opportunity offered of sending a letter to her mother.

Meanwhile, things had not much improved at the widow Geharty's cabin. The dreadful pressure of famine had, it is true, been removed; but its effects could still be seen in the children and herself. Her greatest trouble, however, was, that no letter arrived from her daughter. Month after month passed away, and she heard nothing either of her or from her.

Jim Dowling was the only comforter the widow had. He told her he was sure her daughter had not forgotten her, and that she would some day have good cause to know that it was so. “What will persuade ye?” said Jim one day, after he had listened to the widow's fears that either Ellen must be dead, or she had forgotten her.

“What will persuade me?” said Mrs. Geharty, taking up his words; “a letter will persuade; and till I see a letter, I won't believe that she's alive, or that she cares for me.”

“’Tis mighty vexed Mrs. Geharty is within herself,” said Jim Dowling, and he turned his steps towards home.

The following week the worthy Scripture reader was passing through the village, when he heard himself called by the familiar voice of Mr. Welsh, the postmaster. Half thrusting his way through the square door in the window, he asked Jim 'if he was going by the bridge to-day, for that there was a letter for Mrs. Geharty; and 'tis little likely she'll send for it," said the postmaster, "for she never had one before; it's often she's been here for one, but never a one came, and she's 'given up better than three months ago."

"Show it here," said Jim; "'tis it" said he, "'tis the one she's looking for this long time. I'll take it to her;" and off started Jim with the letter to the Geharty's cabin.

"I've brought it to you at last," said Jim, as he rushed almost breathless into the cabin; "there it is, all the way from 'Straly, as large as life; there's the mark upon it," said the Scripture reader; and he put his finger on certain lines and figures which were no better than so many conjuring marks to the widow.

It would require a more powerful pen than ours to picture the scene that the cabin presented on this auspicious occasion; but, after kissing the letter twenty times, the question arose in Mrs. Geharty's mind as to how she was to find out its contents.

Jim Dowling offered to read it; but she seemed to hang back; at last he said, "Maybe you don't trust me, Mrs. Geharty; if there's good news in it, 'tis I'll be glad to tell it to you."

This seemed so natural, and there appeared so little reason why Jim should not be trusted, that Mrs. Geharty gave him the letter; and what a letter it was!—full of love from beginning to end and enclosing money to bring them out; for Ellen had married a man well to do in her adopted country; and most delightful, and at the same time most wonderful of all, the end was written in red, which ran as follows:—"And that you may know you have my heart's love, I

write it with my heart's blood, the heart's blood of your own loving child, Ellen."

Ellen had indeed drawn a pen full of blood from her arm, and written in the end of her letter with it.

"And won't ye be persuaded that Jesus doesn't forget ye, when he writes to you himself, Mrs. Geharty, and that with his blood? look at it here;" and Jim pulled out his Bible and read, "I lay down my life for the sheep." "Here's the letter," said Jim, holding up his Bible, open at John x.; "and isn't it red all through?—and isn't it full of love?—and doesn't he send you to come to himself? He's as good as Ellen anyhow; and won't ye believe him?"

The letter had indeed come to Mrs. Geharty: before she left Ireland, the veil had fallen from her eyes, and the tenth of John was always known by her as THE RED LETTER.

Protestantism as Defined by Papal Priests.

"LATELY the priests have published at Turin a series of popular lectures, which are circulated through Piedmont by thousands, of which the following extracts, made from two of them, will show the spirit:—

"*F.* Tell us, then, how is their religion defined in their books?

"*P.* In England, protestantism is an act by which any one believes what he will, and professes what he believes; that is, that every protestant may believe what he will, and do what he will. Lately, a catechism has been printed, which is in general use among the protestants of England, where it is thus defined: protestantism is a detestation of popery or catholicism, and an exclusion of papists or catholics from every civil and ecclesiastical employment.

"Who are the protestants?

"All those who, laying aside divine revelation, follow their own reason in matters of religion.

"If any one should refuse to believe any thing contained in the sacred scriptures, would he be a good protestant?"

"He would be a good protestant, because, according to the English definition every one believes what he will, and professes what he believes.

"If any one should deny the whole of the scriptures?"

"He would still be a good protestant.

"If any one should deny God, the soul, hell, and heaven, would he still be a good protestant?"

"The best protestant, because each believes what he will, and professes what he believes.

"Can Turks and Jews belong to protestants?"

"Turks and Jews may be protestants, on one sole condition, that they detest the catholics and the pope; for protestantism is the detestation of popery or catholicism.

"Those who cheat in their business, are they protestants?"

"They are also protestants, because they detest popery.

"Drunkards, gamblers, and idlers, can they be good protestants?"

"These also are good protestants.

"Pickpockets and rogues, can they be called protestants?"

"These may be the best protestants, because they have greater boldness to detest popery.

"If any one should seek to raise a rebellion in a catholic state, or should kill his sovereign, would he, and all robbers and assassins, be good protestants?"

"All these would be the very best protestants, because the most courageous, and the most audacious, to cry out against the pope and against the catholics.

"My sons, imagine a man corrupted, given to every disorder, capable of every misdeed, provided he believes in this manner, and provided he detests popery;—he is the best observer of the protestant religion.

"Your protestantism appears to me a very Babel.

"If it were only a Babel, that were little. The worst is, that it contains a doctrine, horrible in theory and immoral in practice—a doctrine which outrages God and man; which is hurtful to society, and contrary to good sense and modesty. . . . Neither pagans nor Turks have attained such impiety of doctrine.

"Do you say, then, that no catholic who becomes a protestant can ever be saved?"

"I say that it is certain, with the certainty of faith, that catholics who become protestants are all damned, unless they sincerely repent before they die, and abjure their protestant errors. With these exceptions it is of faith that all catholics who become protestants are damned irremediably to all eternity.

"This appears to me an intolerant and cruel maxim, contrary to the goodness of God.

"To say that it is cruel, and contrary to the goodness of God, is a blasphemy, because God has revealed the contrary.

o o o o There is, therefore, no other alternative. They must either remain good catholics, or be damned. Has God need of these renegades? Has he not damned numbers of idolators and infidels? And what superiority can these claim over those?"

"How can you put protestants in one bundle with pagans?"

"Apostate catholics are worse than pagans and infidels; for these sin in ignorance, whereas apostate catholics sin through mere malice, and through a malice which is diabolic."

Whom Shall I Fear?

TRUE piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying state. Let us notice the confidence of the Christian. "Whom shall I fear?" This is not the language of vain presumption, but the expression

of Christian assurance. Whom have we to fear?

God? He is reconciled.—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear. Shall we be afraid to approach a reconciled Father?

The law? It is satisfied.—Those who trust in the Saviour need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

Satan? He is conquered.—He can go no further than the length of his chain. "The God of peace shall bruise Satan under your feet shortly."

Afflictions? They are sanctified.—Shall I fear that which comes from my Father, who loves me? Shall I fear that which is sent for my good? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

Death? It is vanquished.—To the believer it is only "the shadow of death;" there is no substantial evil in it. The shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage that leads to our Father's house. The unbeliever has everything to fear. God is his enemy; he is under the curse of the law, led captive by the devil; his afflictions are un sanctified, and he is unprepared for death.

"God is my strong salvation;
What then have I to fear?
In darkness and temptation,
My light, my help is near."

Frames and Feelings.

ALAS! if we look to them we shall never attain to solid peace and assurance. We shall be miserable and sorrowful all the days of our weary pilgrimage. To rest, not in confidence on Him who is our strong mountain, but only on the sunny gleam which bright-

ens our path, is hurtful to our peace and obstructive of our sanctification. Whenever the wicked one sees that we are looking away from the Sun of righteousness to the beam of light which shines down on our hearts, he converts himself into a thick cloud in the atmosphere of our souls, and intercepts the sunlight. Thus are we plunged again into our own disquietude, and bereft of all our comfort. Sunshine on the waters is but a passing incident,—at all events, it is every moment liable to fade away; but the sun is ever the same, and wholly independent, for its light and heat, on earthly changes. To rejoice only in the sunshine of comfortable frames, and straightway to mourn when our sky is overcast, makes us to "waver like a wave of the sea which is driven of the wind and tossed." We become "as unstable as water," and therefore "cannot excel" in the ways of godliness.

Our Father in heaven would have us not to seek rest and comfort in the shadowy feelings of our own hearts, but in communion with himself, who is "the Father of lights, with whom is no variableness, neither shadow of turning." Our Lord Jesus Christ would have us not to walk by inward sensible experience of his love,—for that is like the moon, ever on the change,—but to walk with "the moon under our feet," as seeing him who, though invisible, is yet "the same yesterday, to day, and forever." O Thomas! this Sabbath evening you believe not in your risen Lord, because you have not seen him, and next Sabbath evening, because you see him, you will cry out, "My Lord and my God." The change has not been in him, but in you. Our comforter, the Spirit of Truth, would have us to look away from the joy which at the sight of Jesus sometimes thrills our bosoms, to the beauty and glory which always shine forth in the Lord's countenance.

Having a regard to, and dependence in any degree on, the spiritual gladness which God sometimes vouchsafes to us,

involves us in great sins and great troubles.

1. Thereby we show that we care less about the Spirit's own blessed person than about the joy which he communicates. I once knew a gentleman, who was invited to innumerable parties every winter, not on his own account, but on account of his exquisite singing. O my soul, canst thou find in thee to dishonor the Spirit of all love and grace by giving him similar usage? When he, the blessed Dove, meets with such an unfriendly host, will he not be tempted to withdraw from thee, that thou mayest mourn in bitterness over thy folly?

2. By looking to our frames, which are but the creatures of God's hand, we "serve the creature more than the Creator, who is blessed for ever." We worship the sunlight of gladness which God has shed abroad in the temple of our hearts. Hence much casting down and despondency; for the living and true God who has commanded his "little children to keep themselves from idols," is a jealous God. It is not said in vain that "the Spirit, which dwelleth in us, yearneth after us even to jealousy."

3. When we take comfort from our comfortable frames, we place our hope in the work of the Spirit, and not in the work of Christ. This grieves the Spirit, who seeks to glorify, not himself, but Jesus, and who teaches his children to say, "God forbid that I should glory save in the cross of the Lord Jesus Christ." By thus grieving the Spirit we grieve our own souls.

4. When we change in our confidence towards God, according to the sensible manifestation which he gives of his favor, we endeavor to do what is, during this life, impossible, that is to walk with God, not by faith, but by sense. "Without faith it is impossible to please God," and if we do not please God, he will let us feel to our discomfort, that we do not please him.

5. So long as we regulate our confidence of faith in Jesus by the tokens for

good which we receive from him, so long we are Jews who, instead of simply believing on God's record, "seek after a sign." It makes no difference whether we seek a sign in the world without, or the world within,—the nature of the offence is precisely the same; hence the preaching of the cross becomes a stumbling block, or, in other words, a something which, without a sign accompanying, does not fully satisfy and content our souls.

6. By looking into the feelings and frames of our hearts for comfort and establishment in the faith, we substitute our changing moods of mind for God's word, which "liveth and abideth forever." What we look at determines and regulates our state of mind. If we be in the habit of looking at the lights and shadows which flit over our changing spirits, we keep always fluctuating between hope and despondency, faith and fearfulness. If, on the contrary, we look out and away to the unchangeable word of God, "in which, as in a glass, the glory of the Lord is beheld," we are established in "the confidence and rejoicing of our hope,"—we are "changed into the Lord's image from glory to glory." When we look into our own minds, we learn, not what the Lord saith, but what we ourselves imagine; now the great question on the answer of which our peace and hope entirely and exclusively depend is, not, what do we say? but, What saith the Lord? If we look into our hearts for an answer to this question, the devil will beguile us with lies: God's own word gives us the true answer; and on that word alone, therefore, must we place any confidence. Whenever our stomachs even are disordered, the devil would make us believe that God is wroth with us,—such slaves of sense would he make us, if he could. But, "if we continue in Christ's word, we shall know the truth, and the truth shall make us free."

So much for frames and feelings. To walk with God by faith in his word re-

specting Jesus,—that is goodness; and the more we have of this, the more will we abound in comfortable frames.—

Hewitson's Remains.

The Moral Satisfaction of Pulling up a Weed.

BEYOND all doubt this paper will get into the hands of some of my friends who are gardeners. I am fond of gardening myself; but circumstances prevented me for a long time from looking among my beds, and vegetables, and flowers; and the other day when I went there, I found that in the few brief weeks of my absence from home, a weed had overrun the whole of my realm. It had spread like a domestic treason, and twined over every spot, tangling itself among all the gooseberry bushes, twisting round the raspberries, overshadowing the potatoes, coiling up the apple and pear trees, imitating the involutions of the vine as it insidiously clasped and embraced them. It was such a graceful weed too; the leaf was beautiful, while the stem twined gracefully and lovingly: weed never looked more graceful. And it also bore beautiful flowers: there never was a greater hypocrite of a weed. The leaf was lovely, the flower beautiful, and where I now and then laid hold of what seemed to be root, I found it was so candid and white, so innocent-looking, that altogether it seemed to defy you to call it a weed. But it was a weed, nevertheless, and the whole garden knew it; the growth of fruits and vegetables was interrupted, and some of my pretty modest flowers were quite cast into the shade beneath the bold demeanor and the unblushing arrogance of this deceitful intruder. I went on lopping, cutting, and tearing down in all directions, not altogether escaping from doing mischief to some of the legitimate offspring of the garden; but I always felt that the criminal root was eluding me; I had only lopped off the branches of the evil; the root, the root—that remained. I wanted

to reach the central spring of the weed, and I believe at last I did; and I have taken my pen in hand to communicate the pleasure I felt when I found a stout, substantial growth lying at my feet. I do not, however, feel certain even yet; I shall still have to watch, for I know that it has cast a prolific quantity of seeds in the garden. But unless you are a gardener too, you cannot very well tell the pleasure I felt in knowing that the hand had conquered the weed. I have felt this before many times. Often when I have stooped to pull up some weedy tuft, and cast it upon the heap for burning, a moral satisfaction has diffused itself over my mind. I have had a feeling that there was so much the less evil in the world; that good had now so much better a chance than it had before; that although it might perhaps grow none too rapidly, yet there was a greater probability of its growing to some purpose now that the enemy was removed.

How beautiful it is to look at natural things in the light of moral analogies. I never weary of it. There is no object, I think, in the world of nature which does not furnish a pleasant and instructive reflection. Some call this pedantic; they rebuke us when we read the history of man or man's heart in the heart of nature; but I cannot help it. We must walk through the world in our own way, and see the world with our own eyes; and my eyes insist upon reading the double meaning which comes to us especially, I think, in the garden. Now the pulling up of that weed carried me off into many fields, as indeed the garden has often suggested a variety of reflections. Working in my own garden, I have often thought of that scene in the production of one of England's greatest bards, in which the gardener is introduced moralizing upon affairs of state.

Gardener.—

Go, thou, and, like an executioner,
Cut off the heads of too fast growing sprays,
That look too lefty in our commonwealth:
All must be even in our government.
You thus employ'd, I will go root away

The noisome weeds that, without profit, suck
The soil's fertility from wholesome flowers.

1st Servant.—

Why should we, in the compass of a pale,
Keep law, and form, and due proportion,
Showing, as in a model, our firm estate:
When our sea-wall'd garden, the whole land,
Is full of weeds, her fairest flowers chck'd up,
Her fruit-trees all unprun'd, her hedges ruin'd,
Her knots disorder'd, and her wholesome herbs
Swarming with caterpillars?

Gardener.—

Hold thy peace:

He that hath suffer'd this disorder'd spring,
Hath now himself met with the fall of leaf;
The weeds that his broad-spreading leaves did
shelter,
That seem'd in eating him to hold him up,
Are pluck'd up, root and all.

The poet has, in the foregoing quotation, exquisitely painted the gardener's duty; and, as we have said, could we lay our hand upon a weed, instinctively we seem to feel that some good has been done in rooting away a foe to the garden's commonwealth.

But what is the satisfaction of rooting up an evil weed in the garden, compared with the rooting out an evil influence from a neighborhood? A friend of mine, happening to be called to reside in a village not far from mine, found that two or three show fairs were held during the year, and that, like pestilential influences, they disturbed, for weeks and months afterwards, the moral equilibrium of the place. Drunkenness abounded; debts were contracted; other evil weeds were brought from other places to thrive and flourish there in unblushing features, to disport meretricious blossoms, and to exhibit with insolence their sinful colors. He was grieved with these appearances, and determined to lose no time in attempting to root them up. He did so; and I suppose that his satisfaction in conquering the show was something like, although of a higher order than, the emotion produced by the act of pulling up a weed.

In character, the mind is frequently a neglected garden. Many a young man has a sensation like that which I experienced, when I returned home the other

day and encountered my garden foe. He neglects the garden of his mind: it never occurs to him, perhaps, that he has a mind to tutor and cultivate. At last, something induces him to step into it, and, behold, the whole garden is overrun with weeds! And there are flowers and fruits there too, but they can scarcely be perceived; they are hidden beneath the rank foliage of the weeds: thus, before the ground can be turned to any account, all these enemies have to be removed, torn up by the roots—idleness, evil passions, dissipations, and fondness for loose company. Come, young man, whose eye is perusing this page; it may be very casually surveying the garden, and wondering what gardener can reduce it to order and to beauty—come, begin, see here at thy foot an unwholesome poison root—look over the whole garden of the mind; its false flowers are spreading. There is the poppy of idleness—up with it! up with it! There, have not you now experienced the moral satisfaction of pulling up a weed?

There are a great many emotions which man is privileged to feel; the highest of these is planting of good; only a little lower, and partaking of the nature of it, is the rooting up of evil; for, indeed, good would grow, if it were not for the evil weeds which thrive apace. The man who, in his garden, without having his mind awakened at all to the higher principles of goodness, benevolence, and truth, tears up the dock leaf or the nettle, and exults at the conquest he has obtained, is unconsciously imitating the great and clear-sighted lover of God, goodness, and truth, who seeks to tear up some wide, over-shadowing heresy, some fruitful seed of wrong-doing and wrong-thinking. Evil books are like evil weeds; how their arguments spread and coil snake-like over the mind of an age! How their black leaves drink up and pervert healthful moisture! What poison fountains they become to young thinkers! It is a great thing to kill a bad book, not by rooting up its author,

or injuring him, but by blighting, by the strong hand of truth, his teachings, and holding them up withering to the world, or carrying them out and casting them into the limbo of vanity. As with books, so with institutions; there are evil ones that spread out from the great central evil, and creep parasitically around the columns of power, and trail, and coil, and shoot out over the paths of state. Beneath such institutions there are many cottages that look like caves embowered in nightshade. God, from time to time, in the ages of the world, raises up the gardeners, who tear up these institutions, paganisms, despotisms, Romanisms; and when man, looking back upon the past, threads his way through the mazy forests of old opinions, where errors shoot up like tall hemlock trees, where marshy plants spread over the whole soil, and wild beds of poppy flowers and opium plants creep over whole times and kingdoms; when he feels, in spite of much that remains to be done, that all these have been cleared away; that that rank soil has become verdant with beauty, though here and there interlaced with that which is unsightly; he feels a moral exultation as he contemplates these things—something like that satisfaction which cheers us when we pull up a weed.

There, we have opened up a train of thought which the reader may pursue with pleasure, (particularly if he be a christian reader bent on the improvement of his spiritual nature); but before closing we may say this, that perhaps even weeds have their value; and, if we can believe it, there is a moral satisfaction even in their remaining as well as in their rooting up. How much they concentrate and condense the carbon necessary for the sustenance of the globe we do not know. To what degree they are at once the reservoirs for what if diffused, might poison the springs of animal life, we cannot say. Perhaps they are the common sewers of the gases inimical to animal nature. But we do know that He whose words were always

truth, said that to the end of the world tares and wheat would grow together. The earth cannot be an Acadia, a platform of perfectibility. The tares which entwine around human institutions are subjects for our sorrow; but we may, while laboring to our utmost to eradicate them, and feeling sure of eradicating them, rejoice that evil in the world is overruled by the Author of good, to be a means for the exercise of the highest faculties of benevolence, truth and goodness, and the education of a moral nature in the discrimination of weeds from flowers.

The Hunted Stag.

THERE are some passages in the word of God which, over and above their own intrinsic dignity and power, have an additional interest, from their being associated with the religious experience of God's children. Such, for instance, is that passage, "the just shall live by faith,"—which is inseparably connected in the minds of all readers of the history of the Reformation with the biography of Luther—as having often given him comfort in the hour of perplexity, when about to be again entangled in the web of popish superstition. In a somewhat similar manner, the subjoined eloquent passage from a divine of the last century, independently of its intrinsic beauty, is dignified by the circumstance of its having cleared the mind, and strengthened the faith, of the Rev. Thomas Scott, the eminent commentator, when groping his way from Socinian error to gospel light. To all readers, indeed, concerned about the safety of their souls, it is a profitable exposition of the mode in which a soul, awakened to a sense of guilt and danger, finds peace and safety by fleeing in faith to the Saviour.

The stag, roused from his lair, shakes his dappled sides, tosses his beamy head, and conscious of superior agility, seems to defy the gathering storm. First, he has recourse to stratagem and evasive shifts; he plunges into the copse, darts across the glade, and wheels about in doubling mazes, as though he would

pursue even the foe he avoids. The full-mouthed pack unravel all his windings, and drive him from his wily arts.

Now he betakes himself to flight, and confides in his speed; he bursts through the woods, bounds over the lawns, and leaves the lagging beagles far behind; the beagles, slow, but sure, trace his steps through woods, through lawns, through half the extended forest; unwearied, still unwearied, they urge their ardent way, and gain upon the alarmed object of their pursuit.

Again he flies; flies with redoubled swiftness; shoots down the steep, strains up the hill, sweeps along the fields, and at last takes shelter in the immense recess of some sequestered grove. The sagacious hounds hang with greedy nostrils on the scent; they recover, by indefatigable assiduity, the ground they had lost; up they come a third time, and, joining in a general peal of vengeance, hurry the affrighted animal from his short concealment.

Perplexed and in the utmost distress, he seeks the numerous herd; he would loose himself, and elude his pursuers amidst the multitude of his fellows; but they, unconcerned for a brother's woe, shun the miserable creature, or expel him from the selfish circle. Abandoned by his associates, and haunted with apprehensions of approaching ruin, he trembles at every leaf that shakes. He starts, he springs, and, wild and swift as the wind, flies he knows not where, yet pours all his soul in flight. Vain, vain are his efforts. The horrid cry, lately lessened, thickens upon the gale and thunders in his ears. Now the poor breathless victim is in full view; his sprightliness forsakes him; his agility is spent; see! how he toils in yonder valley, with faltering limbs and a hobbling gait. The sight of their game quickens the pace, and whets the ardor, of the impetuous hounds. With tumultuous violence they rush in, and with clamorous joy demand their prey.

What can he do, surrounded as he is with insulting tongues and ravenous jaws? Despair is capable of inspiring even the timorous breast: having nothing to hope, he forgets to fear. He faces about, and makes a resolute stand. The trunk of a sturdy tree covers his rear, and his own branching horns defend him in front; he rushes upon his adversaries, gores some, lays others groveling on the turf, and makes the whole coward pack give away.

Encouraged by this unexpected success, his hopes revive; he rallies once again his drooping spirits; exerts the little remainder of his strength, and springs through the midst of the retiring rout. It is his last, last chance. He stretches every nerve; once more loses sight of the rabble from the kennel; and finding no security on the land, takes to the water. He throws his burning sides into the river, sails down the cooling stream, and slinks away to the verge of some little shelving island; there, finding a resting-place for his feet, he skulks close to the shady margin; all immersed, in the waves, except his nostrils, he baffles for awhile the prying eye of man and the keener smell of brute.

Discovered at length, and forced to quit this unavailing refuge, he climbs the slippery bank. Unable to fly any longer, he stands at bay against an aged willow; stands, all faint with toil, and sobbing with anguish. The crowds that gather round him, with merciless and outrageous transport, triumph in his misery.

A multitude of blood-thirsty throats, joined with the sonorous horn, ring his funeral knell. The tears, till this fatal moment unknown, gush from his languishing eyes, and roll down his reeking cheeks. He casts one more look on the woods, the lawns, the pleasing scenes of his former delights. Adieu! a long adieu to these! he now expects his murderers, and prepares, as his last poor consolation, to sell his life as dearly as possible.

At this most critical juncture the royal sportsman comes up. He sees the distressed creature; and as soon as he sees, he pities. The clemency which attends the throne accompanies even the diversions of majesty. He issues the high command. The prohibitory signal is given. The pack, though eager for blood, are checked in a moment; and not checked only, but called off from their prey. Disappointed and growling, they retire, and leave the intended victim of their fury to enjoy his liberty again.

How striking an illustration is this of a soul convinced of the guilt and evil of sin!

The strictness of the Divine law pursues it, dislodges it from every refuge of lies; and never remits its terrifying menaces till the poor delinquent ceases from self-confidence, and fixes on Christ for his whole salvation.

Editor's Garner of Gleanings.

BAPTIST GENERAL ASSEMBLY IN LONDON IN 1689.

QUESTIONS PROPOSED FROM THE SEVERAL CHURCHES DEBATED AND RESOLVED.—*Quest.*

Whether it be not expedient for churches that live near together, and consist of small numbers, and are not able to maintain their own Ministry, to join together for the better and more comfortable support of their Ministry, and better edification one of another.

Ans. Concluded in the affirmative.

A. Whether it is not the duty of every church of Christ to maintain such Ministers as are set apart by them, by allowing them a comfortable maintenance, according to their ability?

A. Concluded in the affirmative. 1 Cor. ix, 9. 14 Gal. vi, 6.

Q. Whether every church ought not to endeavor, not only to provide themselves with an able Ministry for the preaching of the word, but also to set apart to office, and in a solemn manner obtain such as are duly qualified for the same?

A. Concluded in the affirmative. Acts xiv, 23. Titus i, 5.

Q. Whether baptized believers are not at liberty to hear any sober and pious men of the Independent and Presbyterian persuasion, when they have no opportunity to attend upon the preaching of the word in their own assembly, or have no other to preach unto them?

A. Concluded in the affirmative. Acts xviii, 24, 25, 26.

Q. Whether the continuing of gifted brethren many years upon trial for eldership, or any person for the office of a deacon, without ordaining them, although qualified for the same, be not an omission of an ordinance of God?

A. Concluded in the affirmative.

Q. What is the duty of church members when they are disposed to marry, with respect to their choice?

A. To observe the Apostle's rule, to marry only in the Lord. 1 Cor. vii, 39.

Q. Whether, when the church had agreed upon the keeping of one day, weekly, or monthly, besides the first day of the week, to worship God, and perform the necessary services of the church, they may not charge such persons with evil that neglect such meetings, and lay them under reproof, un-

less such members can shew good cause for such their absence?

A. Concluded in the affirmative. Heb. x, 25.

Q. What is to be done with those persons who will not communicate to the necessary expenses of the church whereof they are members, according to their ability?

A. Resolved, That upon clear proof, the persons so offending, as aforesaid, should be duly admonished; and if no reformation appears, the church ought to withdraw from them. Eph. v, 3. Matt. xxv, 42. 1 John, iii, 17.

Q. What is to be done with those persons that withdraw themselves from the fellowship of that particular church whereof they are members, and join themselves to the communion of the National church?

A. To use all due means to reclaim them by instruction and admonition; and if not thereby reclaimed, to reject them. Matt. xviii, 17. Luke, ix, 62. Heb. x, 38. Jude, 19.

Resolved, That the like method be taken with those that wholly forsake the fellowship of that congregation to which they have solemnly given up themselves.

Q. Whether believers were not actually reconciled to God, actually justified, and adopted, when Christ died?

A. That the reconciliation, justification and adoption of believers are infallibly secured by the gracious purpose of God, and merit of Jesus Christ. Yet none can be said to be actually recognized, justified or adopted, until they are really implanted into Jesus Christ by faith; and so by virtue of this their union with him, have these fundamental benefits actually conveyed unto them. And this, we conceive, is fully evidenced, because the Scripture attributes all these benefits to faith as the instrumental cause of them. Rom. iii, 25, v, 1. 2 Gal. iii, 26. And gives such representation of the state of the elect before faith, as is altogether inconsistent with an actual right in them. Eph. ii, 1, 2, 3, 12.

Q. Whether it be not necessary for the elders, ministering brethren, and messengers of the churches, to take into their serious consideration those excesses that are found among their members, men and women, with respect to their apparel?

A. In the affirmative. That it is a shame for men to wear long hair, or long periwigs, and especially ministers. 1 Cor. xi, 14; or strange apparel. Zeph. i, 8. That the Lord reproves the daughters of Zion, for the bravery, haughtiness, and pride of their attire, walking with stretched-out necks, wanton eyes, mincing as they go. Isa. iii, 16. As if they effected tallness, as one observes upon their stretched-out necks; though some in these times seem, by their high dresses, to out-do them in that respect. And though we deny not that in some cases ornaments may be allowed, yet whatever ornaments in men or women are inconsistent with modesty, gravity, sobriety, and prove a scandal to religion, opening the mouths of the ungodly, ought to be cast off, being truly no ornaments to believers, but rather a defilement; and that those ministers and churches who do not endeavor after a reformation herein, are justly to be blamed.

Q. Whether the graces and gifts of the Holy Spirit be not sufficient to the making and continuing of an honorable ministry in the churches?

A. Resolved in the affirmative. Eph. iv, 8, 9. 1 Cor. xii, 7.

Q. Whether it be not advantageous for our brethren now in the ministry, or that may be in the ministry, to attain to a competent knowledge of the Hebrew, Greek, and Latin tongues, that they may be the better capable of defending the truth against opposers?

A. Resolved in the affirmative.

Q. Whether an elder of one church may administer the ordinance in other churches of the same faith?

A. That an elder of one church may administer the ordinance of the Lord's supper to another of the same faith, being called to do so by the said church; though not as their pastor, but as a minister, necessity only being considered in this case.

We, the ministers and messengers of, and concerned for upwards of one hundred baptized congregations in *England* and *Wales*, denying *Arminianism*, being met together in *London* from the 3d of the 7th month to the 11th of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet, for the satisfaction of all other Christians that differ from us in the point of baptism, to recommend to their perusal the confession of our faith, which we own, as containing the doctrine of our faith and practice; and do desire that the members of

our churches respectively do furnish themselves therewith.

Moreover, this assembly do declare their approbation of a certain little book, lately recommended by divers elders dwelling in and about the city of London, intitled, *The Ministers' Maintenance Vindicated*. And it is their request, that the said treatise be dispersed among all our respective congregations; and it is desired that some brethren of each church take care to dispose of the same accordingly.

REV. JOHN KINGSFORD—brother of Rev. E. Kingsford, D. D., of Alexandria—who has been thirty years minister at Medway Place Chapel, Deptford, England, died, July 1, 1855, in the 85th year of his age. He was an honored instrument of much good, and tasted largely of the fruits of his labors in the remarkable love and attachment of his flock, who feel and lament his loss as much as it possibly can be lamented by his nearest relations. His sympathizing attention to the sick poor, and his exemplary Christian deportment, have made his loss publicly felt, and greatly lamented in the neighborhood. He was a very affectionate preacher, and when addressing his congregation his heart was often enlarged with benevolence, and melted in tenderness. His countenance, his voice, his gestures, had all the natural marks of kind concern. His people always found in him a friend, a brother, a father. He was a guide to the inexperienced youth, and a pious comforter to old age. He was a support to the afflicted, and at the bed of sickness he was a serious, tender, and a prayerful visitant. Go to him when you would, meet him where you might and trace him where you could, he was the same man, the same character. What he was in the pulpit, that he was in the parlor; what he was in the church, he was in the world; what he appeared to be in your house, he was in his own. In him all was consistent, all was fair, his profession went not beyond his character; in fact, love seemed to be the ruling principle of his pastoral conduct.—*Kent Guardian*.

REV. SPENCER H. CONE, D. D., the beloved pastor of the First Baptist Church, in New York city, and the chief founder and president of the American Bible Union, ceased from his labors August 28. On Friday, the 10th Aug., he was attacked with paralysis of the left side, and from that period had remained in an exceedingly enfeebled condition till the moment of demise.

At times, faint hopes were cherished of his recovery, but the symptoms were never decidedly favorable, and although his departure was sudden, almost instantaneous, his physicians and family were not altogether unprepared for such an event.

During his sickness Dr. Cone manifested his uniform confidence in the doctrines which he had for so many years proclaimed, and his perfect assurance of his interest in Him whom his soul loved with ardent affection.

REV. ANDREAS WIBERG, an excellent Swedish brother, who has recently been appointed by the American Baptist Publication Society, as their Superintendent of Missionary Colportage in Sweden, was designated to his work in Philadelphia, on Thursday evening, Aug. 23d. Bro. Wiberg is a native of Sweden, a graduate of the University of Upsala, and was for many years an esteemed minister of the Lutheran church, in that country. Interesting services were held in the Sansom St. Church, on the occasion, when the instructions of the Board were delivered by Rev. J. N. BROWN, D. D., one of the secretaries, and addresses were made by several brethren. The nature of the work in which bro. Wiberg is to engage may be learned from the following extract from the instructions of the Board:

It will be expected by the Board of Managers that the Rev. Mr. Wiberg will immediately upon his arrival at Stockholm, the capital of Sweden, organize a system of Colportage, select and superintend the Colporteurs, form and confirm in the faith the infant churches now rising all over the country, establish and conduct a monthly periodical devoted to the defence of vital piety and religious liberty as understood by the Baptists, and first of all diffused by them throughout the United States—that he will exert himself, in conjunction with other friends, to secure it legally in Sweden by petition and argument—and in case of failure, and punishment, to retire just beyond the line of Sweden to the capital of Norway—a place almost equally central for effective operations in Sweden, Norway, and Finland—from which six or eight millions of Scandinavian population can be reached by Colportage and the Press.

Having in years past translated the works of Luther and Arndt from the German into his native tongue, he will be expected now to add to them translations from the English, adapted to the wants of these millions. Accustomed to conduct, in former years, an

Evangelical Press, he will be enabled now to add those Evangelical views of the ordinances of Christ and the holy constitution of Christian churches, which he has more recently obtained from the study of the New Testament.

In a word, every energy is to be consecrated, every available means employed, that like Paul, "by all means he may save some," where God is opening before him a wide effectual door, though there be many adversaries.

DEATH OF EUSTACE CAREY.—Rev. Eustace Carey, while sitting at his table, July 19, looking over a sermon, was seized with paralysis, and, after remaining in a state of partial consciousness for two hours, expired at two o'clock.

Mr. Carey was the nephew of the Rev. William Carey, the founder of the English Baptist Missions in India, and was himself for many years a devoted missionary.

FURMAN UNIVERSITY.—Rev. James P. Boyce has been elected to the professorship of theology in Furman University made vacant by the death of Prof. Mims. Mr. B. has accepted the appointment and enters upon its duties with the opening of the Theological term on the first Monday in September.

BAPTIST CHURCH, SARATOGA SPRINGS.—The corner stone of a new Baptist church edifice, on Washington street in this village, was laid Aug. 15th. Rev. Messrs. Hutchinson, of Vermont, Woodbridge and Hawley of Saratoga, Folwell of Pennsylvania, Magoon and Beecher of New York, took part in the interesting services. During an existence of over sixty-two years the church has had but five settled pastors. Since the organization of the church there have been received by baptism about 800 and by letter between 300 and 400. There have been paid for missionary objects, upwards of \$5000.—Eight persons have been licensed to preach the gospel, and two have been ordained to the ministry by the church. The church is out of debt, and is now raising funds and building a new house of worship.

GERMAN PREACHERS.—Bro. T. H. Stevart, of Vevay, Ia., writes us a most cheering letter concerning the progress of the gospel among his German countrymen. He attended a meeting recently at Ghent, Ky., where he met with Bro. Saline, now of Owington, Ky., a German Jew, the son of a Rabbini, who has recently been converted, baptized,

and licensed to preach the gospel. Bro. Saline has been disowned by father and family, but submits to all cheerfully; is sound in doctrine, and gives promise of large usefulness to the church of Christ. Another German brother, converted from Romanism, and connected with the Walnut St. Church, Louisville, was also present, and labored faithfully. Through the teaching of these brethren some forty converts have been won from the darkness of Popery and impenitence to the marvelous light of the gospel of Christ.

KALAMAZOO COLLEGE, MICH.—This Institution has had for the last year, under the instruction of five professors, fifteen students in the Theological Seminary, and one hundred and forty-five in the College. Three members of the senior class in the Theological Seminary having completed the course of studies required in the Seminary, at the recent anniversary, graduated and received certificates to that effect.

UNIVERSITY OF ALABAMA.—Rev. Dr. Manly, agreeable to previous intimation, resigned the presidency of this institution, at the late commencement, preparatory to removing to Charleston, S. C. Lansan C. Garland, LL. D., who presided several years over Randolph Macon College, Virginia, and has since occupied a chair in the University of Alabama, has been unanimously elected his successor.

FREE WILL BAPTIST BIBLICAL SCHOOL.—Rev. Mr. Parsons has given ten thousand dollars for the endowment of the Biblical School at New Hampton, N. H. The Professorship thus provided for is to be entitled The Parsons' Professorship.

THE RED KARENS.—You will, doubtless, ere this reaches you, have heard of the Macedonian cry coming to us through the government from the Red Karens. They petitioned the government for preachers and school teachers. The commissioner laid the subject before the missionaries here, as more properly belonging to them than to government. The missionaries were rejoiced to hear of the opening, and resolved to send aid immediately. Mr. Beecher, of Bassin, provided three men, and Mr. Vinton three. But when Mr. Vinton went up to locate them, he was met above Swaggin by a deputation, informing him that instead of six chapels, they had already built eighteen chapels. What could they do, for they were from eight to ten miles apart.

Two young men who followed Mr. Vinton up there stopped, making in all eight. Soon after Mr. Vinton's return another company came down, saying that the Red Karens alone had built thirty-seven chapels, and wanted more school teachers and preachers. Mr. Vinton sent up six young men more, and two of my best school girls offered to accompany them, as some of the assistants were taking their wives along with them, and these girls could accompany them and teach school when they got there. Even now they have but eighteen, except the assistants' wives, gone up from here; yet we hear that Brother Whitaker, with a large company, has gone up from Maulmain.

Mrs. Vinton.

BAPTISTS IN OREGON.—The Oregon Association was organized in 1848, with four churches and eighty-seven communicants. In 1849 there was no meeting; in 1850 there were one hundred and four members; in 1851, one hundred and forty members; in 1852, one hundred and seventy-six members; in 1853, two hundred and fifty members; in 1854, four hundred and forty-two members; in 1855, six hundred and seventy-four members; giving this year an addition of two hundred and thirty-two.

The recent meeting was held with Yamhill Church. There was a larger congregation than at any previous meeting. Letters were read from twenty-one churches, one not being represented. Six of these were new churches. The Association is increasing in numbers, but what is better, in interest in behalf of having the gospel faithfully preached among themselves and their fellow-men around them.

REMOVAL.—The "American Baptist" announces the proposed removal of that Journal from Utica, New York, to Norristown, Pennsylvania. At a recent meeting of the Free Mission Board, a committee was appointed to consider and report upon the propriety of removing the American Baptist, which subsequently reported in favor of its removal to Norristown, Pa.

GENERAL SAM. HOUSTON has deposited as a donation in the treasury of Baylor University, Texas, between four hundred and fifty dollars and five hundred dollars as the avails in part of the lectures delivered by him last winter while visiting the Northern cities. The remaining proceeds of the lectures when received will probably make the whole amount about seven hundred dollars.

ROME VERSUS SPAIN AND SARDINIA.—Rome is at loggerheads with her own favored and cherished daughter, Spain, and appears to have dared actually to launch her thunders against all that is most dignified and respectable in Sardinia. By an allocation addressed to his secret consistory, Pius IX. has denounced as "absolutely null and void" all the acts passed by the Spanish Cortes respecting ecclesiastical property, and has commanded his Nuncio immediately to quit the court of Madrid. By the same allocation, the whole of the illegal and unconstitutional conduct of the Spanish prelates is formally approved of, and their example commended. As regards Sardinia, Roman arrogance and presumption appear to have proceeded to still greater and more audacious lengths. In the same consistory, the Pontiff, "to the incomparable grief of his soul," declares that all who have proposed, approved or sanctioned the late decrees in the Sardinian States, as well as the authors, favorers, counsellors, adherents and executors of such, "have incurred the greater excommunication, and all other pains and penalties of the sacred canons, and especially of the council of Trent." The singularity of this situation is greatly enhanced by the fact of Sardinia having already nestled herself under the protecting wing of that dutiful son of the church, Louis Napoleon, and Spain being reported to be about to have recourse to the same expedient.

SCOTTISH MUNIFICENCE.—Doctor William Clark of Wester Moffat, Scotland, has placed at the disposal of the Free Church the munificent sum of one hundred thousand dollars for the erection and endowment of a Free Theological College in Glasgow, provided other parties in Glasgow contribute a similar sum, so that two hundred thousand dollars should be immediately available for the purpose in view. The subscriptions in Glasgow towards this second sum may be considered as secured. But Dr. Clark's liberality does not stop here. He offers to pay down or secure an additional sum of fifty thousand dollars for the same object, provided a like sum of fifty thousand dollars additional should be guaranteed by responsible parties within the next twelve months.

BRITISH IDOLATRY IN INDIA.—The last Scotch Free Church General Assembly passed a motion to petition Parliament for the repeal of the annual grant of two thousand three hundred pounds to the temple of

Juggernaut, and to dissolve all government connection with the idolatrous shrines. There are also other offerings still given to idol temples in the name of the India Company. The petition craved the publication of returns on all these subjects.

THE MORMON EMIGRATION from Great Britain to Utah is much larger than is generally supposed. From the New York Tribune we learn that, during the period embraced between the 27th of November, 1854, and the 26th of April, 1855, no less than three thousand six hundred and twenty-six Mormons sailed from Great Britain for the United States. Eight hundred and seventy-four were landed at New York, one thousand four hundred and fifty in Philadelphia, and one thousand three hundred and two in New Orleans, from which places they were forwarded to Salt Lake City. Of the whole number, one thousand one hundred and twenty-seven were indebted to the Mormon Perpetual Emigration Fund for the means of going to Utah. At present there are said to be nearly one thousand more of these emigrants in England waiting for the means of going to Utah.

CHINA.—It is stated in the "Friend of China," that Tae-ping Wang, the leader of the revolution, abolishes the idolatrous and other superstitions observed at marriages and births, directs young people to attend daily services at the church, commands the Sabbath to be kept, orders an appointed officer to conduct the religious services, and to preach a sermon, and that the word of God, the holy books of the Old and New Testament be made the text-book for instructing the Chinese youth of the whole empire.

CENSUS RETURNS.—The town of Racine, Wisconsin, according to a census just taken, has nine thousand five hundred and nineteen inhabitants. Burlington, Iowa, has ten thousand one hundred and thirty. Newark, N. J., fifty thousand six hundred and seventy-nine. A census of Ramsey county, Minnesota, shows it to have nine thousand three hundred and seventy-five inhabitants. The city of St. Paul has four thousand seven hundred and forty-four.

The returns for Albany show the population of that city to be fifty-seven thousand eight hundred and eighty-three, which is an increase of a little more than seven thousand since the census of 1850. The city of Rochester contains a population of forty-four thousand four hundred and three; a gain in five years of eight thousand.

YEAR OF TERROR.—The year of 1854 was a year of terror. There was twenty-five million dollars worth of property destroyed by fire; one hundred and seventy-one lives were lost in burning buildings; one hundred and ninety-eight railroad accidents occurred, involving the loss of one hundred and eighty-six lives, and the wounding of five hundred and eighty-seven persons; forty-eight steamboats were sunk or burned, killing five hundred and eighty-nine persons, and wounding two hundred and twenty-five; there were eighty-two murders, and eighty-four executions; all this in the limits of the United States.

A list has been prepared of maritime disasters during 1854, which shows that the number of vessels lost or injured is five thousand three hundred and eighty-two, which, with the steamers and boats on our lakes and rivers, will probably make fully six thousand in all. The loss of life exceeds nine thousand, and that of property may be set down at forty millions of dollars.

VALUABLE COLLECTIONS.—The Imperial library of Vienna contains upwards of sixteen thousand manuscripts on parchment in Greek, Hebrew, Chinese, Indian, Arabic, and nearly twelve thousand in the European languages on paper; there are also twelve thousand in the Cunic character, upwards of two hundred and eighty thousand modern works, six thousand volumes of music, and eight thousand three hundred autographs of celebrated individuals. There are also in Vienna seventeen libraries, among which the Imperial library and that of the University are the most considerable.

MORAVIANS.—The recent report of the Moravian Brethren states that they have at present sixty-nine missions in thirteen different countries; in which are employed many missionaries, male and female, and two hundred and twelve brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest, only nine thousand dollars per annum are required.

SINGULAR COINCIDENCE.—The name of God is spelled with four letters in almost every language. It is Latin, Deus; French, Dieu; Greek, Theos; (Th is but one letter in the Greek language;) German, Gott, Scandinavian, Odin; Swedish, Codd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dias; East In-

dian, Esgl or Zeul; Turkish, Addi; Egyptian, Auma or Zeut; Japanese, Zain; Peruvian, Lian; Wallachian, Zene; Etrurian, Chur; Therhenian, Eher; Irish, Dieh; Croation, Doga; Magyarian, Oese; Arabian, Alla; Dalmatian, Bogt.

POLYNESIA.—The London Missionary Society was honored to commence the work of God in these islands some sixty-two years ago. Its first successes, however, were only reaped about forty-six years ago, when King "Pomare," of Tahiti, cast away his false gods, and became a Christian. Since then, group after group, westward and northward, have been visited, until now there are stations on the islands of the New Hebrides and Loyalty groups, some three thousand miles from the parent native churches in the eastern islands.

The following table gives a correct view of the present aggregate number of missionaries, communicants, and professed Protestants on the Islands of the Pacific, as the result of the labors of the London Missionary Society:

Islands.	Missionaries.	Communicants.	Professed Protestants.
Tahiti,	2	1,600	10,000
Society Islands,	—	553	5,000
Paumotu,	—	—	1,000
Austral Islands,	1	132	2,000
Harvey Islands,	4	1,300	12,000
Manaki Islands,	—	—	3,000
Samaon Islands,	11	2,000	34,000
Ancienne,	2	—	2,500
Fate,	—	—	400
Loyalty Islands,	2	—	12,000
Savage Islands,	—	—	2,000
Total,	28	5,585	83,900

It is also encouraging to find that other missionary societies, which commenced their labors in the Pacific islands after the London Missionary Society, have been blessed with the same cheering results. The following numbers show what has been done for New Zealand:

Society.	Missionaries.	Communicants.	Professed Protestants.
Church,	25	5,213	48,000
Wesleyan,	20	4,422	17,000
Total,	46	9,635	65,000

The following figures will show what has been accomplished by the labors of the Wesleyan Missionary Society in the Friendly and Fejee groups:

Islands.	Missionaries.	Communicants.	Professed Protestants.
Friendly Islands,	8	6,978	17,000
Fejee Islands,	7	1,923	6,000
Total,	15	8,901	23,000

In the Sandwich Islands, also, the missionaries connected with the American Board of Foreign Missions have labored during the last twenty-five years with equal success, as will be apparent from the following figures:

	Missionaries.	Communi- cants.	Professed Protes- tants.	Scho- lars.
	30	21,738	68,900	
The aggregate numbers, showing the present position of all Protestant Missionary Societies in Polynesia are as follows:				
Societies.	Mission- aries.	Communi- cants.	Protes- tants.	Scho- lars.
London Mis- sionary,	28	5,585	83,900	13,000
Church Mis.,	25	5,213	48,000	13,983
Wesleyan Mis.,	35	13,393	40,000	15,951
American Mis.,	30	21,738	68,000	11,774
Total,	119	45,929	239,900	54,708

As compared with Protestant missions in India, those of the Pacific stand as follows:

Country.	Mission- aries.	Communi- cants.	Protes- tants.
India,	443	48,410	112,191
Polynesia,	119	45,921	239,900

Thus, to each missionary in India, there is an average of 253 professed Protestants, and 41 communicants; while in the Pacific each missionary has gathered around him, an average of more than 2,000 professed Protestants, and 385 communicants.—*British Banner.*

MARTIN LUTHER ON BAPTISM.—We have among us a numerous and estimable body, who call themselves *Lutherans*, and consider the authority of Martin Luther almost equal to the Scriptures; or perhaps it would be more just to say, that they regard his interpretations of the Scriptures as nearly infallible. May we be permitted to remind these our fellow disciples of Luther's views of baptism? Our evidence is drawn from his "*Table Talk*," translated by William Hazlitt, and published in London in 1848. Here is an extract, copied from page 165:

"In 1541, Dr. Menius asked Dr. Luther in what manner a Jew should be baptized? The Doctor replied, 'You must fill a large tub with water, and having divested the Jew of his clothes, cover him with a white garment. He must then sit down in the tub, and you must baptize him quite under the water. The ancients, when they were baptized, were attired in white, whence the first Sunday after Easter, which was peculiarly consecrated to this ceremony, was called *dominica in albis*. This garb was rendered the more suitable, from the circumstance that it was, as now, the custom to

bury people in a white shroud; and baptism you know, is an emblem of our death. I have no doubt that when Jesus was baptized in the river Jordan, he was attired in a white robe. If a Jew, not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion."

PROF. NELSON WHEELER died at the residence of his father-in-law, Hon. Rufus Bullock, in Royalston, Mass., Sept. 8th, at the age of forty-one years, of pulmonary consumption.

Prof. Wheeler was a resident of Worcester for several years, being for a long time at the head of the Worcester County Academy, and subsequently the principal of the high school in this city. In 1852, he was elected professor of the Greek language in Brown University, Providence, which place he filled for some two years with marked success and promise, and from which he was compelled to separate himself by reason of the disease which finally terminated his life. He was a thorough and honest scholar and a sincere Christian.

Nothing is Lost.

Nothing is lost: the drop of dew

Which trembles on the leaf or flower
Is but exhaled, to fall anew

In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne, or breezes blown,
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words; or harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind,
Pass on, but perish not!
So with our deeds; for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good!

ROWE STREET BAPTIST CHURCH, BOSTON, has contributed over three thousand and two hundred dollars, during the past year, to the cause of Foreign Missions.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
ALABAMA.			
Damascus,	Butler,	J. E. Bell,	16
Fish River,	Baldwin,	T. Nelson,	2
Rock Springs,	Chambers,	G. H.,	7
Mt. Pleasant,		J. S. Ford,	15
Hollywood,		K. Hawthorn,	5
Sardis,	Macon,	F. H. Moss,	6
Mt. Zion,	Macon,	" " "	30
Antioch,	Chambers,	H. Carmichael,	9
Dadeville,	Tallapoosa,	" " "	28
Decatur,	Morgan,	J. Gunn,	12
Mt. Pisgah,	"	"	38
New Ebenezer,	Lowndes,	J. E. Bell,	13
Bethlehem,	Barbour,	M. Bishop,	18
BRITISH PROVINCES.			
St. Martin's,	N. B.,	J. A. Smith,	24
Northwest,	Lunenburg, N. B.,	J. W. Barss,	13
Brantford,	C. W.,	"	4
Port Hope,	C. W.,	Mr. Lloyd,	7
FLORIDA.			
Jacksonville,	Duval,	S. French,	9
Pensacola,	Escambia,	"	16
GEORGIA.			
Bethel,	Gordon,	W. T. Fleming,	5
Emmaus,	Muscogee,	T. J. Miles,	12
Rocky Creek,	Laurens,	G. R. McCall,	14
White's Creek,	Habersham,	S. Sisk,	18
New Hope,	"	U. M. Mathews,	29
Tanners,	Fayette,	"	6
Rehoboth,	De Kalb,	"	7
Long Shoals,	Newton,	"	10
Union Grove,	De Kalb,	"	16
Rock Dale,	Newton,	"	7
Mt. Carmel,	Henry,	D. L. Duffy,	7
ILLINOIS.			
Caledonia,	Pulaski,	M. B. Kelley,	11
Newark,	(Germans,) Mr. West,	"	6
Martin Prairie,	Green,	J. Terry,	8
Apple Creek,	"	J. M. Wells,	6
INDIANA.			
Greencastle,	Putnam,	P. H. Evans,	12
Cloverdale,	Putnam,	P. H. Evans,	7
Mt. Carmel,	Monroe,	Wm. Freeman,	13
Lawrence,	Marion,	Mr. Gillespie,	3
CHURCHES. COUNTIES. ADMINISTRATORS. NO.			
Missionary Union,	Marion,	Mr. Gillespie,	4
Greenfield,	Hancock,	P. H. Todd,	13
IOWA.			
Dubuque,	Dubuque,	T. S. Griffith,	2
Makee,	Alamakee,	J. Schofield,	17
Fairview,	Jones,	O. S. Harding,	2
KENTUCKY.			
Carville,	Boyle,	J. L. Smith,	38
Canton,	Trigg,	S. Y. Trimble,	9
Donaldson,	"	" " "	4
Ghent,	Gallatin,	Wm. Johnson,	15
Grassy Creek,	Pendleton,	A. W. Mullens,	25
Glen's Creek,	Washington,	J. T. Hedger,	3
Rockbridge,	"	W. T. Corn,	5
LOUISIANA.			
Summer Grove,	Caddo,	H. Lee,	35
MAINE.			
Portland,	(Free st.,)	G. W. Bosworth,	5
d River,	Somerset,	W. E. Morse,	2
land,	(1st ch'ch,)	W. H. Sharler,	3
MASSACHUSETTS.			
West Amesbury,	Essex,	S. T. Thacher,*	20
S. Abington,	Plymouth,	F. A. Willard,	2
Framingham,	Middlesex,	W. C. Child,	4
Uxbridge,	Worcester,	J. W. Russell,	6
Southbridge,	"	S. S. Parker,	2
Pittsfield,	Berkshire,	L. G. Porter,*	40
MISSISSIPPI.			
Rienzi,	Tishemingo,	"	14
Center Hill,	De Soto,	W. C. Crane,	7
MISSOURI.			
Cypress,	Scott,	H. B. Graves,	22
Wolf Island,	"	" " "	4
Big Creek,	Carroll,	"	6
Chilicothe,	(2d church,)	"	4
Bois Brule,	Perry,	A. B. Hogard,	10
Nashville,	Boone,	J. M. Robinson,	30
Brother's,	Marion,	T. E. Hatcher,	10
Bethel,	Crawford,	W. J. Devol,	26
Mt. Airey,	Warren,	J. E. Welch,	9
Union,	"	N. Ayres,	2
Elk Creek,	Chariton,	T. S. Allen,	8
Locust Creek,	"	" " "	13

* Including former reports.

Churches.	Counties.	Administrators.	No.
Mt. Moriah,	Howard,	Wm. Thompson,	48
Fayette,	"	"	12
Bethlehem,	Henry,	P. Brown,	16
Bethel,	Marion,	J. T. Williams,	46
NEW HAMPSHIRE.			
Manchester,	(2d church,)	J. M. Coburn,*	59
Hampton Falls,	Rockingham,	S. E. Brown,	8
Deerfield,	Rockingham,	A. Howard,	4
NEW JERSEY.			
Camden,	(2d ch'ch,)	F. T. Cailhopper,	2
NEW YORK.			
Watertown,	Jefferson,	H. A. Smith,	13
NORTH CAROLINA.			
Fort Barnwell,	Craven,	E. A. Best,	8
Charlotte,	Mecklenburg,	R. B. Jones,	3
Mt. Pisgah,	Chatham,	P. W. Dowd,	48
Olive Chapel,	Wake,	J. Olive,	25
Bethlehem,	Hertford,	W. W. Kone,	28
Providence,	Catawba,		3
Mars Hill,	Bertie,	B. B. Williams,	16
Green's Creek,	Rutherford,	A. Padgett,	40
Salem,	Lincoln,	R. P. Logan,	6
Providence,	Catawba,	R. B. Jones,	3
OHIO.			
Jackson,	Jackson,	Mr. Adams,	2
PENNSYLVANIA.			
Springfield,	Bradford,	T. Mitchell,	20
RHODE ISLAND.			
Providence,	(1st ch'ch,)	J. N. Granger,	14
SOUTH CAROLINA.			
Bethel,	Barnwell,	G. W. M. Williams,	51
Graniteville,	Edgefield,	A. P. Norris,	93
Horn's Creek,	Edgefield,	E. L. Whateley,	30
Little Stephen's,	"		100
TEXAS.			
Victoria,	Victoria,	J. H. Thurmond,	12
Caldwell,	Burleson,	J. G. Thomas,	21
	Bell,	Jno. Clabough,	60
Waco,	Milam,	P. B. Chandler,	2
Perry's,		J. Clabaugh,	3
VERMONT.			
Londonderry,	Windham,		20
VIRGINIA.			
Buffalo,	Halifax,	P. M. Reves,	77
Greenville,	Pittsylvania,	J. B. Hardwick,	14
Oakland,	Goochland,	F. M. Barker,	17
Lickinghole,	"	" " "	26
South Anna,	Louisa,	S. Harris,	32
Mechanicsville,	Louisa,	J. W. George,	17
Mt. Moriah,	Amherst,	T. W. Roberts,	65
St. Clair's Bottom,	Smyth,	L. H. Cole,	5
Hampton,	Elizabeth City,	D. Shaver,	23
Mt. Olivet,	Hanover,	M. T. Sumner,	9

Churches.	Counties.	Administrators.	No.
Mt. Crawford,	Rockingham,	J. E. Massey,	3
Dranesville,	Fairfax,	B. S. Taylor,	7
Mt. Horeb,	Caroline,	R. W. Cole,	19
Forest Hill,	Louisa,	W. G. Turner,	22
Upper King & Queen,	K'g & Q'n,	A. Broadus,	41
South Quay,	Nansemond,		16
Bethany,	Caroline,	L. W. Allen,	15
High Hills,	Sussex,	R. McDonald,	4
Oak Grove,	Princess Anne,	J. H. Wombwell,	11
Richmond,	(2 colored,)	J. Porter,	14
Piney River,	Nelson,	A. Thomas,	50
Buffalo,	Mecklenburg,	A. Jones, Jr.,	8
Clarksville,	"	" " " "	4
Bybee's Road,	Fluvanna,	P. C. Hoge,	12
Hughsville,	Loudon,		5
Hebron,	Southampton,	R. R. Overby,	11
Wilderness,	Buckingham,	J. Spencer,	30
Enon,	"	" " " "	30
Pine Grove,	"	J. H. Fox,	59
Wolf Hill,		C. C. Meador,	4
Bethel,	York,	J. D. Trueman,	26
Reedy Point,	Jackson,	T. H. Cain,	8
Lower Gold Mine,	Louisa,	E. A. Dickenson,	17
Rye Valley,	Smyth,		15
Quaker,	Bedford,	T. N. Sanderson,	6
Minters,	"	C. C. Meador,	15
Mt. Olivet,	"	T. C. Goggin,	8
Menokin,	Westmoreland,	G. H. Northam,	22
Union,	Prince Edward,	Mr. Atkins,	15
Total,			2,420

Churches Constituted.

Names.	Where.	When.	Memb.
Lyndon,	Warren, Ill.,	Mar.	11
	Bell, Texas,	July,	10
	Coryell, Texas,	July,	
	Bosque, Texas,	July,	
Millford,	Texas,	July,	
Equality,	Gallatin, Ill.,	July 21	
Hawk's Bill,	Page, Va.,	July 21,	6
Middle Creek,	Jasper, Ill.,	July 21,	10
Canton,	Trigg, Ky.,	July 28,	21
Caledonia,	Pulaski, Ill.,	Aug. 2,	8
Galva,	Henry, Ill.,	Aug.,	10
Carimona,	Fillmore, Min.,	Aug. 4,	
New Ebenezer,	Lowndes, Ala.,	Aug. 13,	11
Harmony,	Morrow, O.,	Aug. 15,	30
Stockton,	Camden, N. J.,	Aug. 16,	
East Norwalk,	Huron, O.,	Aug. 16,	
Red Wing,	Goodham Min.,	Aug. 19,	12
Waverly,	Morgan, Ill.,	Aug. 21,	22
Haskell Valley,	N. Y.,	Sep.	

New Church Edifices.

	Where.	When.	Cost.
Mt. Crawford,	Rockingham, Va.,	July 29,	\$2,000
Mt. Zion,	Wood, Va.,	Aug. 18,	
Lexington,	(1st ch'ch,) Ky.,	Aug. 19,	18,500
Americus,	Sumter, Ga.,	Aug. 26,	
Mt. Salem,	Orange, N. Y.,	Sept. 1,	
Gondola Point,	N. B.,	Sept. 3,	

Ordinations.

Names.	Where.	When
Wm. Wilson,	Wake Forest, Miss.,	April 29,
R. Bowler,	So. Thomaston, Me.,	July 11,
Jno. T. Tabler,	Monterey, Va.,	July 20,
P. R. King,	Newberry, Dis. S. C.,	July 22,
Mr. Hardin,	Springfield, Ia.,	July 28,
J. H. Calley,	Coosa co., Ala.,	July 28,
Wm. Conley,	Steuben co., Ia.,	July 29,
A. Hausler,	Strikersville, N. Y.,	July 31,
Mr. Wharton,	Efingham co., Ill.,	Aug. 4,
Wm. H. Walker,	Westboro', Mass.,	Aug. 8,
P. L. Cushing,	Westboro', Mass.,	Aug. 8,
Joshua Barrett,	Kosciusko co., Ia.,	Aug.
Jas. Hooper,	Knox county, Ia.,	Aug. 11,
T. N. Sanderson,	Difficult Creek, Va.,	Aug. 16,
Jas. W. Johnson,	Graham, Ia.,	Aug. 18,
Geo. R. Northrop,	W. Tisbury, Mass.,	Aug. 23,
L. A. Abbott,	Milford, Mass.,	Aug. 29,
R. Dempsey,	Stillman, Ill.,	Aug. 29,

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Amos Allen,	Brooklin, Me.,	Jan. 28,	84
Wm. Claspill,	Boone co., Mo.,	Feb.,	65
Mathew Jones,	Stephentown, N. Y.,	Ap. 18,	75
C. B. West,	(At Sea,)	July	
Wm. Shepherd,	Bridgton, N. J.,	July 15,	70
A. R. Belden,	Iowa City, Io.,	Aug. 2,	37
J. G. Scott,	Princeton, Ill.,	Aug. 3,	29
J. B. Worden,	Jackson, Pa.,	Aug. 6,	69
S. H. Cone,	New York, N. Y.,	Aug. 28,	71

Ministers Rec'd from other Denomin's.

Jno. T. Tabler, Lutheran, Monterey, Va., June.

Clerical Removals and Settlements.

Names.	Whence.	Where.
Adams, J. Q.,	Keyport, N. J.	
Agenbroad, P.,		Urbanna, O.
Atchison, J. Y.,		Green Point, L. I.
Ball, M.,	Pontotoc, Cherry Creek, Miss.	
Battle, A. J.,	Tuskegee, Tuscaloosa, Ala.	
Brown, A.,	E. Haverell, Mass.	
Brown, J. H.,		S. Thomaston, Me.
Brownson, S. S.,	Norridgewock, Industry, Me.	
Bulkley, J.,	Alton,	Carrollton, Ill.
Clarke, Mr.,	Rochester Sem.,	New Market, N. J.

Names.	Whence.	Where.
Cutting, S. S.,	New York,	Rochester, N. Y.
Darrow, G. R.,	Providence,	R. I.
Dayt, Wm.,	Veazil,	Bowdoinham, Me.
Dunbar, M.,		Surry, Me.
Frink, P.,	Moreland, Pa.,	Lenox, N. Y.
Fyfe, R. A.,	Milwaukie, Wis.,	Toronto, C. W.
Gale, S.,	Columbus, N. J.,	Berlin, N. Y.
Garnett, Wm.,	Broadalbin,	Martindale, N. Y.
Gilbert, S. B.,	Clyde, N. Y.,	Mendota, Ill.
Hamlin, Mr.,	Piqua, O.	
Jones, R. L.,	Pheasant Branch,	Baraboo, Wis.
Knapp, A.,	Johnstown,	Marston, Wis.
McGowan, Mr.,	Wallonia,	Cadiz, Ky.
Miller, David,	Raywick,	Salt Lick, Ky.
Miller, John,	"	" " "
Newton, B.,	N. Leverett, Mass.,	Cazenovia, N. Y.
Nugent, E.,		Nobleboro', Me.
Owen, E. J.,	St. Louis,	Mo.
Rutledge, Wm.,	Le Claire,	Davenport, Io.
Slater, F. A.,		Rome, N. Y.
Smith, C. B.,	Nantucket,	Mass.
Stearns, O. S.,	Newark, N. J.,	Newton Center, Mass.
Thomas, D. E.,		Zanesville, O.
Truman, J. L.,		Cockletown, Va.
Tucker, H. H.,	Alexandria,	Richmond, Va.
Widdemar, E. S.,	Tamaqua,	Pt. Pleasant, Pa.
Williams, L.,	West Townsend,	Mass.

Associational Record.

RETURNS OF 1854.

ILLINOIS.

Associations.	Churches.	Ord. Min.	Bap.	Total.
Apple Creek,	29	16	264	2,099
Bloomfield,	11	8	146	608
Carrollton,	14	10	129	1,148
Chicago,	26	18	115	1,588
Clear Creek,	12	9	122	714
Edwardsville,	14	17	77	775
Fox River,	18	19	56	1,516
Franklin,	50	37	234	2,479
Illinois River,	28	14	285	2,087
Illinois Central,	18	9	89	659
Louisville,	20	17	71	610
McLean,	12	7	68	523
Mt. Olive, (co'd.),*	8	4	10	116
Nine Mile,	19	12	106	817
Ottawawa,	21	20	151	960
Palestine,	17	10	30	450
Quincy,	19	11	215	1,648
Rock Island,	14	6	18	450
Rock River,	21	13	55	1,375
Salem,	19	7	135	963
South District,	12	15	289	1,048
Springfield,	16	9	95	877
Vandalia, †	9	4	50	354
Wood R'r, (co'd.)				
	427	292	2,782	23,964

Total.
This Table is not perfect. There are several new Associations from which we have not been able to secure returns.

* 1852, † 1853.

AMERICAN BAPTIST MEMORIAL.

The Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.

It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

Christian Watchman and Reflector, Boston.

The first number of the new series presents an attractive aspect, and promises a rejuvenescence.

New York Recorder, N. Y.

It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.

It has articles of deep interest. The conception is a happy one.

Christian Chronicle, Philadelphia.

The mechanical execution and the editorial arrangement, do great credit to its present managers.

True Union, Baltimore.

The number before us is beautifully printed, and filled with articles of real value.

Mountain Messenger, Va.

It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.

We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.

It should be in the hands of every member of the denomination.

Christian Index, Ga.

It gives evidence of much ability in its management.

South-Western Baptist, Ala.

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.

Tennessee Baptist, Nashville.

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.

Journal and Messenger, Cincinnati, O.

It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.

The numbers before us are excellent.

Christian Times, Ill.

The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.

We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.

The Editor's Garner of Gleanings is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.

You do not know how heartily I rejoiced to learn, that the poor hantling of my early care, yelped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.

After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.

I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be sworn to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.

You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.

I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leverett, Upper Allon, Ill.

I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.

I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

RECOMMENDATIONS OF THE AMERICAN BAPTIST MEMORIAL.

F. Wayland, D. D., LL. D., President Brown University, Providence, R. I.

I seem to see a great work for a Baptist periodical like yours. I am glad you are engaged in it, and I wish you all success.

Rev. Wm. R. Williams, D. D., New York.

As to your Memorial, I like its appearance and promise.

Rev. D. R. W. McIver, Wetumpka, Ala.

The work is what we have long needed. I have no doubt of its success. I cannot express to you my anxiety for its circulation.

Rev. Thomas S. Malcom, Philadelphia, Pa.

The Memorial is a storehouse of valuable materials for present use and future reference. The price places it within the reach of each Baptist family.

Rev. M. P. Smith, Union, Ala.

I carried it to the church with me, and recommended it as worthy of patronage, and obtained the following eight subscribers.

Rev. A. M. Hanks, Olney, Ala.

I have no doubt it will be, under its present editorial management, all that its friends could wish.

Rev. Wm. Claspill, Boone, Mo.

I esteem the Memorial as one of the best works of the kind in circulation.

Rev. B. F. Keeling, Willisburg, Ky.

I am pleased with it because it breathes the sentiments of old fashioned Baptists.

Rev. J. C. Armstrong, Franklin, O.

I am satisfied that it will do good, and is what our church members need.

Rev. Wm. Cornell, Hartford, Wis.

Right welcome shall you be to me, and we will have "many a good time together."

Eli Dewhurst, Bradford, Me.

I think that the Memorial is worthy the patronage of every Baptist.

Rev. A. W. Bullard, Dadeville, Ala.

It seems to meet with a cordial reception with all who have seen it.

Rev. Joy F. Thompson, Greensburg, La.

A monthly periodical of this kind will be of great use to the denomination.

Rev. S. Lavdrum, Macon, Ga.

It certainly fills an important place in our denominational literature.

Rev. Cephas Pasco, North Egremont, Mass.

Come, assured of a hearty welcome every month.

A. McWhorter, Montgomery, Ala.

I wish the world was flooded with such good Baptist periodical literature.

Rev. R. Jeffery, Albany, N. Y.

I am satisfied that no person can read the successive issues, without obtaining not only much valuable information, but especially an intelligent acquaintance with the history of our denomination.

Rev. Wm. Clack, Argyle, Wis.

I regard it as among the most valuable publications of our denomination.

Rev. S. Blair, Louisville, Ill.

It is just the thing we want in the West.

Rev. Wm. C. Hall, Columbia, Va.

With the Memorial I am very much pleased, and will send you some subscribers shortly.

Rev. C. A. Hewell, Whitewater, Wis.

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

Rev. J. C. R. Lockhart, Taylor co., Ga.

I am much pleased with its dress, but more especially with its contents.

Rev. P. H. Steenbergen, New Bloomfield, Mo.

I am gratified at the hearty reception given to the Memorial by all who have seen it.

Rev. L. O. Lovell, West Sutton, Mass.

I enclose \$6. The reading of the introduction has generally been sufficient to obtain the name of a subscriber.

H. Malcom D. D., President Lewisburg University, Pa.

The only thing of the kind—it ought to succeed. I will take my number round with me and send you some subscribers.

Rev. G. C. Baldwin, D. D., Troy, N. Y.

It is a grand sphere of usefulness for yourself, and I have no doubt you will make it valuable for the denomination. I shall recommend it publicly, and will aid its circulation as I can.

Rev. W. Newton, Summerville, Ga.

The Monthly Record is just what every Baptist ought to procure and file away for reference.

Rev. Isaac R. Askew, Barnesville, Ga.

I am very much pleased with the Memorial, and will certainly and cheerfully procure for you all the subscribers I can.

H. Allen Tupper, Washington, Ga.

The work is altogether worthy of patronage by our denomination.

Rev. J. S. Dodd, Fairburn, Ga.

I am well pleased with the Memorial, and send you \$4, and four new subscribers.

J. W. Renshaw, Round Hill, Mo.

Accept my best wishes for your success in this undertaking.

Rev. T. W. Anderson, Clarksville, Texas.

I am anxious for its circulation in the church of my charge, and will do what I can for it.

Rev. S. Adlem, Newport, R. I.

You will find enclosed \$1 for the American Baptist Memorial, wishing you much success in this undertaking, I remain yours.

Rev. J. T. Wistover, Kenosha, Wis.

I have long felt the need of something similar to what you propose this work to be.

Rev. James J. Peck, Middleton, Vt.

I like the present appearance of the work very much, and whatever I can do will be done cheerfully to promote its circulation.

Rev. Amherst Lamb, Whittingham, Vt.

I am much pleased to receive the Memorial, with its new dress and animated with a new spirit. I hope you will succeed in making it very beneficial to the Baptist churches.

Rev. Wm. T. Brooks, Prof. Wake Forest College, N. C.

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

Rev. M. Baldwin, Wake Forest, N. C.

It is just such a work as every minister ought to have.

A. S. White, Keene, N. H.

It is something that will be worth saving (with 20 subscribers).

Rev. Wm. Head, Cloverport, Ky.

My best wishes for your success in your editorial career.

Rev. B. McRoberts, Springfield, Mo.

The Memorial came duly to hand—and I enclose, with the money, names of 20 subscribers.

Rev. T. W. Ambler, Brainerd's Bridge, N. Y.

I feel interest enough in the Memorial to aid you all I can.

Rev. Wm. Lampton, Portsmouth, N. H.

I congratulate you on the improved character and appearance of the work. The subject of church architecture, as presented, will be of great value.

H. Griswold, Racine, Wis.

I feel great interest in your future prosperity.

Rev. Carleton Parler, Wayne, Me.

I shall be happy to introduce it among my people.

Rev. G. W. Young, Washington, Pa.

I am very much gratified with the present arrangement. I could not wish it better.

Rev. J. K. Fuller, Decatur, Ia.

I am pleased with the work, want it to be taken here, and will do what I can for it.

Rev. C. E. Brown, Norway, N. Y.

I will cheerfully do what I can consistently to promote the circulation of the Memorial, as I am well pleased with it.

All Communications, Subscriptions, Exchanges, Minutes, Catalogues, Reports, etc., may be addressed simply: "AMERICAN BAPTIST MEMORIAL," PHILADELPHIA, PA.

NOVEMBER.

AMERICAN
BAPTIST
MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

M. SEMPLE, Publisher, Philadelphia.

1855.

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R. S.

AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1855.

Reminiscences of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 3.

LET us turn aside from the serious train of observation in which we have been indulging and state some incidents that may tend to illustrate the character of the African race.

Some years after my connexion with the church, finding the salary, which was \$500, not paid punctually, I began to fear that it might be felt by them to be burdensome. Being in the habit also of employing occasional aid, and not disposed to graduate my obligations by one scale and have my receipts conformed to another, I proposed to the church in good faith and kind feeling, to fix a lower rate of compensation, and to observe a business-like promptness in paying it for the future. They took the subject into consideration, and resolved, with only one dissenting voice, to continue the salary at the same point, and to pay it thenceforward with rigid punctuality. Having consented to my relinquishment of a quarter then due, so as to begin square, they have since that period strictly adhered to their resolution. May not some of our more influential churches learn a lesson from this example? Why should a *body* of religious men allow themselves to be delinquent in their pecuniary engagements, though *individually* they are prompt and liable?

Here is a case of *shrewdness*. An old and trustworthy man, known as uncle A. L., who was accustomed to be sent by his master to the banks to deposite or receive large sums of money, and who was proverbial for his orderly deportment, was one morning brought by the police before the Mayor, much to his surprise, for being out at night, beyond the lawful hour, without his master's written consent. On being asked by his Honor why he had thus transgressed the city ordinance, he replied that he had received the usual "pass" from his master, to visit a friend, and had put it in his pocket with several checks for large amounts. Returning home, late at night, he was accosted by a watchman—a stranger to him—and asked if he had written leave to be out at such a late hour. He immediately bethought himself that the *pass* and the *checks* were in the same pocket—that to show the one he must expose the other—that the word of a slave would not stand before that of a white man in a court of justice—that the officer was unknown to him—and that the only safe expedient was to evade the question of the officer and consent to be locked up for the night. He preferred this alternative, and forthwith produced in court the checks and the pass! The Mayor at once dismissed him, uncertain whether most to admire his fidelity to the trust or his shrewdness in guarding his reputation.

I had once a debated question brought to me for decision: "There is a lad here which hath five barley loaves and two

small fishes." One of the disputants contended that barley was the *material* of which the loaves were made; the other, fond of looking deeper into matters, insisted that these loaves were so small as scarcely to deserve the name—they were *bare-ley* loaves—that the less they were the greater would be the miracle of feeding the five thousand, &c. I shall not gratify my reader by telling him how I decided the philosophical question, except by reminding him that I have read in the ponderous tomes of learned doctors of divinity, expositions of scripture, equally puerile, and not half so ingenious as that of my *barley* friend.

A colored preacher, of strong sense and of original views, was once discoursing to the people at one of our communion seasons, and advanced the startling idea that the progress of death over the human race was staid by the ministry of Moses! I turned to him a wishful eye, as if to ask his authority for such an opinion. He proceeded: "Death reigned from Adam to Moses, and of course that implies that he ceased to reign *during the days* of Moses. But how did he stop his ravages? God commanded him to lift up the brazen serpent, and all who looked upon it *lived*. That serpent represented Christ, the author of eternal life," &c., &c. I referred him afterwards to the foregoing verse: "For *until* the law, sin was in the world," as proof that such language does not necessarily convey the idea that a *different state of things afterwards prevailed*. Erroneous as was his proposition, this effort to prove it showed *thought* and *reasoning*, while the residue of his address was lucid, touching, and powerful.

Returning from a preaching excursion into the country, about ten years ago, I spent the night at a hospitable mansion of a gentleman, six or eight miles from town. To the servant, who harnessed my horse the next morning, I offered—as is usual in Virginia—a small piece of silver, as a reward for his attention; stepping back with a graceful bow, he,

very thankfully but firmly refused to receive it. On being kindly urged to accept it, he replied with a peculiar expression of countenance: "Why, sir, you are my *pastor*, and I could not possibly receive any thing from my *pastor*." I confess I was moved to tenderness by the delicacy of his manner and the disinterestedness of his love. It will be remembered that a *dime* is a large sum to a poor man, and that refinement of feeling is not often imputed to the illiterate when it requires a sacrifice.

I was once advocating the cause of ministerial education in a tour through the country churches, and after the collection was taken up and the people dismissed, on one occasion, a colored woman came to me as I was hitching my horse to start, saying: "Please set down this quarter of a dollar for me. My name is Sophy,—I can't read myself, but I wish others to be taught and the gospel to be preached to the whole world."—Really, no contribution received that summer was more generous or more refreshing to my spirit. It reminded me of the two mites of the widow, of whom Jesus said, "Wheresoever this gospel shall be preached, there shall this also, that this woman hath done, be told for a memorial of her."

Elder Jeter and myself exchanged pulpits one Sunday afternoon, just before he went to St. Louis. The sexton of the first church being one of my members, and having heard Mr. Jeter in the morning, went to his own church in the afternoon, not aware of the arrangement.—When the services were closed, I walked down towards the African Church to see after some business. Meeting the sexton, I inquired, "who preached for you this afternoon?" "Mr. Jeter." "How did you like him? and what was his subject?" "I liked him very well, only he took the *same text* he took this morning," at the same time repeating the words. "And did he preach the *same sermon*?" "Precisely the same, except that he had a paragraph this morning

addressed to the *ric'*, and he left that out this afternoon, because he thought, I suppose, that we had no rich people down there."

The church has passed through some severe *trials* during its brief career. The first of these originated from an agency which I had gradually and almost unavoidably become accustomed to perform in the distribution of letters from the post-office. Persons moving away from Richmond, without getting letters of dismissal, would write back to their friends and request them to obtain letters and forward them. Persons recently settled in town would have their testimonials of membership sent to them here. As the pastor of the church was naturally entrusted with such matters, all these letters were sent to my care, placed in my box, and finally laid on my table. Not knowing the parties oftentimes, and having no other method of distribution, I announced them from the pulpit on Sunday at the close of the worship, and the respective parties came up and received them. This gave greater publicity to the plan, and thus no doubt suggested the idea of using it for a different purpose and on a wider scale. About this time several servants escaped to the North, from their masters, and wrote back to their former comrades, here, detailing the manner of their escape, and proposing to them facilities and information for the same experiment. These letters were of course sent to my care, and very unsuspectingly distributed along with others. Fortunately, however, for me, they were distributed with the same open and public fearlessness that all others had been. About this time, a notorious convict from the penitentiary, whose time of punishment was just finished, began the *double* work of enticing and aiding slaves to abscond for a stipulated price, and then of revealing to their masters, for a larger price, their plans and places of resort. Accordingly, several were apprehended on the eve of their departure. They, in turn, dis-

closed the agency which *he* had exerted in expediting their flight. Some of them avowed that until he advised them to run off, and offered to secure the success of their attempt, for a given sum, they were satisfied with their lot, attached to their masters, and never conceived the purpose of leaving them. The officers of the law now kept a close watch on this two-faced trafficker. They conversed with him ostensibly, for the purpose of securing his aid in detecting the abettors of the fugitives. And as his object was to divert suspicion from himself, he directed their attention to me, insinuating that "some one of high character, that lived a little out of town to the west of the city," was the main-spring in these secret operations. This surmise received some coloring of probability by the fact, that letters in the possession of several of the captives were sent to my care and distributed in the usual manner. However, to make the story brief, the late resident of the State Prison was clearly and conclusively convicted of his complex villany, and sent back to his cell to serve out a second period. I was mortified to perceive that a *few* of the congregation had abused my confidence, and had caused me unwillingly to desecrate the pastoral office to purposes foreign to its design. It was certainly no part of my purpose—and *should have been* none—in assuming that relation, to use my influence, either secretly or publicly, to disturb the legalized usages of society. The path of duty is plainly marked out to me in the New Testament—to inculcate both on masters and servants such principles as would tend to their mutual improvement and happiness. I felt impelled by a sense of propriety to announce to the congregation that I should not in future deliver any letters from the North without a personal acquaintance with and full confidence in the recipients. The letters were suffered to remain in the post office, and I was released from a great annoyance and from unjust suspi-

cions. I was also mortified to learn that some white persons, even some professing Christians, advised me still to take the letters from the office, to read them, and to communicate their contents, if any plot was being formed to escape to their masters! Here again was a total misconception of the *spirit* and *genius* of the pastoral office. I had not the least intention, *should* have had none, when I became the pastor of the colored people, to degrade my office to a police to detect and to apprehend *runaways*! Let them who are appointed to this work, and who have a taste for it, engage in it. Be it mine to preach the gospel, to watch for souls, to make full proof of my ministry. To have aided servants to flee from their masters, or masters to detect their fugitive slaves, would have been equally aside from my duty, and equally destructive of all my capacity to do good. This whole occurrence was fraught with danger to the church. It raised up a host of suspicions against us, and taught us a lesson of caution. It enabled me to distinguish between real and pretended friends. The former evinced their *constancy* and *confidence* throughout the whole affair; the latter stood aloof or occupied neutral ground, or joined in the popular prejudice, until my innocence was established, and then they resumed their *friendship*.

The second trial that befel the church grew out of a cold-blooded and malignant murder perpetrated in July, 1852, on an amiable family by one of their servants, herself a nominal member of the church. She entered their chamber at early dawn, and with a murderous hatchet butchered the sleeping mother, her lovely infant, and as she intended and believed, the husband and father! So unprovoked, so deliberate, so diabolic, so extensive was this deed of death, that the whole community was at once thrown into the most intense excitement. The miserable creature was tried, condemned and executed with the execrations of not

only the white people, but so far as I could judge, of the whole mass of her own color. She plead guilty at the trial, and throughout her imprisonment, and under the gallows, declared herself the sole perpetrator of the crime. Her husband, also a member of the church, was afterwards tried as *particeps criminis*, and condemned more, it was believed by some, from the infuriated state of the public mind, than from the conclusiveness of the testimony. Such is the constitution of our nature, that when a whole community become roused to the enthusiasm of vengeance by a triple and horrible crime, one life is scarcely an atonement sufficient to satisfy the popular demand. And where the public sympathies all flow in one direction, it is not difficult to get witnesses to testify in favor of the pre-judged conclusion. The opinions of the strongest and best men are apt to be warped by their own feelings, and by those of the multitude around them. Having always entertained a "*doubt*" of the husband's guilt, I was driven to the necessity of thus accounting for his conviction. He died with the avowed possession of a full hope in the divine favor, and with the most solemn asseverations of his innocence. The church shared largely, but most unjustly, in the odium arising from this conduct of one, or as it was generally believed, two of its members. "*Ex uno disce omnes.*" By the same rule few of our purest churches would avoid condemnation. Even Jesus said, "have I not chosen you twelve, and one of you is a devil?" As well might you destroy all the aqueducts and hydrants of the city, because fires continue to devour the houses, as to suppress religious instruction, because it *fails* in some cases to reform and to restrain. To hold a pastor or a church responsible for the well-doing of twenty-five hundred members is an absurdity, to which only a few favor-seeking editors of a vicious press and a few unprincipled demagogues are equal. While I was laboring with

singleness of eye for the eternal good of the slaves, and collaterally for their temporal good, and thus benefitting the masters and the whole public, *so far as my influence was effective*, many of these masters, and of this community affected to regard with suspicion my humble but ardent and honest efforts, and to consider it a *favor*, almost too great for mortal goodness, to *allow me to preach to their slaves!* One thought they should be required to worship with the whites, though all the churches in the city together could seat only one thousand of a population of twelve thousand. Another wished them to roam about the streets and suburbs, to frequent drinking houses, and to indulge in every species of vice, rather than repair neatly dressed to the house of God and to engage in social worship! It required some charity to resist the inference that others were glad of an opportunity to scoff at all religion, especially that of the Baptists, through the African church. This was the apparent—that the real object of their antipathy. So strong was this manifestation in certain quarters, that the pastors and deacons of the three Baptist churches in the city met together and adopted, without my solicitation or knowledge, the following preamble and resolutions. As a part of the history of the church, and as a spontaneous sanction of my official career, as well as for their general bearing, I deem their publication in this connexion just and appropriate:

RELIGIOUS INSTRUCTION FOR COLORED PEOPLE.

At a meeting of the members of the three Baptist Churches of this city, October 27th, 1852, the following statements and resolutions were unanimously adopted; and the Pastors and Deacons were requested to sign them and procure their publication:

The religious instruction of the colored population of the city of Richmond has, by circumstances not under the con-

trol of the present generation, been devolved, in a great measure, on the Baptist denomination. The execution of this task has neither yielded nor provided worldly honor or profits; but has been a source of constant anxiety, toil and annoyance. We might have shrunk from the unthankful service, could we have done so, consistently with the dictates of our consciences and our responsibility to Christ. But, feeling that Providence has called us to the delicate and important duty, we have endeavored, with singleness of purpose and due regard to the interests of masters and servants, to discharge it. The work has mainly been committed to the hands of a brother, intelligent, pious, and discreet, of spotless reputation, enjoying the confidence of our own denomination and entitled to the full confidence of the community; a man born and reared among us, with interests identical with our own, and, in our judgment, eminently fitted for the service. In this work we conceive that we are justly entitled to the sympathy and encouragement of all who feel an interest in the moral and religious welfare of our colored population. But we are sorry to perceive, from many indications, that the late atrocious murders committed in this city, by members of the First African Baptist Church, have awakened a degree of opposition to our efforts, and concentrated on our denomination an odium which we deem unreasonable and unjust.

We sincerely hope that our fellow-citizens, who, under the excitement caused by the recent tragedy, have formed a hasty and intemperate judgment on this subject, will candidly reconsider the matter. None can more sincerely deplore or deeply abhor the flagitious crime referred to, or more heartily approve its exemplary punishment than we do. If we taught, or gave any countenance to the teaching of any doctrine, which either directly or by fair implication encouraged so base a crime, we should deserve to be held in univer-

sal execration. But can it be necessary that we should vindicate our doctrine in a city where our ministry has been so long established? Our religious views are in harmony with those of the evangelical denominations of the country. Their ministers occupy our pulpits, and our ministers occupy theirs. As to repentance, faith, regeneration, justification, the work of the Holy Spirit, the necessity of holiness, and all the great doctrines of salvation by grace, our opinions are identical with those of the great body of learned, godly and useful ministers, whose labors have blessed the world. Our views on the subject of baptism are peculiar; but of all the Christian denominations, the Baptists are the last that should be charged with ascribing an undue efficacy to baptism. We neither teach nor believe baptismal regeneration, nor the remission of sins in baptism. Opposition to these sentiments constitute a portion of our known denominational peculiarities. We hold and teach, as explicitly as words can teach, that none are fit subjects for the ordinance but penitent believers in Christ, who bring forth fruits worthy of repentance; that in no case has it any saving efficacy, and that none are in way benefitted by it who do not habitually and to the end lead a life of piety. If the slaves, or others who attend our ministrations, are ignorant on this point, they are wilfully and stupidly so; and to prevent the perversion of God's truth and ordinances is not within the compass of mortal power. With ample opportunities of knowing, we have not discovered among them sentiments opposed to our teaching on this subject; and if they hold such views at all, it must be to a very limited extent, and in spite of every effort of their religious instructors to the contrary. But is it an unheard of thing that church members should commit crime? We would it were so. It were an easy but invidious task to show that the members of other communions, as well as of the Baptists, not slaves mere-

ly, but intelligent and respected white persons, have committed gross crimes, for which they have been punished, or have deserved to be. But shall we charge the communions to which these felons belonged with countenancing these crimes, or their creeds with sanctioning them? Nothing could be more unfair or ungenerous. Such outbreaks of human depravity are unfortunately to be found in all churches, all societies, and all lands; but surely the community that abhors them, and expels those perpetrators from their bosom, (as is true of the African Church,) is not subject to just reproach on account of them. Among the twelve Apostles of the Saviour, one proved a traitor, a demon. Shall the Son of God be reviled as having countenanced the murderous treachery of Judas, or incited it by his teachings? In a church containing, as does the African Church, more than 2,500 members, many of whom, in spite of our best efforts to instruct them, remain very ignorant and imperfectly impressed with their moral obligations, and all of whom are exposed to the pressing temptations of a city residence, that some crimes should be committed, will surprise no one acquainted with the depravity of human nature. Under any teachings, and any discipline, and in any connexion, every experienced and candid man will admit this must be expected; but we verily believe, as we believe the gospel of our salvation, that crimes would be far more numerous than they are among this class of our population, but for their religious instruction and discipline, imperfect as under the circumstances they must necessarily be.

In view, then, of all these considerations, this meeting, composed of Baptists of the City of Richmond, adopt the following resolutions:

1. Resolved, That we are as deeply interested as any portion of the community, in the submission and good order of the slave population, and that we fully respect the rights of masters and the

laws of the land, and approve of the maintenance of a vigilant and efficient police for the suppression and punishment of crimes.

2. Resolved, That we are strongly impressed with the importance of giving to our colored population, as careful, faithful and thorough religious training as their peculiar circumstances may permit; and that we have shown the strength of our conviction, by our self-denying and thankless exertions to promote the object.

3. Resolved, That, called by Providence to the task, we shall continue to provide for the instruction of our own slaves, those under our charge, and such others as may be permitted by their masters to attend to our ministrations, in the manner which in our judgment is best adapted to prevent the perpetration of crimes, and promote their spiritual interests.

4. Resolved, That we entertain an undiminished confidence in the Rev. Robert Ryland, Pastor of the First African Church, as an upright and honorable citizen, a devoted and humble Christian, an able and faithful minister of Christ, and deem him eminently qualified for the delicate, difficult and important post which he occupies.

5. Resolved, That, while we have endeavored to instruct the colored people under our charge in the most efficient manner, we would not affirm that our plans in all cases have been the best possible; and we will pay due deference to any candid and judicious suggestion that may be made on the subject.

6. Resolved, That the superintending committee of the First African Church be requested to publish the constitution of their church, together with such other statements as may be necessary to set forth fairly the plans of instruction and discipline there adopted.

B. MANLY, Jr., Pastor 1st Baptist Church.

Archibald Thomas, James Sizer, James C. Crane, C. Walthall, Richard Reins, R.

H. Boshier, J. W. Farrer, John C. Standard, Deacons.

R. B. C. HOWELL, Pastor 2d Bap. Ch. Jesse Snead, George Steel, Albert Snead, John F. Tanner, A. M. Bailey, J. B. Wood, F. J. Barnes, Deacons.

J. B. JETER, Pastor Grace St. Bap. Ch. W. Goddin, J. E. Henderson, George Woodfin, John Jacob, Deacons.

I take pleasure in adding, that numbers of our most respectable citizens, irrespective of religious views, expressed to me in private, during the greatest prevalence of these suspicions, their friendly sentiments and their cordial approbation of my efforts to evangelize the colored people. In the darkest scenes through which we passed, I enjoyed an undoubting assurance that the *sober sense* and *kind feeling* of the public would ultimately triumph, and that God would not permit His cause to be overwhelmed and debased.

These anticipations have not been disappointed. The thoughtful portion of the citizens believe that the instruction given, and the influence exerted over the colored population of this city, through the agency of this church, are among the best that could be devised, for promoting good order and right principles among them, while these ends are made subservient to their highest good, their fitness for everlasting happiness.

Rev. T. S. Harding

OF NOVA SCOTIA.

BY REV. J. M. CRAMP, D. D.

THEODORE SETH HARDING was a native of Barrington, Nova Scotia. He was born March 14, 1773. His parents had emigrated from New England. They were congregationalists. While he was yet a child, his father died. His mother was a pious woman who endeavored to train up her child "in the nurture and admonition of the Lord," as well as to provide such secular instruction as the times and her circumstances allowed.

He was awakened under the preach-

ing of the celebrated Henry Alline, in the year 1781. The preacher laid his hands on the head of the orphan boy and said, "may God be a father to him." But the impressions then produced wore away. He ascribed his conversion to the blessing of God on the ministry of Freeborn Garrison, a Wesleyan Methodist from the United States, who visited Nova Scotia in 1787; afterwards, during a season of declension, he derived much benefit from the preaching of Harris Harding and Joseph Dimmock. Faithful laborers were few in those days. Now and then a Methodist or New-Light minister would pass through the district, preaching as he went. On such occasions Theodore was often so overpowered with joy that he was unable to sleep the night before the preaching.

He began to preach in 1793. When he was one day in the woods, engaged in his usual occupation, he felt an overwhelming desire to labor for Christ. But the greatness of the work appalled him. He shrank from the responsibility. It seemed to him that he was totally unfit for so solemn an undertaking. Yet he could not shake off the impression; it became stronger and stronger. At length the words of the Apostle, "Necessity is laid upon me, yea, woe is me if I preach not the gospel," came to his mind with such power that he could no longer resist. He conferred with his mother; but she discouraged him, for he was the liveliest member of the family, and she could not think it possible that he could ever attain to the gravity and dignified deportment which she deemed essential to the ministerial office. Then he consulted his father-in-law, who advised him to get an education before he entered on the work. Meanwhile, "the fire burned." On a public fast-day on account of the war, the people assembled, but there was no minister. Theodore was there, and his heart was full. He stood up in the congregation, and told the people that the word of the Lord was in his heart, and that he *must* preach.

He *did* preach, and so acceptably, that next Lord's day he was invited to occupy the pulpit. His mother heard him, and all her objections vanished, for "she saw that the thing proceeded from the Lord." In the fall of the year he went to Shelburne, and received his credentials as a Methodist minister. While he labored there he had the happiness to witness a revival. In the spring of 1794 he was appointed to Horton, Cornwallis, and Windsor; his preaching attracted much attention, and he was fast rising in popularity.

His mother had objected to his joining the Methodist connexion, because she saw that he was inclined to what are called Calvinistic views, but he "had not looked deep enough into it." She was right, however. It was soon evident that he did not preach according to Wesleyan standards. He was interrogated, and avowed his dissent. Conferences with other ministers followed, and further examination on his own part; the result of which was that he felt constrained to leave the connexion. It occasioned him great pain, because he was strongly attached to many of the brethren, and his labors among them had been successful; but it was the call of God, and he was constrained to obey.

The church at Horton was at that time destitute. They had made several attempts to procure a minister, but had failed. A day of fasting and prayer in reference to the object had been recently observed. Mr. Harding's separation from the Methodists being made known, he was immediately invited by the Baptist church to preach at Horton for six months. The invitation was given at a church meeting held June 6th, 1795. The people could not but conclude that he was sent by the Lord. "Here," said they, "is an answer to prayer. We sent to the States, and could find no one willing to come. We tried some of our own number and did not succeed. We went to Heaven, and here is an answer to our prayer." Shortly afterwards Mr.

Harding was baptized at Halifax by John Burton. His ministry was blessed, and on the 13th February, 1796, the church gave him a unanimous call to the pastorate. On the 31st July in the same year he was ordained. John Burton, the only other Baptist minister at the time in the province, officiated on the occasion, assisted by deacons Benjamin Kinsman and Peter Bishop.

The Horton church occupied a large district, extending from near Newport to Nictaux, a distance of 50 miles. The meetings were held alternately at Horton and Cornwallis. It required no little labour to superintend such a church. The fruit of the labour soon appeared in numerous additions during the first three years of Mr. Harding's ministry. Then there occurred a gracious revival. It commenced in March, 1799, when "a great number told their experiences," and continued till September. Eighty-seven persons were baptized. The whole region was in a state of religious excitement, and some extraordinary conversions took place. It was followed, however, by a time of declension, which occasioned the pastor no small sorrow.

In 1800, Mr. Harding was a member of a delegation from this province to attend the ordination of Joseph Crandall at Sackville. Brother William Chipman, still with us, who had not then entered into the ministry, was a member of the same delegation. Mr. Harding's journey was an eventful one. The other members crossed the bay, but he chose to travel round by land, ostensibly through dread of sickness, but, as it afterwards appeared, under guidance from above. As he journeyed on, he preached daily, and souls were converted in every place. At Onslow and at Amherst the Baptist interest was then established; the ordinance of believers' baptism had not been administered before in those parts. After the ordination, Mr. Crandall and Mr. Harding engaged in a missionary tour, and the Divine blessing rested on their labors. Forty-four per-

sons were baptized in the Peticodiac. A baptism at Sackville the evening before Mr. Harding's departure, was peculiarly interesting. The converts were extremely desirous of being baptized by Mr. Harding. As he was about to leave next morning, their wishes could only be gratified by the administration of the ordinance at night. A large congregation assembled for the purpose, well provided with torches made of birch bark. They then proceeded to the water-side, where they sung and prayed, words of earnest exhortation were uttered, and the Saviour's command was obeyed.—It was an unusually solemn season. The stillness of the evening, the flickering light of the torches, by which the surrounding gloom was made to appear yet more dense; the animation of the preacher, whose voice, it was said, was heard at the distance of two miles, gave to the scene a character of unexampled sublimity. That torch-light baptism was long remembered.

In 1805, Mr. Harding visited the United States. An adverse wind compelled him to seek shelter on Brier Island, and there also our friend introduced the gospel. Having travelled and labored extensively in the States of Massachusetts, Rhode Island, Vermont, and New York, he returned to Nova Scotia. On his way home he spent some time at Yarmouth, the church in which place was at that time enjoying a revival; he entered heartily into the work, and "so spake that a great multitude believed." It was supposed that forty persons were converted under one of his sermons. Returning to his own field of labor, he witnessed a glorious display of Divine power at Falmouth.

It was evident that a remarkable blessing rested on Mr. Harding's early ministry. During the first fourteen years of his public life he baptized *seven hundred persons*.

He then removed to Frederictown, N. B., where he spent the years 1820 and 1821. During that time he was em-

ployed on a missionary tour in various parts of New Brunswick, and his efforts were extensively blessed.

In 1822 he returned to his charge at Horton, and the work was again revived. For the next twenty years he intermingled itinerancy with pastoral labors, being frequently employed on missionary journeys in the service of the denomination. Almost every year two or three months was spent in that manner. He labored chiefly in the eastern part of the province and in Prince Edward Island. He visited Prince Edward Island in 1826, 1828, 1833, and 1836. He was accompanied in 1833 by Father Manning. In 1838 he was engaged a considerable time in New Brunswick, and his preaching was "with power," especially in the city of St. John and its neighbourhood. These journeys were very useful. Thousands heard the gospel from his lips who would not otherwise have enjoyed that privilege, and great numbers were converted. Feeble churches were encouraged and strengthened, new stations were occupied, ministers were ordained, and various arrangements made issuing in salutary results.

In a word, all the benefits of episcopal visitation were realized without its evils, because there was no assumption of authority.

During the last ten years of Father Harding's life he left home but seldom. As the infirmities of age increased, his labors were mostly confined to his own church and the neighboring districts, save that at the annual gathering of the denomination his powerful voice was usually heard, publishing peace and speaking comfortably to Zion.

The final decline began to show itself early in 1854. He experienced a serious illness in the spring of that year. Though he recovered from that illness, his strength was manifestly failing. Another attack occurred in September. In that month also his beloved companion died. He was greatly supported under the loss, but he felt it more than was generally

supposed. He was so far restored as to be able now and then to take some part in public exercises, and he preached two or three times; but as winter approached, he was confined to his house. All saw that he was gradually descending the valley, yet he himself cherished a hope of recovery almost to the last. Perhaps this prevented, in some degree, that conversation with him as with one who was about to depart, which would have elicited an expression of his views and feelings in prospect of the future. Nevertheless, he was always prepared to converse, as far as his strength would allow, on the truths of the gospel, and the glory of the Saviour's government; and he sometimes interposed an observation so shrewd and keen that it was like a gleam of the old brightness. The revival with which the Morton church was visited in the spring of the year greatly cheered him. He was evidently much engaged in reviewing his life and his ministry, the doctrines he had taught, and the effects of his preaching. "Tell the young preachers," said he one day—"Tell the young preachers what I say. Tell them that I have been preaching sixty years here, and that if I had all my time to live over again, I would preach the same truth, only I would try to do it better. I want nothing novel, nothing but the old, solid, firm foundation;" adding, in reply to a question, that thence he derived all his own comfort. About a week before his death he sent a similar message to the Western Association. He desired his name to be inserted in the list of delegates to this meeting: "I shall not be there," he said, "but I wish it to be known, whether I shall be then alive or dead, that I die in the faith."

At length the time of his departure came. On the afternoon of June 8th, I found him sinking into death. The eyes were dim, the tongue was silent. The words of the Psalmist were repeated—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod

and thy staff they comfort me," but there was no response. His hand was clasped, but there was no returning pressure. A few hours after, his spirit gently passed away. We buried him on the following Lord's day. A great multitude assembled on that mournful occasion. As they stood around the grave, Watts' beautiful hymn was sung, "Unveil thy bosom faithful tomb," &c. We left him there, "in sure and certain hope of the resurrection to eternal life and of his resurrection to that life.

A few observations may be made on his *character* and *success*.

It will be admitted by all who knew him, that Father Harding possessed intellectual endowments of a high order. His conceptions were clear; his judgment, sound; his taste, correct; his imagination lively. He loved to soar among the sublimities, both in nature and in grace. Gifted with a retentive memory and with great readiness of utterance, and subject to strong emotions, he sometimes poured forth strains of eloquence of the noblest kind—soul-stirring and overpowering.

His education was very limited; but he sought continued improvement by reading, and he was a very attentive observer of men and events. Gathering information from various sources, and attentively noting the manner in which human nature is influenced, he attained to a large measure of discerning sagacity.

He loved the truth which he so well understood, and its effects were seen in his life. There is reason to believe he felt deeply, though he was not often disposed to talk about it. He was accustomed to look above rather than within. To speak theologically, or scholastically, the objective prevailed over the subjective. One thing was specially observable—his boundless charity. He would not speak evil of any man, and he could not bear that others should. When he could not avoid referring to the foibles, follies, or even the faults of

others, he did it with much tenderness, and so softened and guarded his censures, that it was evident he would much rather praise than blame: hence he had no enemies, for he made none.

What he was as a minister of Jesus Christ, these provinces well know.—He was emphatically evangelical. The riches of divine grace—the fulness of the atonement—the need and the might of the Holy Spirit's influence—the glory of the redemption, in its present fruits and final results, were commonly the subjects of his choice; and conjoined with his glowing descriptions and eloquent announcements, were most pungent, pathetic appeals to the unconverted.

Take an illustration: he preached one Lord's day morning, rather more than two years ago, from the apostle Peter's words, "Unto you therefore which believe, He is precious." Having expatiated with much feeling on the preciousness of Christ, he exclaimed, "What is preaching, unless Christ is the soul of it? What is prayer, unless Christ is the life of it? What would heaven be, if Christ were not there?" He then dwelt on the importance of preaching Christ. It was almost fifty-nine years, he said, since he had begun to preach in his poor way. He had begun with Christ, and so he had kept on; now he felt the finished work of Christ was all his hope. About the same time he preached a powerful sermon on Eph. xi. 4-4. With what energy and fervor did he discourse on the ruin, the redemption, and the regeneration—his accustomed themes—and how solemnly at the close did he admonish the people! there was no place, he told them, under such obligations as Horton. The gospel was preached all over the township—"Why was there not a general waking up, with prayer meetings, and believing meetings?" So it was. He magnified God's grace. He charged man with his own ruin—"O Israel, thou hast destroyed thyself, but in me is thine help."

In his intercourse with his brethren there were no pompous airs, no conceit and arrogant assumptions, but ever a meek and humble bearing. And he took a deep interest in the rising ministry. He was always pleased to hear them, always ready to encourage. The theological students at the college shared largely in his sympathy, and profited much by their interviews with him.— They will not forget his wise counsels and fatherly admonitions. He expressed much regret when they withdrew from the institution before the course of instruction was completed; for he earnestly desired that they should become "able ministers," and he deemed it important that they should avail themselves of all the advantages which Providence had placed within their reach.

If he did not excel as a pastor, it was only because a universality of qualifications belongs to no one. He was too kind and loving to be a rigid disciplinarian. But that greatly increased the guilt of those who took advantage of his gentleness and indulged in their sloth and disorderly conduct.

The general success of his ministry has been already noticed. In his own church it was his privilege to witness many powerful revivals. Eighty converts were baptized in 1830; thirty in 1832; one hundred and ninety-nine in 1839 and the following year; one hundred and forty-four in 1848; and sixty-nine in the year which has just closed. These revivals affected all classes, but their influence was chiefly felt among the young. Many who were on these occasions brought to God are now occupying important positions; some are engaged in the christian ministry, and one (Brother Arthur Crawley) is a missionary in Burmah.

"I have been preaching Christ crucified," Father Harding observed in a letter addressed to the *Christian Messenger* in 1846, "more than half a century. I have been present at the organization of many of our churches. I have taken

part in the ordination of our ministers. I witnessed the organization of the Association in these Provinces and New Brunswick combined. I witnessed the organization of the Association of New Brunswick. I have passed through many and wonderful revivals of religion. I have been intimately acquainted with many solemn trials and conflicts through which our churches have waded. I have also beheld and seen the salvation of God displayed in mighty deliverances.

"I have been on many missionary journeys, and know well the history of our missionary proceedings. I have also narrowly observed the educational movements of later years, in which also I feel the deepest interest. I have no thought of saying what I do in boasting. The God and Father of our Lord Jesus Christ has graciously caused to pass before me truly astonishing displays of his glorious presence—'mine eyes have seen thy salvation.' 'Not unto us, not unto us, but unto thy name give glory.'

"I have confidence that 'this God will be our God even unto death.' I rejoice to believe also that long after our frail bodies have mingled with the dust of the earth, it will continue to be true that

'Israel shall live through every age,
And be the Almighty's care.'

"I have only to add, that with regard to the displays of Divine grace on earth which mine eyes have seen and mine ears have heard, my best wishes shall be fulfilled when it can be declared,

'This shall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And trust and praise the Lord.'

White Raiment and Fine Gold.

BY REV. EDWARD WHITE.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. iii: 18.

God grants temporal and material blessings to all alike. "He maketh his sun to arise and shine both on the evil

and on the good, and sendeth rain on the just and on the unjust." But his high spiritual mercies are not given indiscriminately. They are reserved for the select, who, through a divine teaching, are conscious of their wants. God bestows no spiritual blessings but on him who has first felt the need of them. One-half, therefore, of Divine providence has for its object, by sorrow and self-knowledge, to awaken in man a sense of his necessities; the other half to satisfy the desires so awakened. Christ is the "fulness of God" for the empty, the strength of God for the weary, the splendor of God for the blind and naked; and it is a law of the spiritual life that no man can receive more of this fulness, strength and splendor, than he has learned to long for by consciousness of his own misery. "He hath satisfied the poor with good things, but the rich he hath sent empty away." Christ, therefore, is appointed by God not only to satisfy the necessities of the soul, trembling before the veil of destiny, but to awaken a sense of them, to the uttermost. In Him God first comes near and presents himself in all the brightness of his moral perfections, as a vast mirror in which the soul may see itself as it is. This mirror is the life of Jesus Christ. Standing closely before it, and looking into it, the soul sees there both her God and herself; and gazing upon both, she says, "I abhor myself, and repent in dust and ashes! I am, indeed, in need of EVERYTHING! Oh, cover me! hide me from myself! hide me from mine own eyes, O my God!"

RIGHTEOUSNESS is the great want of the soul—righteousness from the God of its salvation. All its deepest instincts ask for that, for deliverance from the sense of guilt, from the voices of accusation which come from within, from above, from beneath; from self-abhorrence, from the dread of danger in judgment to come, and from the power of reigning Sin, that restless demon at the centre. "Lord, help me!" is the cry of the needy; and Christ is God's answer

to this cry. Behold Him standing at the foot of the cross, as the soldiers are preparing to fix him upon it. There he stands in the place of the dying sinner, and bearing his relations to earth and heaven." "He bore our sins in his own body on the tree." He is made a curse for us. He wears a crown made of those thorns which the curse brought forth. He suffers even to the death, and dies in agony and darkness. And now, by a wonderful exchange, the soul can stand before God IN THE PLACE OF THE RISEN CHRIST, and can enter into all His relations both towards earth and heaven. We have boldness to enter into the holiest by the blood of Jesus. "We have redemption through his blood, even the forgiveness of sins." This is "Justification," and is it not more wonderful even than Creation?

Now thus speaks the enthroned Redeemer. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." *Gold tried in the fire!* What can this be but righteousness, the righteousness of Christ proved in the furnace of sorrow and temptation by the fire of omniscience. What else can be signified by the white raiment? At the cross "they parted his garments, and upon his vesture they cast lots." But Jesus had still other robes to bestow, even upon stripped and dying malefactors, raiment white as the light, robes of dazzling lustre, above the brightness of the sun, which should transfigure the wearer, and give him boldness to stand without fault before the throne of the Almighty. "As Jacob of old, whereas he was not the first-born, being hid under the habit of his brother, and clothed with his garment, which breathed a sweet savor, presented himself unto his father, that, in the person of another, he might receive the blessing of the primogeniture; so it is necessary that we should lie hid under the precious purity of the first-born, our eldest Brother, be

fragrant with his sweet savor, and have our sin buried and covered with his perfection, that we may present ourselves before our most holy Father, to obtain from him the blessing of righteousness."^o

This, then, is the outer robe of justification, which the best man as a mortal sinner needs *equally with the worst*; and without which the best man will be condemned to be judged by his goodness, or, which is the same thing, to die the second death in his sins. Unless we are born twice, we must die twice. We must be "born again," or die the "second death." And the second birth unites us to the "second man," the Lord from heaven, who is forever "the Prince of Life," and the "Lord our Righteousness." God mercifully saving man from death by an act above law, and altogether irrespectively of human desert, will not share *with man* the glory of that salvation. SALVATION TO OUR GOD THAT SITTETH UPON THE THRONE, AND TO THE LAMB FOREVER AND EVER.

But the "white raiment" which Christ has to bestow is not simply an external robe to cover that which is shameful beneath, or to conceal "filthy rags" through eternity. There is inner white raiment given also. The "king's daughter is all glorious within." Her inner clothing also is white, with rich traceries and embroideries in gold. Christ by his Spirit gives his own character to his people: Repose of feeling, deeper than that of the midnight heavens;—Truth of principle, inviting the scrutiny of the all-seeing Eye;—Nobleness of heart, raising us into communion with all greatness, material and spiritual, for evermore;—Force of will and of faith to remove mountains;—Tenderness like that of a little child;—Absolute submission to the will of God; submission, itself a victory, and the best sedative in sorrow;—Zeal like a cloak of flame, and Love that shrinks not from the Cross; in a word,

^o From Albertus Pighius, a Roman Catholic divine, quoted by Dr. Owen, in his treatise on Justification.

the likeness of Christ is the destined heritage of every believer. We are to be "filled with the fulness of God." And it will be heaven when the infusion is complete. Will you say, This is nothing but the customary exaggeration of religious discourse? Human nature is incapable of these elevations. Let us reply, that these "beauties of holiness" are possible for Christians now, and that we are surrounded by many who exhibit the progressive transformation. It is the disease of a superficial and immoral eye to under-estimate excellence which is present with us. As travelers in the Egyptian desert are wont to exclaim, What, is *this* the Great Pyramid! not recognizing at first its vastness; so those who have no eye for spiritual greatness do not comprehend it when it is before them. When the Great Redeemer appeared in the midst of the Jews, these little-minded worshippers of an imaginary goodness did not recognize the living Reality, but they "compassed him about like bees," and stung him to death; the common fate of greatness, which means simplicity and truth of character, in a world of littleness and falsehood. Thus, therefore, are Christ's disciples also "unknown," in a world which "knew him not." Yet, notwithstanding we are surrounded by *many* of those on whom the Spirit of glory rests as of old, and who are exhibiting in the midst of us the same virtues and graces which adorned, when on earth, the saints in glory. Christ still dwells in his members, and bestows upon them the germs, aye, and more than the germs, of a character which requires only the removal of the opaque vail of the mortal body to shine forth in the effulgence of immortality in the kingdom of their Father. "Without holiness no MAN shall see the Lord."

And to possess these interior qualities, in whatever degree, is to possess "gold," as well as "white raiment,"—it is to be "rich" indeed. In the outward world, a man's worth and wealth (or well-being)

is reckoned according to the value of his outward estate; in the spiritual world, according to the uses that he makes of it, or the moral quality of the character within him. Men say, Such a one is *worth* so many hundreds or thousands; and according to the number is generally his "worship," or worth-ship, among them with whom he sits at meat. If a man could be conceived, during the progress of a public speech, to commence it in a state of abject poverty, to grow steadily richer during its continuance, and to end it as a renowned millionaire, there is no doubt that a very large number of mankind would be disposed to attach an immensely greater weight to his sentiments at the close than at the beginning of his communication. Their language would be, like that of the common soldier to David, "Thou art worth ten thousand of us!" But very despicable is this worship of men merely according to their wealth; for how poor is many an opulent man, how rich are many of the poor. "I know thy poverty, but thou art rich." He is truly rich who is so in the sense in which God is rich, and that assuredly is not simply in outward property. The "true riches" belong to the mind. He is rich who can endure poverty, and limit his desires, as well as rightly employ external plenty; who knows both how to be abased and how to abound; who knows how to devote more thought to the expenditure of money than to the acquisition of it, and how to leave even "great possessions" at his Saviour's call. How poor, then, are many of the wealthiest; poor in thought; without an idea or volition of their own; destitute of a clear and independent understanding; forever surrendering their minds to the guidance of others, and these not the most thoughtful or honest: consulting with all counsellors except the highest, with all oracles except the oracle of God; the blind bondsmen of ancient custom; the first to join the outcry against an honest reformer; (the Pharisees, who were rich,

derided Him;) without vigorous employment to sweeten life; without resource in leisure; the victims of sated appetite, and unconquerable dullness; cankered by envy, petty rivalries, ignoble ambitions; without the zest that labor gives to friendship, to repose, even to amusement; without the sense of beauty, or the glow of poetry, or the love of truth; without the love to man which gives a relish to society, or the love to God which makes a Bethel of a solitude; the decorated livery servants of fashion, dreading more an error in equipment or *menage* than a private scandal or a public crime; some of them born and educated for all this misery, and some of them laboring hard through life to attain it as the reward of their exertions, but alike finding, in a restless and peevish old age, that something much beyond money, or the position that wealth can win, is essential to constitute the happiness of man.

On the other hand, how rich are many of the poor, the holy poor of God; rich not only in reversion, not only in faith, and the prospect of an everlasting kingdom, but rich here, amidst the toils and hardships of a fixed and unconquered poverty. Rich in thought; able to make the world their own, though owning not a foot of its territories, "as having nothing, and yet possessing all things;" rich in the possession of a free and independent intelligence; rich in the power of enjoying simple pleasures, and common duties, and daily life; rich in the ability to extract, like the bee, honey from almost every flower, and to sing over their work as well; rich in repose of mind, that quiet spirit which receives from the single geranium in the cottage window more deep and abiding pleasure than excited folly can gain from all the collected palms and magnolias of Asia; rich in the radiant, priceless jewel of integrity of character; rich in friends who go with them to the Cross; rich in the well-spring of genuine sympathy, in the power of deriving hap-

piness from other men's gladness, and even from other men's sorrows, through earnest efforts to alleviate them; rich in that holy love which makes the wear and tear of household life seem, not like the laborer's trample on the world's vast treadmill, but like an ascent on the golden steps of duty up to the very gate of heaven; rich in that inward light, the light of God's loving Spirit, which dwells in the soul, and passing through the eye as a prism throws a wide and sunny radiance of variegated beauty over the external scene; rich in books, and in the book of God; rich in good works and alms-deeds; rich in the wealth of the sanctuary, and in the smile of heaven; and rich in the fortune left behind of a blessed memory and a fragrant name. Of such as these is many a Christian laboring man, and many a Christian toil-worn tradesman, and many a Christian sleepless mother, and many a father of children, whom the world accounts a poverty-stricken and hopeless struggler with an evil destiny. And all these "riches," accumulating into the treasures of eternity, and the mountains of fine gold that shine along the horizon of Beulah, are the gift of Christ, which he is ready to bestow on all who ask them, even on the poorest!

"I counsel thee," He says, "to buy of me gold tried in the fire, that thou mayest be rich." *To buy of me.* But there is no barter here. It is an exceptional traffic. Here ask is have, and seek is find, and knock is open wide. Here is hope of heaven for *him that hath no money.* Salvation, and all that belongs to it, through endless duration, depends upon asking. "Ask, and it shall be given you!" Before him who asks, every door flies open, every vail rends, every mountain-barrier flows down. Asking draws down all the riches of grace and of glory into the soul. Asking brings Christ, with his untold store of refined gold, and his shining robes, to the meanest cottager of clay, and all the

wealth of heaven, to fill the coffers of poor bankrupt man.

Oh, then, our Saviour and Friend, abide with us, for the day is far spent! Let that sacred presence of thine, which made the hearts of the travelers to Emmaus burn within them in their walk by nightfall from Jerusalem, be felt by us, even though it be unseen; and let the path of life, as the shadows gather around us, be cheered by the thrilling revelations of thy loving wisdom, kindling over us like the constellations through the evening sky. Too much, during life's little day, have we sought for pleasure in delusion, and striven to surround ourselves with the sparks of a vanishing excitement; but, warned by the descending shadows, and still more drawn by thy **COUNSELS**, we would turn to Thee, with full purpose of heart to cleave to the Lord, and to prepare by a closer communion with Thee on earth for that heaven of which the Light is the Lamb.

O Son of David, have mercy on us! Here we sit too often like blind Bartimæus by the wayside begging. Hear us, amidst the exulting shouts of the millions that surround Thee! Dost thou ask, What is it that I shall do unto you? **LORD, THAT OUR EYES MAY BE OPENED!** Anoint our eyes with eyesalve that we may see! See ourselves, see Thee, behold our God! Purge away the film that shuts out all heaven from our vision. Then we will follow Thee in the way, and sing without ceasing the high praises of God. Then, when beggary is exchanged for wealth in thy friendship, and blindness for eternal daylight in the clear shining of thy countenance, we will sit by the wayside begging no longer, nor grovel in a vagrant penury, but first among the multitudes who cast their garments in the way, and carry palm-branches in thine honor, we shall herald thy peaceful triumph through this dying world with loud hosannahs, and Blessed is the King that cometh in the name of the Lord!

The Way of the World.

If you were standing on the margin of a great river, and saw a multitude of persons, in a vessel over which they had no management, floating rapidly down the stream towards a cataract, so near that they were already within sight and hearing of persons before them, trembling, fainting, shrieking, when they were brought to the brink, and then sinking and disappearing amidst the foam and roar of the waters; if you saw that, notwithstanding their appalling condition, they had given themselves up to amusement, and merriment, and indulgence; or that they were intent in making observations on the objects that were swiftly passing in review before them in their course; or that they were engaged in contentions and competitions about precedence and distinction, or about the possession of rich dresses, or conspicuous places in the vessel, while the rapid tide is sweeping them along to the dark yawning gulf already in their view,—what could you say of them, but that they were mad or intoxicated? If, indeed there was no possibility of escape for them, you might suppose that, in their desperation, they were merely endeavoring to divert their thoughts from a fate which they saw to be inevitable. But if you saw some reasonable prospect of deliverance held out to them, men from the shore offering to assist them, boats launched, ropes conveyed to them, and yet that they disregarded every signal, every warning, every cry of entreaty, and continued intent on their revelry, or their vain pursuits, till they came to the brink—when they, too, immediately began to tremble, and faint, and shriek, and bewail their folly, like those that had gone before them, and then plunged into the abyss, and disappeared for ever; you could not account for so strange an exhibition of human nature, but by supposing they were under the power of some awful infatuation—some diabolical witchery—some species of insanity that

deprived them of the common understanding and the common feelings of men. Now such is the exhibition which the great mass of mankind, who are rapidly carried in succession down the stream of time, towards a dark, unknown eternity, present to those whose eyes are opened to discover things as they are; and such precisely is the cause to which the Scripture ascribes their portentous foreboding insensibility: it declares that they are under the influence of strong delusion; that a fatal infatuation has been thrown over their understandings by a malignant spirit; that “the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them.”—*Carlisle.*

On Reading for Instruction.

The object of all reading should be instruction. If you do not grow wiser, in some way, by what you read—that is, if you are *only* amused and not instructed by what you read—you are throwing away the greater part of the time spent in reading. To gather instruction from the pages of a book, you must understand them, and you cannot understand without consideration and thought.—While it is desirable that you should select such books and publications as you can master, it is indispensable that you should exercise the powers of your own mind, and be determined to master them. Do not complain of the words of many syllables that a writer uses, so long as he speaks to you in fair and honest English. It is better for you—better a thousand times—that you should come upon a word or a phrase now and then, the meaning of which you should have to seek out by inquiry or by the help of the dictionary, than that you should be written to in such words and forms of expression only as you are already acquainted with. If authors were to write down to the comprehension of the lowest intellects, they would never succeed in raising them to a respectable standard; and instead of

promoting the popular improvement they would retard it. It is an old saying, that if you wish to make a person a dunce, you have only to treat him as a dunce, and he is sure to become one. There is much truth in this, and it is not less applicable to a class than to an individual. If the laboring and uninstructed classes be written down, to be sure of one thing they will be kept down.

When a man or a lad in humble life acquires a taste for reading, he makes a grand discovery; he enters upon a new world—a world as new to him as America was to Columbus, when he first set foot upon it—a world full of marvels and mysteries, and what is better than these, full of a wealth of wisdom of which he may help himself to as much as he can carry away, and make it honestly his own. The great drawback is, that he finds he cannot carry much of it. The land of literature is to him a strange land and its language, to a considerable extent, a strange language. In this dilemma he is apt to make the mistake of supposing that if the writer had used simpler language he should have understood the subject at once, and enriched himself by a new possession. In the present day this idea is generally without foundation. There was a time when knowledge, which was not thought good for the common people, was boxed round with a kind of learned pedantry, which rendered it accessible to only a few; but that time has gone by, and the best writers now address themselves to the largest classes—for a very sufficient reason, namely, that in these days, when books are sold so cheap, it is only from the patronage of the multitude that they can hope for adequate remuneration. It is the interest of all the popular writers to simplify their propositions, whatever they may treat of, as far as possible; but this practice of simplifying can only be carried out to a limited extent, after all, for a reason which, on a moment's consideration, will be obvious. What are words? Words are nothing more or less than the

names of ideas; if any combination of letters of the alphabet suggest no idea to the mind, such combination is mere gibberish, not a word. All the words that an illiterate man is acquainted with have their corresponding ideas in his mind; and all the ideas in his mind have their corresponding words in his memory.—Now if he turn the faculties of his mind to a new subject—a subject entirely different from anything which has before occupied his attention—it is as certain that he will meet with new words as that he will meet with new ideas; and simplify as much as we may, it is not easy to perceive how he is to make himself master of any new subject through his old stock of words. Thus, in order to get new ideas, you *must* get new words; and in the proportion that you master their meaning will be your knowledge of the subject to which you turn your attention.

To profit by literature, then, you must learn its language. All that has been done, or can or will be done in the simplifying processes, will never do away with that necessity. But how? That is the question—which is the readiest and most practicable way of setting about it? Let us see if we cannot cite a case in point.

It happened to the Rev John Newton, the friend of the poet Cowper, that once in his life he was shut up on ship-board, with no other means of occupation at his command than those afforded by a few books in English, and a copy of Livy, the Roman historian, in Latin. He had soon exhausted the English books, and then he began to look with a longing eye upon the thick Latin volumes, which were sealed to him, from his ignorance of the language. He knew something, however, of the grammar of the tongue, and he got a dictionary. He made up his mind, and set to work at once. You may imagine him if you like, clearing his way, a line or two an hour, for the first few days; thumbing the dictionary at every turn, and writing down the words,

with their meanings, which he was fearful of forgetting. But look at him after he has been at it a fortnight. He now reads half a page at a time before he turns to his dictionary, and does half a dozen pages before breakfast. Look at him again in two months more. He has now begun reading the work a second time; he is enjoying the narrative, and the dictionary is hardly referred to twice in the whole day. His progress must have been something like this; for he tells us that he completely mastered the work in the course of a few months, and that he never afterwards met in any author a Latin word which gave him any trouble.

"But," says the laboring man, "I am not John Newton, and I am not likely to be shut up with a big book and a dictionary for months together."

True, my friend; but you have a much easier task to get through. Remember that the language you have to learn is your mother tongue; that the words whose signification bothers you are on the lips of your fellow countrymen every day and all day long; that you have a living dictionary in your neighbor; who will help you, and whom you may help in your turn; that you can buy a dictionary for a few dimes, which you can put in your pocket; and remember, too, that every step you advance will render the next easier.

Take advice, if it suits your case.—Here it is. Select a volume of average reading; you may as well make it a history of England. Begin the perusal of that with a dogged determination to understand the whole before you have done with it. Do your best with every sentence, using your dictionary with discretion. If a passage perplex you too much, don't boggle over it, but go on to the next; it will all come plain enough in the second reading; or if not in the second, then in the third. By this means you will learn the meaning of thousands of words which you did not know before, without looking for them in your

dictionary, and save yourself a deal of thumbing. Keep the dictionary as a last resource, but never fail to consult it if you cannot get at the true meaning of a word without. Do this with your history of England. Don't be so silly as to imagine that there is any real difficulty in it, but do it thoroughly, as a working-man knows how to do a thing that has been done; and you too shall say in your turn, as John Newton said with regard to his Latin, that the signification of words gives you no further trouble.

The language of literature once acquired, the world of literature is before you. It is a boundless field of delightful and exciting inquiry, if you make the right use of it. We will not promise that it shall lift you out of the humble sphere you occupy—though it has done that, and more than that, over and over again—but it shall build you up to a nobler state of being, and make you a credit and an ornament to any position you may be called upon to fill.

Sweden.

THE CONFLICTS AND THE TRIUMPHS OF THE TRUTH.

The Rev. Ira R. Steward has favored us with an extract from a letter addressed to the Rev. A. Wiberg, by Mr. CHAS. MULLERSVERD, a young man baptized by Mr. Steward three and a half years since into the fellowship of the Mariner's church of New York, and now recognized as one of its "sailor missionaries." The intelligence given in the letter we suppose to be perfectly reliable, and it certainly possesses great interest. The movement in favor of evangelical religion in Sweden, seems to be more remarkable than in the early history of the German Mission. The letter is dated Stockholm, July 21.—*Examiner*.

As to my temporal interests, the Lord in his infinite faithfulness has taken care of them. On my soul he has bestowed grace and manifold kindness; having been chastened and stricken, but also comforted and rejoicing in affliction. The Lord, too, has quickened a slumbering gift, and thereby given a distinct direc-

tion to the glorious commission which Jesus gave to his disciples," "To preach the gospel to every creature."

I will tell you something of the wonderful dealings of the Lord with me. On the one hand, I felt as much aversion to continue my sea-faring life, as an intense desire to become a messenger of the gospel: while on the other hand, I dared not, on account of my own weakness, stand up publicly as a minister. I saw, therefore, no other way than to continue in the calling in which the Lord had placed me. Meanwhile the month of June approached, and the ministerial conference meeting for the promotion of religious liberty, with its contests. But Mr. Hanmer, pastor and editor of the *Evangelical Church Friend*, and to a certain degree, of very liberal sentiments, with his calm, conquering arguments, kept the most fierce champions of religious oppression in check, and generally had the ascendancy. I conversed with several of these men, and among others was a pastor from Westergottland, who was in great doubt whether infant baptism had any foundation in the word of God. One day when we had conversed much upon the subject, he asked me whether I would dare, in a public discussion, to defend my views. When I answered in the affirmative, he immediately went to the place where the clergy were in session, and challenged, in our name, the Archdean Thomander to engage in such a contest. Thomander did not suffer this to be said twice, but immediately accepted the challenge, and fixed the day when our discussion should take place in the English Church. What was now to be done? Most of my friends thought it useless to enter into controversy with one so pre-eminent for learning and ability of speech, while I had never dared to stand up in public, even in a discussion on the Bible. Yet we resolved, relying on the help of the Lord, in order that the good cause might not suffer by our running

away, to defend the truth as well as we could.

At our arrival in the church we found a great number of people, and Thomander with your book in his hand, had placed himself near the altar. He commenced with a learned examination of the true meaning of the word *baptize*. He continued more than an hour on this topic, but was remarkable for the defect, I have often found in Thomander—being too intricate and complex, and consequently very unintelligible to the unlearned. The sentences were very long, so that intense attention was needed to comprehend what was meant. With some fear, I asked to have a hearing. And after declaring that I did not think it necessary to dispute on the word *baptize*, as I believed but few of those present were acquainted with the ancient languages, I turned to Matt. 28, and Mark 16, and endeavored therefrom to prove that all candidates for baptism should first be made disciples, which certainly cannot be done in any other way than through faith; and I appealed to all true Lutherans, who would not deviate from Luther, and the Augsburg Confession, to quote or show the passage where it was said that any one could receive faith without having heard of the gospel.

Thomander interrupted me several times, and replied finally that children had faith, or at least a germ or disposition to it, in the same way that it could be said that an artist, when a child, already possessed the slumbering faculty that was afterwards fully developed! To this, I replied, that the same thing could be said of villains. But it would be perfectly absurd to punish a child on the supposition that the evil germ was in it, and might develop itself in future. And just so absurd it would be to baptize children on the supposition that they may afterwards become believers. Several others took part. After all had closed, Thomander spoke friendly with me, asked me how old I was, and how

long I intended to stay in Sweden, &c. The general opinion of this, and a similar meeting held afterwards was, that Thomaner had badly defended his cause.

Soon after this I went over to Aland to carry on some small traffic with the English fleet. Here the Lord opened to me a door for the declaration of the truth. *Twice every day* I spoke the Word of God to assembled multitudes for the space of *nine weeks*. Finally I returned in November, after the last Englishman had left Aland, and after having twice been very nearly arrested and sent over to Russia. One time I was saved by a pious English marine Captain, whom the Lord sent in a marvellous way at the moment of danger, not one Englishman having previously been there for four weeks. The second time I was very near being seized by a policeman, who at midnight made his appearance in the farmyard where I lodged, and by force broke open the door to the chamber where I slept. But the Lord so managed the affair, that the driver of the policeman, who was affected by the truth, meanwhile went his way, so that opportunity was given me to flee away and escape. During this time it pleased the Lord to awaken a great many to a concern for their souls.

After I returned to Stockholm, I was engaged by the Swedish Evangelical Alliance to travel in Noorland, (North of Sweden.) From Segarsta I went to Mo, where I expected to hold a meeting in a school-hall. It was a cool starry evening, but imagine my astonishment when I came near to the house and saw the church at a little distance already lighted, and people streaming towards it from all quarters. The school-teacher soon informed me that so many people had come, that the pastor, Archdean Ronquest, had found himself obliged to open the church. I hesitated a moment, as I very well knew that they would never have opened the church doors for me if they had known I was a Baptist. But what was to be

done? Nothing but to commence; which was done in the name of the Lord, and with his blessing. After I had closed, the Archdean hastened up to the pulpit, and first gave his hearers some powerful words of exhortation to lay to heart what had been said, and then turned to me with a very flattering eulogy. This was naturally repulsive to me; but at the same time it occurred to me that it was a strange and unheard of fact, that an Archdean should pronounce a eulogy from the pulpit over a Baptist preacher.

At Sundsvall, the friendly treatment of the clergy ceased at once, in consequence of an article in a political and religious newspaper called the *Watchman*, edited by the learned theologian Hultkrants, who most severely censured the conduct of the Evangelical Alliance for sending out me, one of the most zealous promoters of the Baptist heresy. The Dean of Sundsvall, who was opposed to religion, broke out against me in a newspaper edited by him. But a Master of Arts, in the school of the city, Alfred Selahn, who is the editor of the other paper of the city, was awakened to a concern for his salvation, and took warmly with my party. The public accuser of the city made great ado, which the Lord, however, happily averted.

I will now notice the state of things in general. The Baptist movement is spreading over the land very much; consequently its opposers counteract most fiercely. A number of works have been published as a refutation of your book. Professor Anjou, now minister of State, has in a learned treatise been seeking to refute the church historical part of it; and declared it to be partly unfair, and partly betraying great ignorance. Landgren has written a dirty refutation which develops a great deal of coarse wit. The arguments for infant baptism are somewhat different with different authors. They all, however, agree that you have treated the

whole subject in an unfair way. It is, therefore, of the most urgent necessity that you no further suffer anything to detain you from coming home, in order that a newspaper may be established, which may clearly and definitely refute these calumnies. Besides, it is necessary, in order that regular churches may be organized, a confession of faith published, and all the Baptists in the country in a formal way, in a printed bill to his majesty, declare their separation from the State Church. I believe that through such an open and bold procedure, numbers of hesitating souls would follow the truth. Violent persecution will, to all appearance, sooner or later, break out; and it would produce an infinitely more powerful effect if we were to meet them in the name of the Lord with open face, instead of a cowardly shrinking, which generally betrays a sick and dubious cause. Still, whatever may take place, the Baptists are resolved to *stand one for all, and all for one.*

One part of the press is on our side, and, best of all, the evening paper. This paper is the most circulated and influential in the country—*The Times of Sweden.* I have become acquainted with the chief editor, Mr. Bergstadt; and in case of a more severe persecution, he would most warmly take part with us. But for all this, your return home is necessary.

The Evangelical Alliance, though consisting of parties very diverse from each other, have, in many respects, been the means of doing much good. In many parts of Sweden there is a very considerable number of ministers who cherish Baptist sentiments. Our meetings here are largely attended. On the Sabbath, the vestry and generally the staircase is filled with people.

The "Consecrated Cobbler."

WHEN William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast

into the sea." I would have said, "That is perfectly true, this Hinduism is as vast and solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak, he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hinduism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a "consecrated cobbler." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well, they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. "It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!"—*Arthur.*

Editor's Garner of Gleanings.

HOW TO BUILD A MEETING HOUSE.—Rev. S. P. Ropes in the "Christian Times," furnishes the following, which we give as a specimen of Western enterprise:

Coming in April last to this place, Carimona, Fillmore co., Minnesota, I found a number of Baptist brethren and sisters; and in accordance with their wishes, immediately commenced preaching to them on every Lord's day. Having erected a cabin for the temporary accommodation of myself and wife, I went to work and quarried rock for a church. One or two friends kindly proposed to come with their teams and haul the rocks to the place of their destination, a distance of some half a mile. But how agreeably were we surprised in the morning, to see a dozen men coming instead of two, with half as many teams, and all taking hold of the work in good earnest; some hauling rocks, others quarrying more, and others digging the cellar. The ladies not to be out-done by the gentlemen, with their pails, baskets and bags richly stored with bread, cake, butter, eggs, coffee, tea, sugar and other provisions, insisted on undertaking the labor of preparing for the company both dinner and supper. And they did it too in fine style. The weather was delightfully favorable, and the whole undertaking was completed in a most praiseworthy manner. More than fifty loads of stone were deposited at the place of building, and after serving up a beautiful supper for all present, the good ladies filled up our box with sugar, our can with tea, our jar with butter, our basket with eggs, and our tray with bread and cake. Was not this pretty well for a new country?

GERMAN BAPTISTS IN AMERICA.—The recently held Annual Conference of German Baptist ministers and brethren in Lycoming co., Pa., was full of interest. The Lord is prospering the work of their hands. The additions to the churches connected with the Conference have been, during the past year, by baptism 162, by letter 109, by restoration 12. Exclusions 37, dismissals by letter 114; showing how much the members change their locations) deaths 14. The whole number in membership is 1051. At least 100 more are scattered and not yet formed into churches. During the last three years it has more than doubled the number. The Lord has certainly a people among the Germans in this country.

DEATH OF LEANG AFAB, THE CHINESE EVANGELIST.—A correspondent of the London Watchman, writing from Canton, April 13th, says:—"Since commencing this letter, I have been somewhat startled by the announcement of the death of the native evangelist, Leang Afah. He was the first fruit of Protestant missionary labor in these regions, and from his association with Morrison and Milne has always been regarded with peculiar interest, as forming a connecting link between missionaries of this generation and those honored servants of God. His death was unexpected; for although he had for some months exhibited signs of gradual decay, he preached as usual last Sunday."

RETURN OF MISSIONARIES.—Rev. Nathan Brown, D. D., of the Assam Mission, and the Rev. J. S. Beecher, of the Bassein Mission, have arrived in this country.

REV. J. C. BURROUGHS, of Chicago, has accepted the presidency of Shurtleff College, and will take the place assigned him on the 1st of January. Until that time Rev. S. Y. McMasters will discharge the duties pertaining to the office of President of the College.

REV. WM. H. ROBERT, has been called from his recent professorship in the College at Griffin, Geo., to the Mathematical Professorship in the "Cherokee Baptist College," at Cassville Geo. This new College is about commencing operations.

MOUNT CARROLL SEMINARY.—The first Biennial Register and Circular of this institution reports that the school is now thoroughly organized, with a new and commodious building, a library, apparatus, &c. The Faculty is composed of eight teachers, with three assistants. The school embraces departments for both males and females, and is amply provided in all respects. The number of female pupils reported is 180; of males, 140; total, 320.

MT. LEBANON UNIVERSITY, LA.—The sum of \$14,706 has been contributed and subscribed towards the endowment of this new Institution.

CALIFORNIA.—A new Baptist church has been organized in the north-eastern part of Sacramento, which is a part of the city "growing rapidly, and entirely destitute of any place of worship."

NEW ASSOCIATIONS.—At the annual meeting of the Dane Association, held with the Baptist church at Dellton, Wisconsin, in June last, measures were taken to divide that body, leaving the Dane Association to embrace the churches in Dane and Jefferson counties. At the same time it was recommended that the churches in Dodge, Columbia, Sauk, Richland, and Adams counties, meet in convention at Wyocena on the first Wednesday in September, to organize a new Association. In accordance with this recommendation, messengers from fourteen churches met at Wyocena on the 5th of September, and the new Association was organized.

It is denominated "Dodge Association."

Last year the ministers and delegates of the Davenport Association, Iowa, agreed to divide; accordingly the churches as then proposed, north of the south line of Jackson and Jones counties, and the counties west of them, met a few days ago to form themselves into a new Association. The Convention met at Lamotte, Jackson, Co., in the new and beautiful meeting house which was dedicated last April. The assembly was large. Articles and by-laws, and rules of order being adopted, the Convention resolved itself into THE DUBUQUE ASSOCIATION, by which name this body will be known for the future. Rev. T. S. Griffith was elected Moderator, Deacons Rupert and Montague, Clerk and Treasurer. During the session twelve sermons were preached. The session was large, harmonious, and devotional. The new Association comprises seventeen churches, and there is a large field of labor open around them.

COMPARATIVE DECLINE OF ROMANISM.—Maryland, the first State where the Roman Catholic church gained a footing, now has 807 Protestant and only 65 Catholic congregations. In Florida, where the Catholics made an early settlement, there are 170 Protestant, and only five Catholic churches. In Louisiana, which was also settled by Catholics, their churches number only 55, but the Protestants 247. In Texas, the Catholics were the first in point of time; they now have 13 churches, but the Protestants report 307.

SABBATH SCHOOLS IN KANSAS.—Rev. Mr. Armstrong, of the Congregational denomination, now residing in St. Louis, has organized nine Union Sabbath Schools in Kansas Territory; one at Kickapoo, also one at Leavenworth, at Grasshopper Falls, Pleasant

Hill, Indianola, Mt. Zion, twelve miles north of the latter place; Pawnee, Big Blue—two others had been previously organized at this point; also one at Big Springs. He states that he found schools organized at Lawrence, at Bloomington, as also at Brownsville, both on the Wakarusa; at Mr. Lyon's, four miles west of Lawrence, and at Topeka. Mr. Griffing informed him that one was about being organized at Tecumseh. Mr. Armstrong is taking measures to organize schools at Franklin and Blanton. Others have been organized at various points, of which we have no definite information.

TSA-MAI, a Karen convert, has been ordained to the work of the ministry in Henthada. He is the first Karen ordained at this station. He has gone to a region of unconverted Karens, half way between Donabew and Henthada, and already several families have begun to worship God, and hopes are cherished that a flourishing church will soon be gathered at Auprah. Mr. Thomas speaks of *Tsa-Mai*, as one of the most unassuming men he has seen here among the Karens. He has a good knowledge of the Scriptures, and is unrivalled in his character as a moral and religious man."

TOUNGOO.—Dr. Dawson writes, that a native teacher at Toungoo had sent information to the recent missionary meeting at Kemmendine, that thirty-seven new *zayats* for preaching and teaching had just been built, in the hope that they would soon all be occupied by suitable teachers. No less than *three thousand Karen converts* were waiting to receive the ordinance of baptism. "The intelligence," says Dr. D., "was overwhelming to our poor fainting hearts. It is as marvelous as the showers of Divine grace poured down at Pentecost."

NEW MEXICO contains sixty-one thousand inhabitants, of whom fifty thousand are descendants of the Spanish conquerors. Santa Fe, the capital, has a population of six thousand. A missionary there reckons not more than twelve hundred readers in the territory.

BEQUEST.—The late Joseph P. Fairbanks, of St. Johnsbury, Vt., bequeathed \$10,000 to Middlebury College, \$10,000 to constitute a fund to aid indigent young men in their preparation for the ministry, and \$10,000 to constitute a fund for the support of aged and infirm ministers who may be needy.

LUTHER'S CHURCH.—In letter forty-five,

of "Sunny Memories of Foreign Lands," Mrs. H. B. Stowe describes Luther's Church in Wittenburg, Germany. "The altar piece is a Lord's Supper, by Louis Cranach, who appears in the foreground as a servant. On each side are the pictures of the Sacraments. In baptism, Melancthon stands by a laver, holding a dripping baby, whom he has just immersed, one of Luther's children, I suppose, for he is standing by."

MEMOIR OF DR. CONE.—The family of Dr. Cone have the pleasure of announcing, that a memoir is in the course of preparation in conformity with their wishes: and they respectfully request all persons who have letters or other documents or reminiscences of any kind relating to the deceased, which may be of service in writing his life, to forward them to the address of the subscribers.

Any document thus sent will be carefully preserved and returned according to the direction of the party forwarding it.

ED. WINFIELD CONE,
SPENCER W. CONE.

465, Broome Street, N. Y.

LIFE AND LETTERS OF MRS. JUDSON.—The Executors of the estate of the late Mrs. Emily C. Judson, have made arrangements with the Rev. Rufus W. Griswold, D. D., to prepare a memoir, embracing her Life and Letters, and from the progress already made, it is expected that the book will be published in the spring of 1856. Dr. Griswold's personal knowledge and just appreciation of Mrs. Judson's character and genius, authorize the anticipation of a work of rare interest and value.

AFFECTING SCENE.—Col. John Darrington, an officer of distinction in the war of 1812, died at his residence in Clarke county, Alabama, on the 12th inst. At his burial his slaves collected in large numbers near the grave, and one of them, an old man, requested permission "to pray over his old master." His fellow-slaves and fellow-mourners joined in a hymn which he gave out from memory, when he offered to the Throne of Mercy a prayer, which, for deep pathos and profound humility and adoration, could not be excelled. The tears of a large concourse of white persons present showed how deeply they were moved by the fervor and earnestness of this good old slave.

FLYING FROM PERSECUTION.—Sixteen German Baptists have recently emigrated to our western country from Mecklenburg, with their children and friends, in all one hundred persons, being driven from their fatherland

on account of their obedience to Christ's command, to be immersed on a profession of faith, and for refusing to have their children sprinkled. For seven long years they stood their ground, subjecting themselves to every cruelty that the Government, at the instigation of the Lutheran clergy could devise. But when, at last our members were not permitted to be married, either by the Lutheran priests nor by our ministers, our brethren could remain no longer.

Other brethren in Mecklenburg, however, are still zealously engaged in the spread of the Gospel, in the midst of imprisonment, and enduring the spoiling of their little earthly property. God owns these efforts, and frequently converts are baptized.

THE BRITISH AND FOREIGN BIBLE SOCIETY received the last year, \$625,000, being \$40,000 more than any previous year. The Society has been the means of issuing nearly twenty-nine millions of copies of the Scriptures in one hundred and seventy different languages.

THE WALDENSES have commenced a church in Nice, which it is expected will be completed in the spring. They have also commenced one at Genoa. The one at Turin is successful. These are the beginning of a new era, and remarkably illustrate the providence which has preserved this interesting people unconsumed in the furnace.

STATISTICS OF THE ASSOCIATE PRESBYTERIAN CHURCH.—We find in the last number of the Evangelical Repository, statistical tables, published in connection with the minutes of the late Synod of this Church. The number of ministers is 164; licentiates, 21; congregations, 267; families, 9,648; members, 21,588; increase during the past year, 1,665; decrease, 872; total contributions, \$10,729 77; average amount contributed by each member, 49½ cents. The table from which these figures are taken, shows a marked difference in the liberality of different sections of the Church; thus the average of contributions to each member in the bounds of the first Presbytery of Cambridge, New York, is \$1,11, while the average to each member in the Presbytery of Ohio is only 20½ cents. The average in the Alleghany Presbytery is 80 cents, in the Clarion Presbytery, 21 cents.

CHINA.—Dr. Macgowan writes that Canton "is fast losing its commercial pre-eminence over other maritime cities in the empire, owing partly to the outlet which has been found for black teas at Fuhchau, and

partly also to the interruptions which trade has experienced through the rebellion, and subsequent insurrections." He speaks with indignant horror of the mutual atrocities practiced upon prisoners by the imperialists and revolutionists. He visited Fatshan, a city with a population of over a million, equalling Canton in that respect, and exceeding it in manufactures and opulence, but which is now only a heap of ruins. It has been utterly destroyed with this internecine war. He walked over "miles of ruins."

AMERICAN BOARD OF FOREIGN MISSIONS.—The following is a summary of the operations of this Board as furnished by the last annual report:

Number of Missions,	29
" " Stations,	120
" " Out-stations,	59
Number of ordained Missionaries (6 being Physicians)	155
" " Licentiates,	3
" " Physicians not ordained,	7
" " " other Male Assistants,	16
" " " Female Assistants,	202
Whole number of laborers sent from this country	383
Number of native preachers,	46
" " Native Helpers,	236
Whole number of Native Assistants,	282
Whole number laborers connected with the missions,	665
Number of Printing establishments,	11
Pages printed last year, (in part,)	25,822,780
Number of churches (including all at the Sandwich Islands,)	115
" " " church members, (do do last year,)	26,808
Added during the year, excluding those at the Sandwich Islands,	635
Number of Seminaries,	11
" " " other Boarding Schools,	19
" " " Free Schools, (412 supported by the Hawaiian Government,)	787
" " " Pupils in the Seminaries, (80 do)	429
" " " Boarding Schools,	594
" " " Free Schools, (10,705 do)	20,555
Whole number in Seminaries and Schools,	21,578

RUSSIA is the most extensive unbroken empire that ever existed. It covers nearly one-sixth of the habitable globe. It is forty-one times the size of France, and one hundred and thirty-eight times that of England. Alexander is reported to have said in his ambition—"I insist upon having the Baltic to skate upon, the Caspian for a bathing place, the Black Sea for a wash hand basin, and the North Pacific ocean for a fish-pond."

THE JAPANESE.—Captain Adams, of the United States Navy, who recently returned with the Japanese treaty, found the Japanese officials extremely courteous and friendly, and the people social and communicative. Their former distrust and jealousy seemed greatly diminished. There was some difficulty in procuring the signature of the emperor to the treaty, as it was the custom for the supreme council to act in his stead. But the difficulty was overcome, and the treaty with the United States is the first that ever received the signature of a Japanese emperor. The privileges of trade secured are more liberal and advantageous than have been secured by any other nation that has obtained access to this isolated people.

The Japanese officials made many enquiries after Commodore Perry, to whom they sent messages of remembrance. The circular railroad and locomotive he took out had been put up in Yedo, and the Japanese could now manage them very well, the locomotive making its trips every day. They had also the life boat in the water, with a special crew detailed for her. The magnetic telegraph, however was rather too difficult for them, and they had not succeeded in getting it to work properly. During the visit of Commodore Perry's squadron they took measurements of the storeship Southampton, and they had a vessel of the same model and dimensions nearly ready for launching. The old Japanese law restricting the size and model of their junks has recently been abrogated, and the government is now ambitious to possess a naval squadron similar to ours. From this fact it will be seen how rapid is the growth of new ideas in this secluded nation, and what vast changes must necessarily result from their further intercourse with Americans.

The only American article they objected to the introduction of was religion. They preferred their own, and the commissioners returned to Captain Adams a bundle of religious books and tracts, which one of the American Chaplains had distributed among the people, requesting him to take them

back to America. They remonstrated at this attempt to proselyte the Japanese, as in violation of the principles of the treaty and contrary to Japanese law.

A commercial company, called "The Japan Trading Company," has been projected in New York, with a capital of one million dollars, to reap the first fruits of the commerce with the Japanese. The Senate of the United States has also proposed a bill establishing a line of mail steamers from San Francisco to China, touching at Japan.

IRISH IN AMERICA.—A Roman Catholic clergyman of the diocese of Cashel, has received a letter from an Irish priest, the Rev. Thomas Reardon, Pastor in Eastern Pennsylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to check what he designates the insane spirit of emigration to America, which seems to possess the people of Ireland. "They are rushing," says the writer, "on the almost certain ruin of their souls, while their temporal condition is at best but little improved. A full fifth of all the number leaving Ireland are laid in strange graves, within one short year from the day they quit their native shores, and the greater part of the others are soon broken down by the severe labor to which they must subject themselves, and the awful climate, which rapidly bring on premature old age, and hurry the victim into an early grave. From the hour they land to the hour they die, they are despised and spit upon, and in thousands of cases they die without the last rites of the church, or any of the consolations which at home would smooth their pillows, and prepare their souls for the solemn moment of departure. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe that if the vessels which bring them over were suddenly to founder and carry every creature on board into the depths of the ocean, they would have a better chance of salvation than they have after they have lived for some time in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that, were Almighty God to give me the power of building a wall of fire around Ireland to prevent its people from leaving it, it should be built before the ink with which I write this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep, you snatch a soul from hell.—*London Times.*

ROMANISM IN DUBLIN.—Religious controversy is rife just now in Dublin, and the public mind is not only vacillating between Popery and Protestantism, but there are multitudes of intelligent men in that city, says the *Warder*, "whose faith in the priest has vanished, who have passed through the moral and mental fermentation of a great change, but who falter at the brink of recantation, and as yet want the courage to brave the temporal risk of avowing their conversion to Protestantism."

STATE CHURCHES EMPTY.—In Berlin, Prussia, scarcely eight per cent. of the people are regular visitors of the churches; in Stetin, only seven per cent. In Mecklenburg-Schwerin, where the Baptists have been most severely persecuted, in the year 1851 no less than 228 services were given up because no hearers appeared.

WAGES IN GERMANY.—Clerks in mercantile houses get from \$200 to \$600 per year; wages of a carpenter (per day) in summer, 29 cents net; in winter, 27 cents net; of a mason (per day) in summer 29 cents net; in winter, 27 cents net; of a blacksmith per day 40 cents, or 50 cents per week, and boarded. House servants—women from \$1 to \$2 40 per month; men at all prices, from \$6 and \$8, down to their board only.

A FRENCHMAN'S RELIGION.—Dr. Thompson, in his letters from France, relates the following as an illustration of the free, easy, and good-natured religion of the French:

"Now," said a Frenchman, as we sat down together in his carriage, "I must confess to you I am a Catholic. I cross myself, I say prayers, I go to mass and confession, I teach my children to do so too. I do all this because my father did, and it does no harm. It does me good; when I am well it makes me better, when I am afflicted, it makes me less afflicted. You are a Protestant. You say I am wrong—the bread is not flesh, the wine is not blood, but God can do all things. Will he make such a transformation? What says his word? I do not know, the priest does, and he says that the bible teaches this doctrine. It is not my business to examine; it is his—I pay him for it. It is enough for me to take care of my family and support the Church and the State. God knows I have no time to spend in theological controversy. Now, my dear friend, do not argue with me, I cannot argue with you. I refer you to my priest."

SINGULAR NOTIONS OF PIETY.—Sydney Smith, as may be gathered from his memoirs,

was a man of infinite wit, of generous nature and hearty sympathy with all that promoted social progress. But of vital piety, originating in the New Birth, and growing in the soul by personal union with the Lord Jesus, he seems to have had no conception. His articles against the Eastern missionaries were doubtless honest in intention, but were scarcely less blasphemous than the ravings of Abner Kneeland or the German infidels. In one of these articles he gives his own ideas of piety:

"We had hitherto supposed that the disciples of the Established Churches in England and Scotland had been Christians, and that, after baptism, duly performed by the appointed minister, and participation in the customary worship of these two churches, Christianity was the religion of which they were to be considered as members. We see, however, in these publications, (missionary documents,) men of twenty or thirty years of age first called to a knowledge of Christ *under a sermon* by Rev. Mr. Venn, or first admitted into the church of Christ *under a sermon* by Rev. Mr. Romaine. The apparent admission turns out to have been a mere mockery; and the pseudo-Christian to have had no religion at all, till the business was really and effectually done under these sermons by Mr. Venn and Mr. Romaine."

Can any one wonder that Baptists look upon the practice of infant baptism as one of the most fatal errors of the church, when an eminent clergyman in the English Establishment, makes it identical with personal piety. A friend has put into our hands a similar remark from a Methodist clergyman, who, after sprinkling a little girl said to her, patting her upon the head, "You must be a good girl, now, for you are a little Christian now." She was wiser than her teacher, and at once replied, "no, I am not, I am no better than I was before."

We have no doubt that many among the clergy and laity in Pedobaptist churches believe that baptism and regeneration are inseparably connected.

SECRET OF GOOD WRITING.—We cut from an exchange paper the following remarks by Goethe. They contain very important practical suggestions, and ought to be read at least once by every one before he attempts to write for the benefit or instruction of the public:

"The grand secret of good writing seems to lie in this very simple maxim:—Be sure you have an idea before you attempt to express it. If you clearly comprehend in your

own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added that if the idea is of much importance, it would be the most dignified by being honored with a private carriage.

Divide and conquer is as valuable a rule in literature as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually he has to say upon it. Some subjects can be managed with ease by descending from generals to particulars, and treating of the subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many are too much injured by it. The language of every dissertation should be that which is best calculated to express the thoughts in the happiest manner.

As the rays of the sun will not kindle a blaze unless brought to a focus, so the thoughts of the writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable to express themselves in a cool, rational manner on any subject. With them every virtue is god-like, every fault villainy, every breeze a tempest, every molehill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it tragidity and absurdity.

The design of language is to give expression to thought—that style of writing, therefore, must necessarily be the best which most perfectly conveys to the reader's mind what the writer intended he should understand."

BURLINGTON, Io.—Six years ago, the first church laid its foundations, a work of faith, not of sight; a seed planted by the Home Missionary Society—without a meeting house, without a home. But the excellent, self-denying pastor worked on, "the Lord working with" him. The church now numbers its scores and hundreds. It has a comfortable meeting-house, a good congregation, a pastor supported by his brethren.—The church gives to all benevolent objects; and a second church has also laid foundations. The land for its sanctuary is selected and purchased. Three years ago, effort

were commenced for the establishment of a University there, under the patronage of our denomination, the only one within 1000 miles on the river. Through the indefatigable efforts of Rev. Mr. Johnson, pastor of the church, five acres of land in the very heart of the city have been secured, worth now \$5000, and a noble building erected, now comfortably furnished, and occupied by the school. The building is a model in its architecture and arrangements. It is three stories, costing some \$9000, on which there exists a debt of about \$2000—it has a gentlemen's and ladies' department with eight teachers and about 100 pupils.

WANT OF CHRISTIAN PRINCIPLE.—In nothing does that want of conscientious Christian principle more manifest itself at the present day, among the members of our church, as, than in the manner in which many of them treat the publishers of their periodicals. They will discontinue without paying, postpone payment long after the time when by their subscription, they contracted to pay, and practice a series of mean and petty robberies upon the conductors of the press, and even of the religious press, which can by no code of ethics, be made to comport with integrity, or even common honesty. Publishers of religious papers, ourselves among the number, are suffering the loss of thousands of dollars from this meanness and dishonesty of professing Christians.

AMERICAN BIBLE UNION.—The sixth anniversary of this Society was held Oct. 4th and 5th, in the First Baptist Church, New York. Rev. A. Maclay, D. D., was elected President, to fill the vacancy made by the decease of the lamented Dr. S. H. Cone. The meetings were largely attended and enthusiastic addresses were made by distinguished gentlemen from all sections of the country.

The Report of the Treasurer, William Colgate, Esq., was as follows:

To cash paid for English Scriptures,	\$23,325 92
“ “ Spanish Scriptures,	5,013 30
“ “ Italian Scriptures,	100 00
“ “ German Scriptures,	75 00
“ “ Rev. J. G. Oncken for German Scriptures.,	3,025 00
“ “ for Home and Foreign Mission, printing, salaries, rent, and all necessary expenses,	11,358 14
Balance,	4,903 73

To which is added the amount received by Bro. Oncken for sales of Bibles from our former appropriations, and

re-appropriated to him for the circulation of German Scriptures. 2,776 88

Total, \$ 50,578 03

1854.—Oct. 4. RECEIPTS.	
By Balance,	5,159 39
1855.—Oct. 1.	
By interest,	100 00
By Cash from Scriptures sold,	1,751 74
By cash from Life Members, Directors, Churches, Auxiliaries, &c.,	40,800 02
	<u>47,801 15</u>
By receipts for Scriptures sold by Bro. Oncken,	2,776 88
Total,	\$ 50,578 03

Editor's Book Shelf.

“RELIGIOUS LIBERTY.”—We have received in pamphlet form, a series of letters written by Hon. A. H. Stephens and Rev. H. H. Tucker, of Georgia, on the question of the establishment of religious liberty in Maryland and Rhode Island. Mr. Tucker shows most conclusively, not only that the honor of being the first government that recognized entire freedom of conscience belongs to Rhode Island, but that Maryland has not the slightest claim to such honor at all, at any subsequent period, prior to the revolution. Mr. Tucker's letter and Dr. Dowling's article on “Soul Liberty,” have settled this question beyond the possibility of further doubt or controversy.

“THE DESERTED WIFE,” by Mrs. Southworth, published by T. B. Peterson, Philadelphia, is the last production of the distinguished authoress. It is a tale of singular and thrilling interest, and strongly delineates the evils of hastily formed, and incongruous marriages.

TALES FOR THE TIMES, is a good little book published by E. H. Fletcher, New York. It contains Deacon Dobbins' views of female education, in which the Deacon shows that the solid accomplishments of the kitchen and Dairy should not be sacrificed to those of the Parlor and the Bodour. It relates too, an instructive fable of the “Fox and the Mastiff,” in which Reynard's tricks are judiciously exposed and ultimately meet due punishment.

THE HARPER ESTABLISHMENT and FRANKLIN, THE APPRENTICE BOY, are No. 10 and 11 of Harper's Story Books for children, and right interesting and useful little books they are.

Churches.	Counties.	Administrators.	No.	Churches.	Counties.	Administrators.	No.
Glen's Creek,	Warren,	R. T. Gardner,	17				
Sugar Grove,	Washington,	D. Bruner,	5	Mitchell's Mills,	Indiana,	T. Wilson,	14
Tensas,	Mercer,	J. T. Hedger,	5				
Antioch,	LOUISIANA.			Providence,	(Pine st.,)	S. W. Field,	19
Homer,	Concordia,	T. A. Ronton,	28	Providence,	(Friendship st.,)	A. W. Stowell,	6
Pleasant Grove,	Claiborne,	F. Fancher,	30				
Bethlehem,	"	F. Fancher,	15				
Summer Grove,	Jackson,	J. L. Mayes,	11	Mt. Zion,	Newberry,	A. K. D.,	17
	"		14	Bethlehem,	Barnwell,	G. W. M. Williams,	62
	Caddo,	Jesse Lee,	90	Great Saltketcher,	" " " " " "	" "	13
	MAINE.			Sandy Run,	G. W. Williams,		25
Calais,	(2d church,)	E. C. Mitchell,	21	Pleasant Grove,	Greenville,		19
Portland,	(Free street,)	G. W. Bosworth,	7	Antioch,	Kershaw,	J. K. Mendenhall,	12
	MARYLAND.			Anderson,	Anderson,		15
Rockville,		T. Jones,	5		Greenville District,		500
	MASSACHUSETTS.			Bethel,			57
Goshen,	Hampshire,	E. D. Farr,	2				
Lowell,	(1st church,)	D. C. Eddy,	2				
Chicopee,	Hamden,	B. Lincoln,*	27				
Deerfield,	Franklin,		6	Prospect,	Roane,	Mr. Talliaferro,	35
Chatham,	Barnstable,	J. E. Guild,	20	Bethesda,			20
	MICHIGAN.			Doak's Creek,			15
Quincy,	Branch,	J. C. Covey,	24	Wrightsville,	Roane,		25
	MISSISSIPPI.			Antioch,	Rutherford,	L. H. Bethell,	36
New Hope,	Madison,	J. R. Bass,	23		Landerdale,	D. B. Hale,	52
County Line,		J. A. Linder,	19	Cypress Creek,			20
Bethesda,			33				
Pensacola,	Lake,		7				
Thomastown,	Leake,		44	Jones Prarie,	Polk,	J. M. Maxey,	11
Damascus,	Copiah,	S. B. Mullen,	2	Hillsborough,			33
	MISSOURI.			Chapel Hill,			17
New Salem,	Boone,	J. M. Robinson,	41	Carmel,			25
Sandy,	Jefferson,	W. Stephens,	21	Ebenezer,			15
Bonne Femme,	Boone,	J. M. Robinson,	13	Anderson,	Grimes,		16
Providence,	Washington,	J. G. Rutter,	29				
Mt. Pleasant,	Montgomery,	T. T. Johnson,	2				
Liberty,	" " " "	" " " "	3	Richmond,	(Leigh street,)	R. Ford,	17
	Jefferson,	Jas. Williams,	12	Richmond,	(1st church,)	J. L. Burrows,	3
	NEW HAMPSHIRE.			Elk Creek,	Louisa,	H. Frazer,	31
Pittsfield,	Merrimack,	J. N. Chase,	2	Mathews,	M. W. Towill,		61
Exeter,	Rockingham,	Mr. Merriam,	2	Hopeful,	Hanover,	S. Harris,	19
	NEW YORK.			Ephesus,	Essex,	H. W. Montague,	65
Clifton Park,	Saratoga,	J. Reynolds,	59	Laurel Grove,		J. B. Hardwick,	10
Yorkville,	New York,	J. Ballard,	4	Greenfield,	" " "	" "	10
	NORTH CAROLINA.			Mt. Gilead,	Fluvanna,	S. Eastin,	13
Raleigh,	Wake,	Mr. Johnson,	30	Clover,	Halifax,	J. G. Mills,	54
Hephzibah,	Wake,	J. S. Purify,	100	Bull Run,	Wood,	E. Rector,	9
Soren,	Richmond,	A. L. Stone,	30	Oak Grove,	Princess Anne,	J. H. Wombwell,	7
Beaver Dam,			14	Mt. Zion,	Bedford,	A. Eubank,	7
Island Creek,	Duplin,	W. W. Kennedy,	20	Hebron,	" " "	" "	12
Potecasi,	Hertford,	W. W. Kone,	10	Fork,	Halifax,	J. E. Montague,	23
Pleasant Grove,	"	" " " "	6	Bethlehem,	Chesterfield,	W. S. Bland,	50
Holly Grove,	"	M. Nowell,	6	Fork,	Louisa,	L. W. Allen,	9
Cane Creek,		T. Stradley,	5	Buckingham,		R. B. Smith,	40
New Bethel,			20		Charles City,	J. M. Lamb,	11
Crabtree,	Haywood,		50	Mt. Olivet,	Chesterfield,	W. S. Bland,	6
	Tyrrell,	J. D. Elwell,	30				

Foreign Baptisms.				Deaths of Baptist Ministers.			
Names.	Where.	When.	Memb.	Names.	Residences.	Time.	Age.
Newton,	Burmah,	J. Wade,	14	J. Wheeler,	Hudson, Mich.,	July 9,	51,
Maulmain,	"	Mr. Bexley,	5	Jno. Spaulding,	Franklin, Vt.,	Sep. 8,	69,
Prome,	"		50	E. L. Seburn,	Claysville, Ia.,	Sep.	
Henthada,	"	Mr. Thomas,	15	James Scott,	Newburg, N. Y.,	Sep. 14,	35,
Ningpo,	China,	Mr. Lord,	2	Alex. Traviss,	Conecuh, Ala.,	Sep.	
Nellore,	(Tellogoos),	Mr. Jewett,	4	W. B. Todd,	Stevensville, Va.,	Sep. 20,	54,
Total,			3,876	G. F. Danforth,	Manchester, Mas.,	Oct. 1,	33,
Churches Constituted.				Clerical Removals and Settlements.			
Names.	Where.	When.	Memb.	Names.	Whence.	Where.	
Tensas,	Concordia, La.,	Aug. 11,	8	Boyd, R.,	London, C. W.,	Waukesha, Wis.	
Upper San Joaquin,	Cal.,	Aug. 11,		Brooks, K.,	Waterville, Me.,	Fitchburg, Mas.	
Fulton City,	Ill.,	Aug.,	25	Burroughs, J. C.,	Chicago,	Alton, Ill.	
Lowell,	Mich.,	Sep. 5,	31	Carr, L. C.,	Lockland, O.,	Moline, Ill.	
Springfield,	Monroe, Va.,	Sep. 11,	35	Chandler,	Elmira,	Fredonia, N. Y.	
Hustesford,	Dodge, Wis.,	Sep. 12,	8	Chase, J. N.,	Deerfield,	New Boston, N. H.	
Elkhorn Grove,	Carroll, Ill.,	Sep. 15,	14	Cleveland, B. F.,	Mountain Cr'k,	Randolph co, Ga	
Upper Elgin,	N. B.,	Sep. 18,	20	Cole, J. L.,	Fremont,	Blakesburg, Io.,	
New Church Edifices.				Clerical Removals and Settlements.			
Names.	Where.	When.	Cost.	Names.	Whence.	Where.	
Oak Grove,	Princess Anne, Va.,	July 8,		Dalton, H. W.,	Northwood, N. H.		
Ten Mile Creek,	Kansas,	Aug.		Dalrymple, W. H.,	Hudson, N. H.		
Tallassee,	Tallapoosa, Ala.,	Sep. 2,		Davis, J.,	Ira,	McGrawville, N. Y.	
Rochester,	Oakland, Mich.,	Sep. 5,		Dodge, D.,	Rockville,	Machias, Me.	
Amherst,	N. S.,	Sep. 8,		Edwards, M.,	Laporte, Ia.,	Denmark, Io.	
Delavan,	Walworth, Wis.,	Sep.		Falkner, J.,	La Fayette, Ala.		
E't Poestenkill,	Rensselaer, N Y,	Sep. 11,		Fargo, Isaac,	Romulus,	Perrinton, N. Y.	
Biddeford,	York, Me.,	Sep. 11,	\$5,500	Fuller, J. J.,	New Oregon,	Cassadega, N. Y.	
Atlanta,	Ill.,	Sep.		Gurney, E. F.,	Jordan, N. Y.,	Woodstock, Ill.	
South Dover,	Duchess, N. Y.,	Sep. 22,		Handy, A.,	Flint,	Paw Paw, Mich.	
20th St. Chapel,	New Y'k, N. Y.,	Sep. 30,	\$10,000	Harrington, D.,	Batavia, N Y,	Battle Cr'k, Mich	
Brooklyn, (Bedford Av.),	N. Y.,	Oct. 11,		Higby, J.,	Newark, Ill.,	Agt Am & For Bible So	
Ordinations.				Clerical Removals and Settlements.			
Names.	Where.	When.		Names.	Whence.	Where.	
D. Freeman,	Halifax, N. S.,	Aug. 17,		Howard, R.,	Chattooga, Ga.,	Burnett co., Tex.	
E. Burkett,	Battle Creek, Mich.,	Aug. 31,		Huff, S P,	Healing Springs,	Charlottesville, Va	
A. G. Firman,	La Motte, Io.,	Sep. 1,		Jackson, J. B.,	Milton, N. C.		
Sherman G. Smith,	E. Greenwich, R. I.,	Sep. 6,		Jordan, W. H.,	Wilmington, Warrenton, N. C.		
Paul McCullom,	Guernsey co., O.,	Sep.		Kingsbury, A.,	Fredonia, N. Y.		
Rufus Pack,	Monroe co., Va.,	Sep. 11,		Leach, B. N.,	Hamilton, N. Y.	Middletown, Vt.	
A. B. Clark,	Bloomfield, Me.,	Sep. 12,		McIver, D. R. W.,	Wetumpka, Ala.		
H. C. Smith,	Plainfield, Ill.,	Sep. 12,		Mahew, A. W.,	Thomaston, Me.		
J. Y. Atchison,	Green Point, N. Y.,	Sep. 13,		Marshall, D. B.,	Roch. Univ.,	Lockport, N. Y.	
E. C. Bailey,	Berkshire, N. Y.,	Sep. 13,		Mason, D. G.,	Swanzy, N. H.		
Wm. F. Green,	Ky.,	Sep. 18,		Miner, C.,	Taylorsville,	Berlin, Ill.	
Geo. H. Hickox,	S. Battle Creek, Mich.,	Sep. 19,		Norton, N. J.,	S. Adams, Mass.		
I. J. Skinner,	Pt. Medway, N. S.,	Sep. 19,		Parker, A.,	Sturbridge, Mass.		
Wm. P. Decker,	Leroy, N. Y.,	Sep. 26,		Pierce, H.,	Lubec, Me.,	E. Winthrop, Mas.	
Geo. W. Hatch,	Cuba, N. Y.,	Sep. 27,		Pike, Wm.,	Balligomingo, Pa.	Canton, N. J.	
Jas. Trickett,	Philadelphia, Pa.,	Sep. 27,		Pullen, Jno.,		Foneswood, Va.	
Isaac Hix,	Perry co., Ia.,	Sep. 30,		Rambaut, Thos.,	Savannah, Ga.		
A. Burpe,	Sheffield, N. B.,	Oct. 2,		Ravlin, N. F.,	Plato,	Plano, Ill.	
G. W. Clark,	New Market, N. J.,	Oct. 3,		Read, Wm.,	Barnstable, Mass.		
H. M. Bart,	Truxton, N. Y.,	Oct. 4,		Richards, S.,	Providence,	Warren, R. I.	
				Robertson, T. N.,		Orleans, Ia.	
				Rousted, L.,	Bridgewater, Pa.	Agt Am & F B So	
				Trask, E. G.,	Abbott, Me.		
				Tripp, L. S.,	Efingham, N. H.,	Sabattus, Me.	
				Weatherby, J. W.,	Kingsville,	Lancaster, O.	
				Westover, J. T.,		Beaver Dam, Wis.	
				Wilder, J.,	Stockholm,	Oneida, N. Y.	
				Winn, D. D.,	Lowell,	Salem, Mass.	
				Wright, W.,	Wayne co.,	Hardin co., Ky.	
				Yeaman, J. H.,	Elizabethtown,	Owensboro', Ky.	

AMERICAN BAPTIST MEMORIAL.

THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

It will make an annual volume of about 400 pages, of such matter as will be permanently useful and instructive. It will be the aim of its conductors to make it a Baptist Magazine for the whole country.

TERMS: One Dollar a Year in Advance.

THE FOLLOWING ARE A FEW OF THE COMMENDATIONS OF THE WORK WHICH HAVE BEEN RECEIVED.

Zion's Advocate, Me.
It is the design of the editor and publisher to make it every way acceptable to the Baptists of this country.

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

New York Recorder, N. Y.
It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable.

Baptist Register, Utica, N. Y.
It has articles of deep interest. The conception is a happy one.

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

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

Mountain Messenger, Va.
It commences a new volume, with marked improvements, and will be made still more interesting as it progresses.

Biblical Recorder, Raleigh, N. C.
We think this decidedly a good monthly, and wish it much success.

North Carolina Intelligencer, N. C.
It should be found in the hands of every member of the denomination.

Christian Index, Ga.
It gives evidence of much ability in its management.

South-Western Baptist, Ala.
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.

Tennessee Baptist, Nashville.
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.

Journal and Messenger, Cincinnati, O.
It fills a place, in our denominational literature, between the quarterly review and the weekly newspaper.

Christian Register, O.
The numbers before us are excellent.

Christian Times, Ill.
The present editor has a peculiar fitness for what he has now undertaken, and we feel all confidence in recommending the "Memorial" as a work that deserves to be efficiently supported.

Western Watchman, St. Louis, Mo.
We assure all our readers that it will be well worth its cost. It is now, truly and emphatically, what its name indicates, as might be supposed from the character of those who conduct it.

Gospel Banner, St. Louis, Mo.
The Editor's Garner of Gleanings is richly worth the price of the work. Bro. Burrows is doing for the Baptist denomination what no other man has done.

EXTRACTS FROM LETTERS,

Voluntarily sent to the Proprietor. We might almost indefinitely increase this list, but these are all we can crowd into our space, and will be deemed sufficient by our readers. The first three are from former editors of the Memorial.

Rev. R. Babcock, D. D., New York.
You do not know how heartily I rejoiced to learn, that the poor bantling of my early care, yeelped "Baptist Memorial," had fallen into your hands. The dawn of a new and brighter existence for it seems discernible, and I cannot doubt that you will make it a really valuable journal, which the present will appreciate and the future, even in coming generations, will revert to with deep interest.

Rev. J. M. Peck, D. D., Shiloh, Ill.
After being kidnapped in its childhood, carried off among strangers, maltreated and nearly starved, I am glad to find the little forlorn thing, which I nursed and petted in its infancy, now under your fatherly care. How have you contrived to feed and dress it up, and give it such a fine appearance so soon?

Rev. John Dowling, D. D., Philadelphia, Pa.
I am very much pleased with the marked improvement visible in the "Baptist Memorial"—both in its external appearance, and in the character and value of its contents—since it has been under the efficient management of brethren Semple and Burrows. The improvement in paper, typography, and mechanical execution, which the four numbers, issued under its present management, evince, is what has long been needed, to make it worthy of comparison with the standard monthlies of other denominations. The enterprise and the liberality of the publisher, Br. Semple, in these improvements, will, I doubt not, be appreciated and rewarded as they deserve by the great body of American Baptists. The ability of the present editor, Rev. J. L. Burrows, and his peculiar adaptation to

this particular labor, need no endorsement from me. The general opinion is, that no man in the Baptist ranks possesses higher qualifications for conducting such a work. In this opinion I most heartily concur; and the four numbers which have already appeared under his editorial management, give abundant evidence that this confidence has not been misplaced. Let every Baptist family take the Baptist Memorial. I would not be without it for twice its cost; and to those who live ten years longer, I believe the ten volumes which I hope Br. Burrows will, in that time, be spared to edit, will, as materials for Baptist history, be worth more than ten times their cost.

Rev. R. Turnbull, D. D., Hartford, Ct.
You have my best wishes for the success of the Memorial. It may be made greatly useful. Your idea as to its character and aim is the true one.

Rev. J. H. Eaton, LL. D., Pres. Union University, Tenn.
I have been pleased with the Memorial since January, and I trust it will continue to be a Memorial indeed, as it was when first established.

Prof. Washington Leverett, Upper Allon, Ill.
I am happy in believing, that the present volume will surpass all that have preceded it. It seems adapted to fill a niche in our literature which should not be left unfilled.

Rev. C. W. Stephens, Sparta, Ga.
I will cheerfully aid, all that I can, in extending the circulation of the Memorial, believing that by so doing, I will not only be serving you, but be advancing the interests of the denomination.

NEW BOOKS,
PUBLISHED BY GOULD & LINCOLN, BOSTON.
The Progress of Baptist Principles in the last Hundred Years.
BY T. F. CURTIS,

Professor, &c., in Lewisburg University, Pa., author of "Communion," &c. 12mo., cloth. \$1 25.

This work is intended to trace out the progress of the Baptist principles during the last hundred years, and to exhibit their coherence and consistency. These principles may be divided into three classes: 1. Those which have been by degrees conceded in theory by many of the most enlightened of other denominations. 2. Those which form the remaining points still controverted. 3. Those which though always held in common by Evangelical Christians; require the acknowledgment of Baptist principles to be advocated with due force and consistency.

It is a work of great learning, and will be found to contain a very full discussion of the whole subject. While it is necessarily controversial, it is at the same time written in a kind and candid spirit. The author is Professor of Theology in Lewisburg University, and is widely known by his work on Communion, which now forms one of the volumes of the American Baptist Publication Society.

A NEW WORK AGAINST CARLYLE AND COMTE.
THE CHRISTIAN LIFE,
SOCIAL AND INDIVIDUAL,

By PETER BAYNE, M. A. 12mo., cloth, pp. 528. Price \$1 25.

CONTENTS:

PART I. Statement. Chapter 1. The Individual Life; 2. The Social Life.
PART II. Exposition and Illustration. *Book I. Christianity the Basis of Social Life.* Chapter 1. First Principles; 2. Howard, and the Rise of Philanthropy; 3. Wilberforce, and the Development of Philanthropy; 4. Budgett, the Christian Freeman; 5. The Social Problem of the Age, and one or two hints towards its solution. *Book II. Christianity the Basis of Individual Character.* Chapter 1. Introductory—a few words on Modern Doubt; 2. John Foster; 3. Thos. Arnold; 4. Thomas Chalmers.
PART III. Outlook. Chapter 1. The Positive Philosophy; 2. Pantheistic Spiritualism; 3. General Conclusion.

This brilliant work against Carlyle, from the pen of a fellow-countryman, and an ardent admirer of his genius, has called forth the highest encomiums from the press, and from distinguished individuals in church and State. Read the following:

[From Hon. Robert C. Winthrop, LL. D.]

It is full of noble thought and brilliant illustrations. The sketches of Howard, and Wilberforce, and Samuel Budgett, are among the most charming specimens of condensed biography I have ever met with. Mr. Bayne has reversed the associations of his name, and furnished an *antidote* to much of the false philosophy of our times. I heartily hope that his book may have a wide circulation in the excellent edition which you have so promptly published.

[From Hugh Miller, Author of "Footprints of the Creator," &c.]

Some of the biographies condense in comparatively brief space the thinking of ordinary volumes.

[From James Hamilton, D. D., London.]

To young men, especially, would we recommend this volume, with its thoughtful reasonings and its brilliant biographies.

[From the British Banner.]

These three sketches, ("John Foster," "Thomas Arnold," and "Thomas Chalmers,") forming about one-third of the volume, we consider one of the finest things of the kind that have appeared in the present century.

[From the London Evangelical Magazine.]

The biographies are preceded, knit together, and followed by chapters of great power, and in many places distinguished by exquisite beauty, in which the pantheism of Carlyle, and the positive philosophy of Comte, are skillfully and we think triumphantly dealt with. These chapters are sufficient to secure for Mr. Bayne a place among the highest Christian philosophical writers of the day.

NEW WORK, BY DR. HARRIS.

Patriarchy; or the Family, its Constitution and Probation.

By JOHN HARRIS, D. D., author of "The Great Teacher," "The Pre-Adamite Earth," "Man Primeval," &c., &c. 12mo., cloth. \$1 25.

This is the third and last of a series by the same author, entitled, "Contributions to Theological Science." The plan of this series is highly original, and thus far has been most successfully executed. Of the first two in the series, "Pre-Adamite Earth," and "Man Primeval," we have already issued four and five editions, and the demand still continues. The immense sale of all Dr. Harris's works attest their intrinsic popularity. The present work has long been expected, but was delayed owing to the author's illness, and the pressure of his duties as President of New College, St. John's Wood.

SACRED PHILOSOPHY,

GOD REVEALED IN THE PROCESS OF CREATION AND BY THE MANIFESTATION OF JESUS CHRIST; including an examination of the development theory contained in the "Vestiges of the Natural History of Creation." By JAS. B. WALKER, author of "Philosophy of the Plan of Salvation." 12mo., cloth, \$1 00.

Several years of incessant labor have been devoted to the preparation of this work. Without being specifically controversial, its aim is to overthrow several of the popular errors of the day, by establishing the antagonist truth upon an impregnable basis of reason and logic. Especially, it furnishes a new, and as it is conceived, a conclusive argument against the famous "development theory" ingeniously maintained in the vestiges of the natural history of creation. Scholars and thinkers will find it to be a work addressed particularly to them.

Vol. XIV.

No. 168.

DECEMBER.

AMERICAN
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MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

M. SEMPLE, Publisher, Philadelphia.

1855.

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AMERICAN BAPTIST MEMORIAL.

DECEMBER, 1855.

Reminiscences of the first African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 4.

IT may not be without interest and profit to devote the present number to biographical sketches, and obituary notices.

Bro. Nicholas Scott was a man of low stature, very dark complexion, of venerable appearance. The expression of his countenance was remarkable for gentleness and benignity, while, in the contour of his face and the shape and size of his head, he strikingly resembled the Hon. John Quincy Adams. A large portion of his life was devoted to driving a hack, from which he drew his sustenance. So polite and obliging was he, so trusty and skillful a coachman, that he had no difficulty in finding employment among the elite of the town, and became a general favorite with them. Having no children, he used to say he loved his *horses* next to his wife, though he was so humane to them, that the good woman almost regarded them as her rivals in his esteem. About the time that the Northern people began to display their new-born zeal in behalf of the African race, "Uncle Nick," or as he sometimes facetiously called himself, "Old Nick," went to some of the Northern cities to reside, expecting to find an easier life and greater privileges among the philanthropists of the age. He was sadly disappointed. On his return to Richmond, after an absence of a year or

two, he was met in the street by a distinguished gentleman, who gave him a cordial shake of the hand, and inquired why he had come back to the South, "Ah, Sir," said he, "Virginia is my home. The North is no place for a *gentleman* to live at." As he advanced in life he had to change his occupation for one more domestic and quiet. He became a more constant attendant on the sanctuary, occupied the same seat every Sunday, seemed absorbed in his attention to the sermon, and wore, during its progress, a countenance radiant with joy, though occasionally suffused with tears. He once visited me during an attack of disease, bringing some little token of regard suited to a sick room. I was greatly delighted with the loveliness of his spirit, and with the delicacy and fitness with which he administered the consolations of the gospel. In his last illness I went to see him as often as practicable, and never without receiving more edification than I imparted. His house was the model of neatness. His bed-clothes and his wearing apparel as white as snow. I found him cheerful, calm, and trusting in the Savior. To an inquiry after his prospects, he replied "my work is all done, and," alluding to his early habits, "I am now *packed up* and ready for the *last journey*." Being asked what favor I should solicit in prayer for him, he said, "Tell the Lord to do with me *just as he pleases*. If he says *come*, I am ready. If he says *stay*, I am willing. He knows best. I leave it all with him." Thus lived and died a "disciple whom Jesus loved."

The Rev. Joseph Abrams was licensed and ordained to the ministry by the First Baptist Church, during the days of privilege to men of color. He attended funerals for his deceased brethren and friends, and aided the pastors of the church in maintaining order among the living. Before my accession to the pastorate, he had been silenced by the strong voice of the law. As he enjoyed, however, the confidence of the citizens, he was tolerated in preaching funerals at private houses, and was sparingly invited to close the worship in the church, by words of exhortation. He was heard with far more interest than I was, and on this account, I should have often requested him to speak, but for the fear of involving him and the church in legal trouble. On one occasion he was describing the trials to which early christians were subject, when he said, "These troubles were not confined to the apostolic age. Even I can say with Paul, "I bear in my body the marks of the Lord Jesus,"—alluding to a whipping that some wicked man had given him in his early days for preaching the gospel. The effect was thrilling. No one could listen to his discourses without feeling the power of his sturdy sense, and admitting that he not only had the root of the matter in him, but could always succeed in making others understand and feel. He died in the faith, on the 4th of June, 1854. By a singular coincidence the Rev. John Bryce, who was his pastor about thirty years before, happened to be in the city after so long an absence, and preached his funeral from the same pulpit he used to occupy. The house was densely crowded, it being computed that over eight thousand persons were in and around the building, and one of the largest processions ever seen in Richmond, including more than fifty carriages, followed the remains to the tomb. The following epitaph is inscribed on a neat marble obelisk that marks his final resting place.

SACRED
TO THE MEMORY
of

JOSEPH ABRAMS,

who was born in the year 1791,
and

Died, June 4th, 1854,

Aged 63 years.

He joined the Baptist Church in 1817. At the time of his death, he had been a minister of the gospel for 35 years.

This monument is erected by his friends in the city of Richmond, with the aid of sister churches of Manchester, Petersburg and Fredericksburg.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his temple."—Psalm, xxvii., 4.

When I learned that an inscription was to be prepared for his grave, in my simplicity, I offered my services to write it. But his friends thought their own literary taste fully equal to the occasion, and declined my proposal. The result satisfies me that I ought to have waited, at least until I was invited.

Deacon Simon Bailey was a man of unsullied integrity in all the relations of life. In the church meetings for business, he *would* have something to say, though it was not easy for the hearers to conjecture precisely what that something was. When the ideas did begin to pour out, from the profusion of words and fragmentary sentences, they were seen to be worth hearing. Let the subject be what it might, he always told us what "Father Courtney" thought and said, and he agreed exactly with "Father Courtney." The word "*sweet*" was a great word with him. His mouth seemed formed for its utterance. A good sermon was "*sweet*," the harmony of brethren was "*sweet*," a choice friend was "*sweet*," seasons of divine refreshing were "*sweet*," alienated husbands and wives were counselled to be "*sweet*," and the church in general was exhorted to be "*sweet*." Though a temperance man, he could not be induced to join the society, because "Father Courtney" had

never been a member, having lived before the reformation on that subject. He thought, moreover, that the temperance society was, in some sense, a reflection on the "church" and he concluded, if the "church" could not make and keep people sober, the society could not. A distinguished advocate of this good cause, a man of unquestionable piety, and benevolence, but unfortunately not attached to any church, once sought a personal interview with Uncle Simon, in regard to temperance. Understanding his objections, he plied him with the usual persuasives to unite with the cause, "if temperance is a good thing, as you admit; if union among its friends is needed to give publicity and force and permanence to its doctrines; if the society has reformed many drunkards, and preserved many in sobriety, every good man ought to join us. If all the sober men were to act as you do, the society would become extinct, and the sin of drunkenness would go on unchecked in the world," &c. Uncle Simon listened quietly to the argument, and finding it more easy to reply to the charge of inconsistency, by adducing a similar charge than by justifying it in the abstract, said, in a respectful manner, "Do you love Jesus Christ?" "I trust I do." "Don't you think he has a church in the world?" "I do." "Don't you think his church is the pillar and ground of the truth, and the great agency for saving sinners?" "Yes." "Why then don't you join the church? If all believers were to act as you do, there would be no church, and the world would be in total darkness." I need not add that this "argumentum ad hominem," closed the interview, yet I could not but hope that both would perceive that their principles, if carried out, would make the one a church member, and the other a subscriber to the abstinence pledge.

The old gentleman, in his last days, became deranged in mind, from protracted bodily disease. To prevent injury to himself and to his family, he was con-

fining in jail, and finally, in the lunatic asylum in Williamsburg. In the former place I visited him, and found him, just rational enough to understand and to rejoice that he was not confined for any criminal behaviour. He had been always accustomed to place a high estimate on character, and to guard his own, by avoiding even the very semblance of evil. After a brief sojourn in the asylum, he breathed his last, not however, until he enjoyed a lucid interval, in which he expressed strong confidence in the grace of God. *Simon Bailey was a good man.*

The time would fail me to enter into the minute particulars of the lives and deaths of many excellent servants of God. On his death bed Deacon Arch'd Gwathmey seemed to be a severe sufferer. He lived a consistent life, and realized in his latter end the verification of the promise, "I will be with thee." He said, "I don't wish to hurry God, but I desire to depart." Deacon John Taylor and his wife, Betsy Taylor, were also, highly respected persons. They lived in the family of Mr. Blair, and were bemoaned by every member at their demise as though they had been blood-relatives. In their last moments, they bore a beautiful testimony to the sustaining power of the gospel, and though *dead, they yet speak*. William Warwick, a servant of Mr. Seabrook, sent for me to see him during his last illness. His mind was reposing with unshaken trust on the sufficiency of Christ, and his whole nature seemed to be pervaded with love. Sarah Pearce, a young woman of more than ordinary culture, a member of the choir, and of exemplary character, was called in early life to her reward. She gained, apparently, in her last moments, a foretaste of celestial joy. She gave minute directions in regard to her burial, distributed from her wardrobe tokens of affection among numerous friends, comforted her stricken parents by assurances of her speedy and eternal bliss, warned her unconverted kindred of their danger

and with a placid smile fell asleep in the arms of Jesus.

It would fill a volume to narrate all the instances of *elevated piety* and *simple faith in God*, that have come under my observation, both in the lives and deaths of many of this people. At their funerals, it is usual for their masters to send brief sketches of their characters, which are read to the assembly. Sometimes the whole family attend, and give every demonstration of respect and grief that the dearest relations of life could inspire. The effect of all these things on my own mind, has been to deepen my conviction that *high moral worth* may be obtained in all conditions of society, that wherever seen, it elicits the admiration of all observers of whatever station or rank, that the gospel of Jesus Christ is wisely adapted to soften the relation of master and servant, by so improving the character of both, as to excite mutual regard, and that *the great duty and privilege* of Southern Christians, is to enlighten the minds and save the souls of the descendants of Ham.

Toungoo, Burmah.

BY DR. J. DAWSON.

THE following extracts from a letter just received by the Editor, from Dr. Dawson, will be interesting to all who are watching the wonderful movements of God's providence and grace, in moulding the empire of Burmah for the impress of the gospel of Christ:

Toungoo is now becoming a very remarkable and deeply interesting spot in Pegu. It stands at the northeast corner of this province, and was probably founded many centuries ago, by the Salmes. In the immediate neighborhood, is a chain of hills, which stretch northward, toward Ava, and eastward, toward the Shan States and Siam. The Sittang river, and some of its small tributaries, are found in that district, Youngoo, itself, standing on the bank of the main stream. The Karen population,

among whom the work of God is now progressing, is scattered over the tops of the Toungoo hills. They live in companies of thirty to fifty and seventy families. Their houses are long buildings, constructed in the fashion of military barracks, and each will accommodate very comfortably, ten or a dozen families. The houses are necessarily elevated from 15 to 20 feet above the ground, to protect them from any sudden surprise of an enemy, or attacks of wild beasts, of which they remain constantly in dread. These people, although stigmatized by the Burmese as the "Kayeen Yaing's," or "wild Karens," are in a very hopeful condition for receiving the gospel. Of their own accord they have built some thirty-seven *zayats*, or chapels in different villages, and now plead with the missionaries to send them teachers, who will preach to them and instruct them in the way of the Lord. Within a few weeks past, no less than twelve hundred of these simple hearted people have put on Christ by baptism, and yet there remain nearly two thousand more, who await the administration of the ordinance. Encouraging as these facts are, it cannot, however, be expected that all these converts are full grown Christians in heart, in experience and understanding. They know enough, to understand there is a God, and have light sufficient to see they are sinners, and to feel that they need an interest in the atonement of Christ. Beyond these plain elementary truths of the Christian system, they can know next to nothing. But they are anxious to learn, and every effort will be made to build them up in knowledge and in the true faith. Would to God, that the Burmese were in as hopeful and encouraging a state, as these children of the mountains and of the forest. While the one is wedded to his idols, the other, providentially, has none; at least, of a spiritual nature. There is, therefore, hope for Burmah, when the Karens become a Christian nation, which, in all probability, will take place

before the close of the present century. As a nation, the Burmans are bigotted, proud and self-sufficient, while the Karens are humble, teachable and confiding, and these natural traits of character, will at once explain the reason, why the gospel advances among them at such wide and dissimilar ratios. For one convert who joins the ranks of Christians from among the Burmese, there are thirty or more from among the Karens, and this has been about the relative proportion of the two classes of converts since the establishment of our missions in the Burman Empire.

In a former letter, I endeavored to give you a brief description of our Bamboo house, which fronts toward the north, and in full view of which stands that glittering structure, called the "Dagon pagoda." Our frail home is a few feet back from the line intended for a road, and the whole premises is enclosed by a bamboo fence. At the right hand corner of the lot, is a zayat for preaching, where there is a stream of visitors coming and going from morning till night. Day after day, the simple story of the Cross is here proclaimed, and is listened to often with deep interest, and frequently too, with apparent sincerity. Occasionally we have hearers there of a different stamp, who are full of bile and bitterness and possessed of the most crooked tempers, and who would be but too happy to prove, if they could, that God's word was a lie. Yesterday, three young Chinamen stepped in, and stood listening to what was said with apparent interest and respect. I invited them to come near me and take a seat on the floor. They came. I then enquired if they could speak Burmese, when the leading lad replied in English, that they did not know that language. He then mentioned who they were. It is about four months since they reached Rangoon. They came from Penang, and had been pupils in a school conducted by a German missionary, who resided there. After a pause, while the

tears were gathering in his eyes, he observed, "I wish to become a Christian." Taking him by the hand, I replied, "You are wise, young man, if you have come to that resolution. God wants you to be a Christian, and Christ is ready and willing to make you one." After telling me that all his books had been unfortunately left at Penang, I asked him to call at the house in the evening. The other two young men had not been long enough in school to be able to speak English, nor could they understand a syllable of Burman. In the evening, two of the three, called. To the young enquirer, after explaining the 3d chapter of the gospel by John, which seemed to affect him very sensibly, I gave an old copy of the Bible, which had been sent to Burmah, by Sister Seddenger of Philadelphia. Her name was written in it, and the young man was requested to accept it as a gift from a Christian lady in Philadelphia. He appeared to prize it very highly. Six of his class-mates in the school at Penang, had become Christians, and his having refused to embrace religion with them seemed like a standing rebuke to his conscience. Though a Chinaman by descent, he reads, writes and speaks English with tolerable accuracy. He wrote his name down as "Chi Hoon." Pray, my dear brother, for Chi Hoon, that he may be found among the ransomed, at the last great day, and with him, his two young Chinese companions.

You will, doubtless, have heard through other channels, before this letter reaches you, of our visit to the golden city. In March last, Bro. Kincaid and myself improved what seemed to be a favorable opportunity of solving the long pending question, "Is Ava open, or can it be opened to missionaries and missionary labor?" The late embassy from the King of Burmah to the Governor General of India, on their return from Calcutta, assured us repeatedly in personal conversation with its members, that there was no difficulty whatever in the way of

our proceeding to the Capital. Accordingly we went in our own little canoe, with several of the Burmese Christians, employed as boatmen. All along the river where we stopped, the officers of government treated us with much courtesy and respect. In many instances the people of the towns flocked around us in the twilight of evening, and listened with becoming solemnity to the "glad tidings of salvation." Sometimes too, we would stop for the night on a sandbank, when the little sail of the boat would be spread out like a tent, and beneath the cloth canopy, and the brighter canopy above, the few disciples would gather, to offer up the evening prayer, and sing a hymn of praise to our common Father in Heaven. At some spots along the noble Irrawady, the scenery is gorgeous and grand. There are alternate patches of hill and dale, of mountain and valley, and then for miles, a blank monotony of sand banks. But in the distance, the towering mountains give a beautiful variety to the scene, which is at once striking, attractive and pleasant. Here and there, also, may be seen clusters of the graceful palm tree, with their fan-like leaves, waving in the wind, and groves of the beautiful tamarind, with their spreading branches and fringed leaves, dotting the surface and embracing the drapery of the landscape. Flocks, too, of wild birds and water birds, chirping and whistling their varied notes, are not wanted to fill up a picture thus presented by a bountiful nature, whose finished works, in whatever part of our sphere we behold them, are ever grand, glorious and good! Our arrival at Umerapoora, which is now the "Royal City," was quickly communicated at the palace, and the news spread with great rapidity through the city. Our reception, far from what the timid might have predicted, was cordial and friendly. The princes, and nobles, and ministers of the government felt and manifested no unkind feeling toward us, either as private individuals, or as mis-

sionaries. But we had opposers, and a green-eyed bigot arrayed against us. A Jesuit priest, who has some little influence with the court, tried to make trouble and to excite a prejudice against us, but he was signally foiled. The King laughed at him and ridiculed him for his pains. His majesty acted a noble, manly and independent part in repelling the insinuations against us, made by the wily Jesuit. After the close of the annual water festival, which celebrates the ushering in of the new year, we were admitted by a royal order, to an interview with the King. His majesty received us in the most courteous and dignified manner. According to the etiquette of the palace, we dropped our shoes outside, at the steps, and walked up in our socks. To persons accustomed to sit in chairs, the hard boards of the floor, proved to be a most uncomfortable seat, but as we were placed on an equality in this respect, with the privy Counsellors, we had no reason to complain. A long conversation ensued about European politics, geography, science, medicine, and the buddist writings or books. We were questioned as to the objects of our visit, what we proposed doing, and when we hoped to be able to return to make our home near the "golden feet." After sitting for nearly two hours and tendering our present of books, for the acceptance of his majesty, he rose, and in a very cordial farewell, urged us to come back soon. The King is only now in the prime of life. For a Burman, he is remarkably intelligent, liberal and prepossessing in his manner.

Thus, then, the problem is solved, in regard to the capital of Burmah being open to missionaries. The country is open, and the Lord has done it, and it is marvelous in our eyes. Let me now, in closing, bespeak your prayers, and those of the beloved brethren of your church, in behalf of the King of Burmah. He has a copy of the Book of books in his possession, and God can not only move him to read it, but He can use it as the instrument of his conversion.

Rev. Thomas E. Thomas.

BY REV. A. K. BELL,
LEWISBURG, PA.

Father Thomas, as he was for years called, was born in Glamorgan, Wales, in the year 1788. Early in life, he became the subject of renewing grace and united with the Baptist Church of Swansea. He remained a member of this church until 1817, when he left for America, previously, however, he was licensed to preach. Deeply imbued with the spirit of his mission, he no sooner acquired a little English than he commenced preaching Christ. His first field of labor was in and around Birmingham, Huntingdon, Pa. Through this region he was the pioneer of Baptists, working in the iron mines through the week and preaching on the Sabbath. Preach Christ, however, he did, all the week. He lived, talked, prayed, preached Jesus. In this field he met with an accident while in the mines which made him a cripple for life. He was ordained in Cambria county by a Presbytery meeting with the Beulah Baptist Church.

From Huntingdon county, after being the means of planting several churches, he removed to and for a few years lived in the neighborhood of Ebensburg, Cambria county. In 1838 he removed to Clarion county, taking the pastoral charge of the Zion Baptist Church. In this field he lived and labored until the Master took him to the rest of the righteous, having been prostrated previously by paralysis in April, 1854, in the triumphant hope of a glorious immortality.

Father Thomas was no common man—no common christian. In popular language he was uneducated, yet well for Zion would it be, if multitudes who have passed through the schools were as fully educated in Bible doctrine as was this servant of God. He possessed a strong mind, and all its powers were given to the work of the ministry. His soul yearned to do good. Love to Christ and

souls ruled in every thought. He was eminently a good man—one filled with the Holy Ghost.

He sleeps the sleep of death. Quietly he rests in the place of his choice, hard by the sanctuary, overlooking Reidsburg. His son succeeds him in the pastoral office. Among his dying requests, was one asking that on his tomb stone might be inscribed "'Tis all of grace," and another, that in the last struggle, his loved ones should not weep, but sing. Said he,

"Oh sing to me of heaven
When I am called to die,
Sing songs of holy ecstasy,
To waft my soul on high."

He sleeps in Jesus. His voice will no more be heard on Zion's walls. Yet long will his memory be cherished along the valley of the Juniata—among the wilds of the Alleghanies and throughout the region of Northwestern Pennsylvania.—"Blessed are the dead who die in the Lord * * that they may rest from their labors, and their work follow them." Sleeper in Jesus, fare thee well. Soon by grace we shall meet thee before the throne.

The Cambria Handkerchief.

IN one of the busiest streets of a busy city walked an elderly lady, accompanied by a young gentleman, who had but lately left school. Engaged in conversation, neither seemed to attend to anything besides, until the crowd pressing against them caused the young man to look round, when he perceived some boys of what he called suspicious appearance following their path. "Ah, I must watch my pockets," he said; "I had a warning when last here of what I may expect in your city."

"What was it?" inquired the lady.

"Probably what is only a common occurrence. My India handkerchief was picked from my pocket. 'Sir, your handkerchief is stolen,' said a woman. I looked behind, and there was a young lad making off with it at full speed; I

followed, and if my fingers were not as light as his my feet were. When he saw that I was likely to win the race he dropped his spoils, so I recovered my property; and the little rogue might have got off better than he deserved, had not a policeman witnessed the transaction, and provided him with lodging gratis; yet not quite so, for he had to pay by hard labor for board and lodging while he remained."

"And doubtless he came out of that lodging better qualified and better disposed to pick your pocket than he went in."

"That is no affair of mine, Mrs. Harman. My business is to punish a thief when I catch him. Let the chaplain reform him if he can."

"Aided by the society the poor culprit will be condemned to during his imprisonment," answered Mrs. Harman. "Ah, Henry, how different is the end man proposes in the case of an offender against himself, from that which our heavenly Father designs in dealing with far worse offenders. Man aims only to punish; God seeks to convert."

"But, my good friend, you hardly expect me to stand preaching in the street to every little thief whose hand I may find in my pocket."

"No, Henry, I do not. But as we are all interested in the suppression of vice, I would have you and all others alive to the importance of making use of the means by which these poor outcasts may become respectable members of society, and instead of handing them over on every occasion to the tender mercies of the law, endeavour to place them where their evil habits may be checked, and their intellects cultivated."

"All perfectly utopian, Mrs. Harman, believe me. Show me a single instance in which any good fruit has ever been found on one of these crab-stocks, and then I may try to act as you desire the next time my pocket is picked."

"You promise me that, do you?"

said Mrs. Harman, looking up earnestly to his face.

"I may safely," he replied, laughing.

"Well, when we arrive at the cottage I will tell you a tale that I think will interest you."

This cottage, Mrs. Harman's residence, lay at the outskirts of the city, and was soon reached; and when she and her young friend were seated she began as follows: "You may have heard, Henry, from your mother, that I was once in a situation different from that which I now occupy; that I was, in fact, almost wealthy. But with this portion of my history I am not going to trouble you, save only to mention that it was then the circumstance took place which forms the groundwork of my present story. I had driven out one day in an open carriage to make purchases in the city, and was returning home, when I had occasion to stop in a crowded thoroughfare, to speak to a tradesman whom I employed. While doing so, I forgot that at the other side of the open carriage lay a basket containing some valuable articles, and out of which hung a cambric handkerchief. Having finished my business, I turned round just in time to see a boy, apparently of about ten years of age, draw the handkerchief away, and he was on the point of making off with it when my servant caught him by the ragged collar of a miserable coat, and applying to him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. 'No, no, John,' I cried, 'do not give him up to the police. Let us try if we cannot do something better for him than that.'

"It was in vain that John declared the little vagabond deserved nothing but the treadmill. I resolved to have my

own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen the footman's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should soon have a visit from a gang of housebreakers, and that this 'little viper' would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him I should never have known of his arrival, for he hung about the back-door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got; when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now inquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:—

"His father had been a laborer, and was killed by a fall from a scaffolding the preceding year. His mother went out charring, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him, probably from want, and he had not any one to look to for a meal but the owners of the lodging house, one corner of a wretched garret of which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would '*do something*' for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to their requirements. Becoming a regular street pilferer, if he returned home in

the evening empty-handed he was beaten, and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

"I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened in crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in an out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil; and after he had done what little he was capable of in our farm-yard, attend a school every day. Well washed, well clad, and looking fresh and strong after even one week of his new life, Ned C—— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching, that Ned did not show he should, after awhile, be capable of learning. There was one branch of knowledge in which his progress gave me by far the greatest satisfaction, I mean the knowledge which maketh wise unto salvation. He attended a Sunday school, and quickly evinced the deepest interest in the lessons there imparted. His behaviour became marked by so much propriety, he was so governed by the rules of religion and morality, that he obtained, I may say, even the respect of those who had known the circumstances of his early life. Still as he grew up, I could often observe symptoms of an uneasy and unsettled mind; and on my questioning him about it one day when he was just eighteen, he confessed to me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to seek his fortune in some foreign land. I could not blame him, and much as I valued him as a useful and trustworthy servant, I resolved to forward his wishes by every means in my power.

"I had then some friends in America, and to them I recommended Edward C——. He had laid by some money while in my service, to which I was glad to make such an addition as would provide him with a respectable outfit. The morning on which he went away, he said he had a favor to beg of me; I saw his lip tremble and his cheek flush as he told me what the favor was. It was only this; that if I still had the remains of the cambric handkerchief, which had been the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways he said; it would remind him of what he once was, and keep him humble; and it would also remind him of her who had rescued him from his degraded condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on one corner; he gazed on the letters, and folding it up in paper he asked my prayers and blessings, and departed. I heard from him in two months; he had got a situation in a counting-house. He continued to write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward C—— was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

"Some years elapsed, and then the change in my circumstances took place, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to furnish in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward C—— of the reverse I had undergone, and when I wrote merely mentioned that I had changed my abode, but this would not satisfy him. He begged to know why I had left my pleasant home, but I evaded his questions till I could evade them no longer, for he accused me of

want of confidence in him, and of keeping back something that he ought to know. I then told him all, at the same time assuring him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his prosperity.

"It was several months before I heard from him again, and one day, just as I began to wonder at his silence, I was told that a gentleman wanted to see me. Not feeling well, I was unwilling to admit strangers, and sent to request that he would send up his name. The servant brought in reply, not a card, but a small parcel, which when I opened it I found to contain the cambric handkerchief! It was Edward C——. After the receipt of my last letter he had been prevented coming home at once by the necessity of arranging a large amount of business in the concern, of which he was now a junior partner. The moment he was free, he set out for Europe and came to me. I need only add there was no service which he could offer that he did not warmly and affectionately press upon me, but the utmost he could prevail upon me to accept was a long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possessing the ability to show kindness to the poor and the afflicted. Edward C—— returned to America, taking the cambric handkerchief with him, and he does not allow me to forget him."

"Well, Mrs. Harman, yours is really a very interesting story," said her young guest, "and has made me feel that if I had that poor boy whom I handed over to the police, I should be much disposed to see if some means could not be adopted for endeavoring to reclaim him."

E. F. G.

THREE HUNDRED YEARS AGO the Pope, the devil, Gardiner, and their wretched tool, Queen Mary, were busy burning the Protestants. It was on the 16th of October, 1555, that Latimer and Ridley were burned at Oxford.

The Gold and Silver the Lord's.

THERE are very few men who would formally contest this proposition; but, alas! is there not a marvellous lack of practical homage to it, in the outlay of property for the cause of Christ? Were the church's wealth all "sanctified by the word of God and by prayer," should we not see it poured in a fuller stream into the treasury of the Lord? We cannot expect rich, worldly men to be munificent in their gifts for the support or extension of Messiah's kingdom; but we ought to be able to look to the wealthy disciples of Christ, who have been crucified to the world by the power of the cross, for noble sacrifices, answering to their means, and to the momentous claims of the age in which we live.

Some there are whom God hath blessed with large supplies of the silver and the gold, who well understand their stewardship, and do not disappoint the hopes of the church. They have looked at their responsibilities, and the Lord has opened their hearts to the habitual exercise of sanctified benevolence. They feel the unutterable satisfaction of doing good; and they hold their property, with all the other gifts of God, at the disposal of Him who has redeemed them with his most precious blood. To give, and give spontaneously and liberally, is their delight; to withhold would be their burden and their grief.

But who does not wish to see the great increase of those who thus make "friends to themselves of the unrighteous mammon?" The present aspect of the church, and the new openings for the spread of divine truth throughout the world, plead earnestly with all on whom God has bestowed wealth, that they would look on it more than ever as a *trust*, for which they are responsible to the Divine Donor. Let them see to it that his cause is proportionately considered, if they would look for his blessing on the bounty which he has poured into their lap. Nothing will truly sanc-

tify large possessions but a recognition of the Divine hand, and an habitual tendency to deal honestly and uprightly with the question: "LORD, WHAT WILT THOU HAVE ME TO DO?"

The writer has seen much of human life, and much of Christian society; and the impression has forced itself upon him that there are certain evils connected with money, in our present state of society, which need to be guarded against by all who would seek the preservation and increase of spiritual health.

Is there not a growing propensity among successful professors to *die rich*? Nor is this marked tendency confined to those who were born to fortune; but is equally prominent in those who, by successful enterprise, have risen from humble means. This determination to *die rich* has the effect, in too many instances, of preventing the formation of those habits of liberality, which might naturally be expected from persons possessed of ample and unexpected resources. We knew an individual of this class who died worth more than *five hundred thousand dollars*, and who left nearly all his property to religious or charitable objects, who never could be induced, while he lived, to act with the generosity of one possessed of his fortune. What, in God's estimate, will be the gifts of a man, who postpones them till his eyes are sealed in death?

We have seen, also, some very rich professors who have practised the easy deception upon themselves of doing some two or three most generous deeds, and then exonerating themselves from all future sacrifice, though their means were every year increasing. Will this mode of discharging God's claims, without reference to a man's actual resources, abide the scrutiny of another day? Or does it now, in a thoughtful moment, meet the demands of enlightened conscience? We think not.

Is there not, the writer would respectfully ask, an over-anxiety among many wealthy Christians, who have risen by

their industry and honor from humble circumstances, to *provide large fortunes for their children*? Do they not forget that if they had been rich, when they entered upon life, they would never probably have struggled as they did; and that the expectancy of fortune, on the part of their children, will, in all probability, lay to rest the energy of business habit? Is there not grievous danger of losing sight of the responsibility connected with wealth, in the process of determining how many thousands they may be able to distribute among their families by their last will? Let a man provide reasonably and benevolently, where the means exist, for those of his own house; but let him not forget to set before his children a model of Christian philanthropy, worthy of their imitation, and which may be a greater blessing to them, when he is dead and gone, than all the wealth which he is able to transmit. Large fortunes to children have proved themselves, in the history of the past, a very problematical blessing; and they have often been secured by sad forgetfulness of the claims of God.

Is there not great cause to apprehend, in our day, an *expensive and fashionable style of living* among certain professors, but little in accordance with the simplicity of the spiritual life, and involving a vast outlay of means, which leaves but a fractional residue for the cause of religion? How much this growing evil impoverishes the treasury of the church, the great day only will declare. But will a fashionable Christianity reserve for any friend of Jesus the holy calm of a peaceful evening, after a day of toil? How much better would it be to be less fashionable, and more spiritual? To be less devoted to the "pride of life," and more addicted to self-sacrifice in promoting the honor of Christ and the good of souls?

The writer has seen, too, how easily men, and even Christian men, as they get rich, acquire the habit of *doing*

everything by proxy. That *proxy* is a money-contribution. When they had less of this world's goods they could give their *personal exertion*, their habitual attendance on meetings for Christian deliberation, their cordial and practical influence; but now it is otherwise; they can only give their money; their counsel is all lost; they have brought themselves, *at least in effect*, to the conclusion, that they have only *one* talent for Christ, the talent of wealth, and that all their other talents are now demanded by the increasing claims of worldly affairs. Could not many a sorrowful pastor, and many a languishing church, confirm the substantial accuracy of this statement? But is this a symptom of health, or of spiritual disease? Are good men, just at that period in their history when their influence has reached its culminating point, to withdraw it from the Christian church, and to think that a money-gift can take the place of personal sanctified effort? A moment's deliberation, in sight of the cross, will rectify such an evil as this, when it has been suffered to infringe upon the active religious habits of better days.

We would only point to one additional evil connected with the money transactions of the age. We refer to the *speculative tendency of the day in which we live*. It has not worked well, all things considered, for the spiritual prosperity of the Christian church. Many, in grasping at too much, have lost their all, and not only their property, but character itself. While others, but for some sudden turn of fortune, who are now on the pinnacle of successful enterprise, might have been in the vale of poverty and reproach. To say nothing of wrong-doing, and unprincipled speculation, have we not much to fear from the prodigious taxation of men's faculties, in our day, in climbing the hill of worldly prosperity? Is there not serious danger lest religious interests and influences should suffer painful deterioration, from the sleepless

toils and occupations to which men are everywhere, in our day, subjecting themselves? May we not well tremble lest the mart, and the exchange, and the warehouse, and the shop, should jostle out our fine racy old Nonconformity, and leave us in a state of great feebleness for doing the work of God, and with most inadequate conceptions of the nature and extent of that claim which Christ has upon all who call him Master and Lord?

These thoughts are thrown out, not rashly but considerably, by one who is no cynic and no theorist, and who has had some opportunity of marking the influence of events upon the state of Christian society.

The Crimson Chamber.

IT was a dark and blowing night in the depth of winter, dismal in every respect. My own apartment being occupied by a friend, I was to be lodged at the house of a neighbor, and in what was called the "crimson room;" but before I describe the chamber, I must inform my reader that the house was one of ancient date, and had been so surrounded by buildings as to leave the approach to it only a long lonely lane, formed by high brick walls, shutting out the sight of some miserable adjacent dwellings, the abodes of poverty and squalor. The road to the house was not such as to lead one at any time to linger on it, especially on the dingy evening on which I traversed it. Right glad was I, therefore, when I got to the end of it and reached my intended sleeping quarters.

"You are to sleep in the 'crimson room.'" said Mr. Melnot, my host; "you know that it is haunted?"

"Oh yes; but I am no believer in the superstitious," was my reply; and, taking my light, I retired to rest. The "crimson room," I must tell my reader, was attained by a steep, narrow, and lengthened staircase leading out of a se-

ries of rooms, gloomy apartments, where articles not in frequent use were stowed away. These places had an *uncanny* look, as the Scotch people call it—different to other parts of the house, though the latter was gloomy enough. Moreover, although called "the crimson room," the crimson was of so deep and sombre a hue, that it might have passed for black. The dark oak wainscot did not enliven the dim shady folds of the bed and window furniture; while black Spanish mahogany, polished by many a now mouldering hand, gave indistinct and dim reflections of all that moved, as light was carried from place to place. A fire burned on the old-fashioned dog-irons, however; and laughing at superstitious fears, to keep them at a distance, I was speedily nestling down under warm coverlets, to woo sleep; but somehow or other, sleep was shy.

I strained my attention to keep pleasant subjects in mind, repeated some favorite verses, counted a thousand, and yet could not help turning from side to side, getting nervous, almost smothering myself, till profuse perspiration forced me to gain breath and involuntarily to gaze around. The room appeared just as when I got into bed, except that the fire was burning low, though still giving out sufficient flame for me to see the grim-looking ebony-bound picture of William the Conqueror, clad in full armour, and a vast genealogical tree springing out of his chest.

Out of doors the storm increased; the old house was surrounded with gigantic beech trees, mighty in strength, and these now bowed themselves and groaned as if in dying agony. The blast rushed in among their topmost twigs, till every fibre swayed, bending and recoiling from billows of wind which roared down the wide chimney, and then swept by, screaming in through cranny and crevice, till hushed and soothed, the blast sobbed itself to rest, dying away, and all was quiet again.

Now for another trial at sleep! tick,

tick, tick—I can just see my watch, 'tis nearly twelve; one more peep round the room, to be sure that all is right, and then—hark! that was not wind—a sigh! hardly audible, but certainly a gentle sigh, and close, surely, to the head of my bed. Nonsense! fanciful stuff! I never felt so weak-minded before; it must have been fancy; and sleep at last began to lull my fears.

What! a deep, audible, and continuous breathing of the same sigh-like character, but by no means to be possibly mistaken for fancy. Up I leaped, and, seizing my light, determined that I would search and be satisfied. I walked deliberately to the part of the room where the mournful sound proceeded. I opened the closets at each side of the bed, where hung the superannuated suits of clothes, still carrying a gaunt and disembodied resemblance to the former wearers; neither sigh nor sound was there. I stooped to look under the bed, when a shrill whistle, seemingly through the key-hole of the door, was answered close to me by a most unearthly noise. I started to my feet; howl followed howl, and a dashing, scrambling noise ended in the unceremonious bark and appearance, from out of a deep old chest under the bed, of a large Newfoundland dog!

The explanation is simple enough: his master had occupied that room a few days before, and, having gone on a journey, sent on his dog by a servant another way. "Captain," however, disapproved of the arrangement, broke his chain or slipped his collar, and, tired and travel worn, nosed out the spot where he and his master had passed the night before they parted. The doors had been left open to air and arrange the room for my reception, and "Captain" seized the opportunity of stealing up stairs, and smelling out a railway wrapper which had been left by his owner in an open trunk under the bed, he chose that relic of his best friend on which to take his sleep. The splashed and foot-sore

condition of the animal readily accounted for weariness sufficient to cause his unbroken slumber, till he was aroused by the loud whistling of the wind, which, like certain notes struck on a musical instrument, will annoy some dogs so greatly as to make them cry out as if in positive anguish.

"Captain" and I soon recognised each other, for we had often been in company together with his master; he wagged his tail and crept to the dying embers, which, for his and my own sake, I replenished. I listened to the wind a little, and then, following my dumb friend's example, composed myself for sleep.

As I gazed once more dreamily round the chamber, the mysterious g'oom had fled, a rich claret hue bloomed on the hangings; a cheerful flickering fire-light danced upon the polished mahogany; and as I gazed on the steel-clad conqueror, the forbidding appearance he wore before had yielded to a sarcastic broad grin of derision at my unfounded alarm.

The fear of God gives true courage, and puts to flight all superstitious terror: when young people have any dread of ghosts or goblins, or find themselves alarmed by any unusual noise, (which, because unusual, is alarming,) let them summon up their courage, and proceed at once to scrutinize the cause, and they will find their fears as unfounded as did the writer of the above true story.

Peace in Death.

I HAVE witnessed the death-beds of many of the righteous. I have watched with thrilling interest their experience in that most solemn and most searching hour; and I have found that all, whether babes or fathers in Christ, have alike hung only on the hope of the cross; yea, and the holiest have ever been the humblest in that last struggle. The language of the beautiful hymn best expressed the one sentiment of their

heart, as it throbbed, and fluttered, and ceased to beat :

“Nothing in my hand I bring,
Simply to thy cross I cling.”

Yes—however aforesaid some of them had been tempted to look upon themselves with complacency, or to attach importance to their doings or their observances—in that decisive moment, all vanished from their view, save the finished work of their Saviour. Neither privileges, nor sacraments, nor oblations, nor praise of men, nor ecclesiastical distinctions, nor arm of priest or pastor, shared their reliance; but “CHRIST WAS ALL AND IN ALL.” Every other anchor drives, every other cable snaps before the force of the tide that sweeps the soul into eternity. One, and only one hope retains its imperishable moorings—it is the hope set before us in Jesus. This can enable the expiring saint to exclaim, “O death where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” One, who was nearly related and tenderly endeared to him who addresses you—one whose brief life passed chiefly in the calmness and selection of a rural rectory, had been singularly blameless, said, when—within a step of eternity—she was congratulated on the bright peace which had long irradiated her sick bed: “It is not mine; it is all of Christ; I cling to him as earnestly as if I had been a murderer.” And her father and mine, whose whole “path had been as the shining light that shineth more and more unto the perfect day,” and whose death was one of surpassing ecstasy, observed, a little before he entered into rest: “My daughter said, when dying, ‘I am saved as the thief on the cross was;’ and so say I—so says your father, my children.” Precious simplicity and singleness of hope! May it be ours in life’s last agony!

Let us, then, “hear the conclusion of the whole matter.”

Abound in all good works; be fruitful in everything that adorns the doctrine of your God, your Saviour; be ensamples to them that believe; do to others as you would that others should do unto you; “freely ye have received, freely give;” confess your Master’s name, and be jealous for his honor; “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;” yet after all, and when you have done all, abandon all as supplying the slightest foundation of confidence; and with the apostle still protest, “God forbid that I should glory save in the cross of Jesus Christ.”

Shine as lights in your several spheres in this vast mercantile community. Irradiate with holiness each one his own peculiar scene of action, whether it be the counting-house or the manufactory, the workshop or the warehouse. Furnish to the world a living demonstration that faith establishes the law; that the doctrine of grace is a doctrine according to godliness; that they who repudiate all confidence in works are the most careful to maintain them. Compel those who denounce your principles to admire your practice. “With well-doing put to silence the ignorance of foolish men; as free, and not using your liberty as a cloak of maliciousness, but as the servants of God.” Work—as though all depended on your working; trust—as knowing that all depends on what Christ has wrought. Was your *first* prayer, “God be merciful to me a sinner?” Let the spirit, if not the letter of your *last*, be the same. From the cross you began, at the cross you must close your race. Attain what you may, your sole confidence must still be—that great as are your sins, the mercies of Christ are infinitely greater, and crimson as is your guilt, his blood washes it white as snow.

Baptism of Christmas Evans.

DURING one period, he became acquainted with certain members of the Baptist church in the village of Llandysul; and to his intercourse with them he always referred with marked gratification and thankfulness. They, by the simplicity of their spirit, and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynhydowain, who had recently left that communion, and joined the Baptist church at Abreduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the Baptists as Anabaptists, as *re*-baptizing, and from my infancy had always heard them called Anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself, to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I, therefore, carefully examined the scriptures, to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favor of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when,

after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberdnar; where I was (in due time) received. I was then about twenty years and six months old. I make no apology for this, for I followed the bible and my own conscience."

Is A Revival Needed?

IS a revival needed? It is greatly needed to quicken the children of God in faith, and love, and obedience. It is needed to elevate the affections of Christians, above the things which are seen and temporal, to those which are unseen and eternal. It is needed to break in upon the tide of worldliness, and turn the energy and enterprise of this age into the service of God and the promotion of the Redeemer's kingdom. It is needed to sanctify the time and influence of the church, so that the followers of Christ shall be followers indeed, imitators of their Divine Master; that their light may so shine before men, that others may be convinced of the excellence of the gospel, and glorify God. It is needed to procure a spirit of consecration and of self-sacrificing in the cause of Christ, which shall make the friends of the Redeemer feel that they are his servants, his stewards; bought with a price, and are therefore to live with reference to their final account. It is needed to increase the spirit of a pure and greatly enlarged benevolence, to enter the field which is open, and use all the facilities which the good providence of God has furnished, to preach the gospel to every creature. It is needed to banish heartlessness and formality from the worship of God, and to make the church, indeed, the salt of the earth and the light of the world. O, Lord, revive thy work in the hearts of thy children, should be our unceasing prayer.

A general revival of greater power and extent, and of larger continuance, is needed in our whole country, to convert sinners from the errors of their

ways, and save souls from eternal death. In our congregations most highly favored with gospel privileges and divine influences, there are yet a large portion of the people neglecting the one thing needful. Sinners have grown gray in hearing preaching, and neglecting the great salvation. Moral it may be, and yet at heart enemies to good. Do such believe that they are on the very verge of hell? Do Christians really believe that such

“Sinners must be born again,
Or feel the wrath of God!”

What multitudes of the middle-aged in their eager pursuits of earthly good, are going with all possible speed to the bar of God, and will not stop to consider their ways. And yet their steps take hold on hell. The Spirit of God alone can break their charm, and lead them to think of that eternity to which they are hastening. Then the youth and children must all repent of their sins, or perish forever. We need a revival for the conversion of thousands in our congregations and Sabbath schools, who hear as though they heard not. How can they escape if they neglect the great salvation?

What, then, shall we say of the hundreds of thousands of families who neither hear the gospel preached, nor read the Bible, nor an evangelical book or tract? What shall become of those who are sunk into infidelity, and a multitude of errors, which drown souls in perdition?

Will not every Christian, who desires the favor of God, who loves his holy law and grieves at the transgressions of the wicked, who feels for the honor of God, and longs to see sinners turning to the Lord, pray for a revival of God's work? “O Lord, revive thy work!” “Revive thy work, in the midst of the years make known, in wrath remember mercy.”—*Luth. Obs.*

COUNCIL OF REFORMERS.—The Cincinnati Common Council passed a vote recently, that the members “shouldn't smoke and do other immoral practices during their sessions.”

The Progress of Baptist Principles

IN THE LAST HUNDRED YEARS. By Rev.

THOMAS F. CURTIS, *Professor of Theology in the University at Lewisburg, Pa., pp. 422, published by Gould & Lincoln, Boston.*

We heartily thank Professor Curtis for this excellent work. It is a most admirable and valuable contribution to Baptist literature. It utterly repudiates the “cut and slash” style, which has so disgracefully prevailed in certain quarters for the last few years, and which we despondingly believe has done more damage to the Baptist cause, than any direct hostility could have done. Some of our own editors and writers have done more to retard the progress of Baptist principles, by harshness, uncharitableness and even vulgarity, in their method of defending the right, than their opponents could ever have done by most vigorous and virulent assaults. Prof. Curtis has brought to his work the spirit of a christian and a gentleman. Calm, philosophic and courteous, it relies upon facts and arguments, not upon epithets, to establish its premises. The manner of the work is especially at this time worthy of all praise. Even those who will not coincide in his conclusions cannot doubt that he is kind and honest. And they will be infinitely more likely to be convinced of the truthfulness of his views, than if he had hurled rude adjectives and harsh imprecations at their heads.

Not only in its spirit but also in its whole matter, it is worthy a place, especially in every Baptist family. It discusses grave principles, some of which have been too much neglected in our controversies with our Pede-Baptist friends. It may surprise many of them to learn, how much they are indebted to Baptist principles for most important reforms in their own communions. And yet the evidences of salutary reaction upon themselves are so forcefully given,

that a candid opponent cannot doubt the truthfulness of the claim.

We feel that we cannot do better than to devote a few of our pages to some extracts from the work, that our readers may see what is its character and procure it for themselves. The following is a portion of the chapter on

A CONVERTED CHURCH-MEMBERSHIP.

NOTHING will more forcibly impress the mind of a pious American, traveling in Europe, than the different religious atmospheres inhaled by the masses on the two sides of the Atlantic. It is a great difference that he will feel when he enters a Protestant as distinct from a Roman Catholic State. But there is a more striking distinction between American Christianity, as a whole, and that of the continent of Europe, where Church Establishments are in every country.— Here a man's religious professions are the result of personal conviction; there they appear so uniformly as the effect of the law routine, or instruction, as seldom to imply earnest individual piety at all. Not that devotion is lacking in Europe; but simply that the most religious do not profess more than others, those utterly destitute of it being entitled to become its professors and ministers as much as any others. Dr. Baird has observed that he found the most intelligent persons in Europe quite at a loss to comprehend this different feature of Christianity in the two continents. Among all classes of Americans, however pious or however worldly, and as a general thing, of whatever denomination, the conviction seems natural that a man does not become a Christian merely in consequence of being born in a particular State, or inducted in infancy into a nominal connection with some church, but by personal choice and earnest religious character. All through Europe, except among certain small, well-marked evangelical denominations, the idea is current that every one born in a Christian land must be considered a member of the Na-

tional Church, no matter what his private belief or character.

Here public sentiment, and the unwritten Christianity of the country, seem to suggest instinctively that none ought to be received as full members of any church, or regarded as true Christians, with whom sound morality and steady piety is not a matter of established personal influence and supremacy. We are not unaware that there are several exceptions to this spirit; and in some cases a settled purpose is evident to resist what is esteemed an American influence encroaching into the domain of religion. In the Roman Catholic Church, for instance, this determination is most strongly manifested on the part of most of the spiritual guides; and yet to any one brought up with Papists in Europe, the general change of sentiment among the laity in this direction, which by degrees manifests itself, is greater than could possibly have been expected. Roman Catholicism not only loses its hold on multitudes who come to this country, but it is altogether a different thing for those who remain in its communion from what it is either in Europe or in Mexico, or in Canada. As when one who has long lived in a flat country, climbing a mountain top on a clear day, feels by the play of his lungs that the atmospheric pressure is not the same and that he breathes a different air; so now a Roman Catholic on coming to this country finds himself in a perfectly new religious atmosphere, one that has in it the pressure of a greater and more direct personal responsibility. The priest is no longer the mere tool of the bishop, nor the layman of the priest. It is not simply that both are more free, but also that both have a stronger sense of direct personal responsibility to God: not simply that the layman will not perform what he considers an arbitrary penance, but that he will claim his right to read the Word of God. And probably more Bibles are circulated and read by the Roman Catholics in this country than in any, per-

haps, of all the countries of Europe. Large numbers of copies of the Douay version are freely to be obtained with the approbation of the priests themselves.

This silent change, giving to every man's religion a closer personal character, is also manifested in its degree in the Episcopal Church. So long as it was a national institution, it was necessary that it should admit every one to its privileges, and in England to this day the laws compel a clergyman to administer the communion to all baptized in infancy, and without reference to personal character, provided they are not proved to be scandalous offenders. The trouble and expense of establishing this proof are so great as to leave even the most pious minister very little power to withhold this official testimonial of the communion of the Church. By the same law, however neglectful they may have been of every voluntary mark of Christian character, he is compelled to proclaim them when they die his "beloved brethren" who have "departed this life in sure and certain hope of a joyful resurrection."

But in this country the entire separation of the Church from the State has produced a very marked alteration and improvement in the character of the Episcopal Church. It is not merely that there is a vast increase of lay power, but a deeper sense of personal interest and responsibility resting upon the communicants as a class. So it is not a matter of simple form and routine for their young people on arriving at a certain age to be confirmed and partake of the communion, but to a greater extent than heretofore those only whose hearts are touched with a personal and supreme interest in religion receive the symbols. True, all this improvement is rather in practice than in theory, and the tendency among the clergy in some sections has been of late years to magnify and restore an exploded reverence for a merely ritual religion. But some kind of knowledge and earnest regard for re-

ligion, some indications of personal piety are required more generally than ever before, while in many of the Churches their ministers preach the doctrines of the new birth and Christian conflict with the utmost clearness; nor would they think of recommending the people of their charge to appear at the table of the Lord without the evidences of conversion.

In the German Reformed Church, Drs. Nevin and Schaff, of the Mercersburg School, may contend that it is an error to attempt to have a church below composed wholly of those savingly converted to God; but this again is rather the effect of a few of the clergy to bring back their people to a state of things current a hundred years ago, and in Europe, than a movement generally sustained by the Churches. It is, in fact, an effort to galvanize new life into infant baptism. But the great mass of the reformed denominations of this country, of German origin, now hold to the propriety of requiring personal faith prior to full communion. The great numerical bulk of American Churches are united on the same point of a voluntary and converted Church-membership. So wide-spread indeed is the conviction that unconverted persons should not be communicants, that very few of them would think it right to partake if invited. Denominations seem to be unpopular in proportion as they favor an unconverted membership. All of them, including Roman Catholics, Unitarians, and even Episcopalians, are shown by the last census to embrace not above a sixth of the whole Church-going population. Now it is, if we mistake not, this wide-spread conviction that Christianity does not consist in forms and ceremonies, but in the personal surrender of the heart to God, and that the converted, alone should be communicants, which constitutes the great superiority of American over European Christianity.

But however simple, clear, and natural all this may now appear, it was not

so a hundred years ago. At that time the Baptists stood alone, the only denomination in this country that made a credible profession of personal piety a pre-requisite to their communion. It was then generally esteemed a Baptist peculiarity. It is so treated by Knapp, in his theology. He admits that the Novations, Donatists, Waldenses, Wickliffites, and Hussites, also held it, and that their labors "had, upon the whole, a mighty beneficial effect;" that "in times of ignorance and unbelief they have been the depositories of uncorrupted Christianity;" and that "without them the Reformation would never have taken place." Yet he maintains, in common with most of the Pedobaptists of Europe, that "the external visible Church can not be a society consisting of pious Christians only, but rather a *nursery* designed to raise up many for the invisible Kingdom."

A hundred years ago, except Whitfield, discarded as a "new light," there was scarcely an evangelical preacher to be found in the Episcopal Church in this country, or one who considered any thing more as necessary to regeneration or to make a man a Christian, than the baptism of his infancy.

It was not until within seventy years that the Methodists, now so efficient in evangelical labors, considered themselves as other than a mere converted society in an unconverted Church, from which they received the communion, and with which they identified themselves. They have therefore not unnaturally borrowed many expressions and views from the Church of England. Even John Wesley tried hard to uphold its teachings, on the subject of Baptismal regeneration, in language which no Methodist now teaches. Their standard writers regard baptism as the entrance of the visible Church. But by a happy inconsistency, produced by their evangelical preaching, they do not now seem to admit that persons ought to be complete members un-

til after conversion. The language of their book of Discipline is, however, not decisive, and "seekers" are often urged to partake of the communion as a suitable means of grace to this day.

Among the Presbyterians it is just about a hundred years since Gilbert Tennet was founding Princeton Seminary to educate evangelical ministers. At that time, so far from conversion being esteemed necessary to full communion, it was a matter of formal discussion whether it was proper to require the credible profession of a change of heart in the ministry, and considered that it was not. At the present time, no body of Christians are more clear and judicious upon this point than the Presbyterians, both those of the Old and those of the New School. Yet even now there is nothing in their confession of faith to prevent the reception of unconverted persons as communicants. The Established Church of Scotland, with a similar confession does not require conversion. The change, then, is one in the spirit of the people, or the age, not in the constitution of their churches, or the text of their laws, and at the time to which we refer, the Tennents were jeered at as "new lights," and mere enthusiasts. To this day their form of government declares that all their baptized are members of the Church, and "are bound to perform all the duties of church-members." Thus it is quite clear that however evangelical this excellent body of Christians may now be in practice, their Confession, and, above all their infant baptism, have an opposite tendency, drawing them back toward a system which would introduce the world into the Church, by making the terms of admission too regardless of personal piety.

In the life of the late venerable Dr. Archibald Alexander, of Princeton, is found a record by himself of the struggles through which his mind passed on the subject of infant baptism. It refers to a period while he was President of

Hampden Sidney College, Virginia, from 1797 to 1799, about ten or twelve years before his appointment to the more important post he so long and honorably filled at the head of the Princeton Theological Seminary. "About this time," he says, "I fell into doubts respecting the authority of infant baptism. The origin of these doubts was *in too rigid notions as to the purity of the Church*, with a belief that receiving infants had a corrupting tendency. I communicated my doubts to my friend Mr. Lyle, and to Mr. Speece (Presbyterian ministers, who were his assistants in the college), and found that they both had been troubled with the same. We talked much privately on the subject, and often conversed with others in hope of getting some new light. At length Mr. Lyle and I determined to give up the practice of baptizing infants until we should receive more light. This determination we publicly communicated to our people (churches in the vicinity which they statedly supplied as pastors), and left them to take such measures as they deemed expedient." We may hereafter notice the rest of the remarks of Dr. Alexander. At present we desire only to quote this to show that a belief in the "corrupting tendency of infant baptism led Dr. A. at one time very seriously to think and speak of "joining the Baptists," and that he could not get rid of these impressions without lowering his views "as to the purity of the Church." He intimates in fact that the Baptist notions on the subject are "too rigid." We have been happy to believe that our Presbyterian brethren have now practically adopted the principle of admitting to full communion those only who give credible evidence of personal piety. This is what Baptists have ever maintained, and we should be sorry to learn that the denomination of which Dr. A. was so distinguished an ornament had abandoned it.

A hundred years ago, nearly all the Congregational Churches of Massachu-

setts were passing through the darkest part of that cloud which drove off ultimately so many into Unitarianism. For sixty or seventy years longer it overwhelmed with confusion all attempts to establish the denomination on the basis of a converted membership. That rare and holy man, Jonathan Edwards, was dismissed from his church at Northampton, Massachusetts, for no other reason than the maintenance of these very views, and was, at the time of which we speak, laboring in exile, on this account among the North American Indians. The teachings of Edwards, Whitfield, and the Tennents, which had led to "the great awakening," had also produced the desire in many quarters that the system then current of admitting all persons of reputable life, who had been sprinkled in infancy, to the communion-table, should be abandoned. Several churches had adopted Edwards' views, but the great body were opposed to them.

Large numbers of these "new lights," as they were stigmatized, became Baptists, however, on this very account. All the way between Massachusetts and Georgia, no other denomination held this principle of church-membership; nor was it until within about thirty years, that the Congregationalists became completely separated from the Unitarians, and the most fundamental part of their present constitution came to be a feature of their denominational character. Dr. Baird has shown that Unitarianism originally grew out of a dislike to the practice of requiring evidence of piety in candidates for admission to the churches.

In 1790 there was but one Congregational Church in Boston that maintained orthodox views; and so cold had it become as to be unable to keep up any prayer meeting. When its lamp of piety was well-nigh extinguished, it was the zeal incidentally imparted to those noble and struggling brethren at a Baptist Church that rekindled the smoldering fire in a Church "beloved for their fathers' sakes." Thus in due time they were enabled to throw off the incubus

which had so long paralyzed their movements. But in 1812 all but two of these churches were still Unitarian.

The views of our Congregational brethren, therefore, on this subject of the relation of the baptized to the visible churches, have been extremely unsettled and contradictory at different periods, and in view of different authorities. The Supreme Court of Massachusetts holds that part of the communicants with which the majority of the parish concur, to be "the Church," and on this decision Unitarians now hold many houses of worship and endowments. This must have been upon the principle that the children, being baptized, are a part of the Church. Infant baptism has always been held by them to produce some kind of connection with it, though precisely what, it is hard to define. Or rather, it has been with them, as with many other denominations, at those periods in which piety has shone the brightest, the effect of infant baptism has been least perceptible, while in proportion as personal religion has declined, the value put upon the ceremony has increased. For the first thirty years after the landing of the Pilgrims, none of those baptized in infancy were, in most of the churches, admitted to the communion, or other privileges of membership, until they professed personal piety. But in 1657, a Synod was called in Boston to consider this matter, in special reference to the right of voting in the town meetings—a political franchise, yet permitted only to Church members. They decided that the baptized, as such, ought to be considered members of the church, under its discipline, and should be admitted to all the privileges except communion.— Even this last prerogative was generally accorded to them a few years later.— About a hundred and fifty churches having been thus led off into Unitarianism, the orthodox Congregationalists have, amid a variety of theories, turned practically to the plan of admitting to church-privileges such only as give credible evidence of conversion. Dr. Bushnell, in his work on Christian Nurture, no less than Dr. Nevins, has clearly shown that the Congregationalists have never had any well-settled theory as to the precise relations of the baptized to the Church; but that the views of Edwards and their present course are essentially "Baptist in theory," and ought to lead those who hold them to become so in fact.— The simple principle of believer's bap-

tism naturally makes a credible profession of personal piety pre-requisite to visible church-membership; and it has been in a very great measure the bold and fearless manner in which our fathers upheld this truth by preaching and by practice, by which the whole Christian world has been so greatly reformed, and the religious sentiment of the country changed in its favor.

It has been worth all the prayers, struggles, and sufferings which it has cost, to effect what has been accomplished. What Baptist can look back upon the last century, and view the great change wrought in public opinion, and in all the prevailing denominations, without being ready to exclaim, "What hath God wrought!" Never, perhaps, in the history of the Church, has the great truth of a converted church-membership been so clearly taught, as at the present day. It is spreading on every side. Where missions are established by the evangelical denominations abroad, it is planted, and none are admitted as communicants until they give evidence of being personally and savingly interested in the truths of the Gospel. In England this principle has an entire ascendancy among the evangelical Dissenters, and in all their missions; while many of the Episcopalians uphold it in all but practice, and through the circulation of such tracts as those of Leigh Richmond and others, spread it among all classes, and indeed all nations. In France and Switzerland, the writings of Merle D' Aubigne, and men of that theological school, open it to the large classes of readers. Throughout a large part of Germany, Denmark, and Sweden, it is spreading through the labors of men like Oncken and his associates. While in Prussia, the present King, as Head of the National Church, has within a few months issued a document of much significance, announcing his "determination to place his inherited authority" in the hands of "apostolically formed churches;" that is, as he goes on to explain, "churches of small apparent size, in each of which the life, the order, and the offices of the Universal Church are brought into activity, in short, independent self-increasing creations, by which, as with living stones, the Apostles of the Lord commenced building." Doubtless the researches and communications of such men as Neander and Bunsen, no less than those of Oncken, have in part produced these salutary convictions.

Editor's Garner of Gleanings.

SERIOUS STATISTICS.—The number of languages spoken in the world amounts to 3,023; 487 in Europe, 876 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of the globe profess more than one thousand different religions. The average of human life is about twenty-eight years. One quarter die previous to the age of seven years; one-half before reaching seventeen; and those which pass this age enjoy a felicity which is refused to one-half the human species. To every one thousand persons, only one reaches one hundred years of life; to every one hundred, only six reach the age of sixty-five; and not more than one in five hundred lives to eighty years of age. There are on 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 1 every second. These losses are about balanced by an equal number of births.

How much is to be done! How short the time in which to do it! How short the time for those who need help! How strong the tide of human life that rushes into and flows out from this world! With each second one born, and with each second one dead. Who can think of these things, and not feel what need there is to remember and act upon the wise man's admonition, "Whatsoever thy hand findeth to do, do it with thy might."

ITALY.—In Italy a reaction has commenced against the current infidelity. For many years the opposition to the Romish church has been quite as strongly political as religious, and the liberal party has shared in the infidel tendencies of the German radicals. A better day is now dawning, and a deep and genuine religious spirit is manifest among the Reformers, which augurs well for the future prospects of Italy.

SARDINIA.—The law for the suppression of religious houses is now the law of the land, and the authorities are engaged in enforcing it without regard to the Papal Allocution. The number of monasteries to be closed amounts in the aggregate to 334, which have hitherto supported 4,025 monks, and 1,473 nuns.

HOLLAND.—Evangelical religion in Holland is at a low ebb. Rationalism is dominant in the government, in the pulpit, and in the

Universities, and the prospects are disheartening to the friends of practical piety.

WISCONSIN.—Baptist churches in the State, 144; ministers in active service, 85—two having died during the year; number of communicants, about 6000. The denomination has increased but little during the past year, while the population of the State has increased rapidly. The State has now about 600,000 inhabitants, having doubled its population in about three years.

HARVARD COLLEGE has a total of 669 students, of whom 365 are undergraduates, 14 divinity students, 111 law, 67 scientific, and 104 medical.

YALE COLLEGE has 611 students as follows: theological students 25, law students 22, medical students 34, scientific school 60, seniors 96, juniors 110, sophomores 113, freshmen 157.

UNIVERSITY OF VIRGINIA.—There are now 516 students at the University. From 35 to 40 of the number are Baptists. Several of these are studying for the ministry.

FAIRMOUNT THEOLOGICAL SEMINARY, OHIO, has now about twenty students, with professors Turney and Stone, and assistant teachers. It has property in real estate, sufficient, after paying debts, to make a permanent endowment of \$150,000 or more. It struggles for want of present available means.

THE DENNISON UNIVERSITY, GRANVILLE, OHIO, has 112 students, with four Professors. Property, including good pledges, buildings, &c., about \$80,000. Efforts are in progress to complete an adequate endowment—not less than \$125,000.

IN WISCONSIN, two institutions of learning have been established—Wayland University at Beaver Dam, and a Female College at Fox Lake, both places in Dodge Co., ten miles apart, on the Milwaukee and La Crosse Railroad. The citizens of Beaver Dam furnish a beautiful site of twenty acres, valued at \$4,000, and erect a substantial brick building 116 feet by 64, three stories and a basement, at an expense of \$8,000. Both buildings are in process of construction, and will be finished at an early day. The two Institutions have pledged endowments, in scholarships and otherwise, of

about \$22,000. All this has been done since March, 1854. The preparatory Department of Wayland University is already in operation, under an accomplished teacher. At present twenty students are in attendance.

BURMAH.—We have the most cheering intelligence from the Burman missions. San Quala, a native assistant in the Toungoo mission, has recently baptized 106 at Thegheden, 110 at Kheuwai, and 94 at Htiedu. At Henthada 12 more Karens had been baptized. We copy the following paragraphs:

About one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite!

At the Bassein mission, a quarterly meeting was recently held. About 1,000 persons were present, including 39 preachers. Each of the six ordained native preachers had baptized, during the preceding quarter, numbering in all, 103.

Though the chapel had been much enlarged by additions to three sides, all the visitors could not be accommodated, not a few having to take seats on the ground outside. The members of the church very generously gave up the whole to their guests. The Bassein churches are now supporting missionaries of their own number in various parts of Burmah. The number is now thirteen, and increasing from year, to year.

MAULMAIN.—Forty-eight pupils had been regularly admitted into the Theological School the current term, of whom twenty-one were from Bassein and seven from Toungoo. Their proficiency in all respects is very gratifying.

NEW PRUSSIAN CHURCH.—Mr. Lehmann, of the German mission, reports the constitution of a church at Rositten, in Prussia. The church at Berlin, the capital of Prussia, continues to prosper—34 members have been added during the past six months.

MORE PERSECUTION.—The Tuscan government still continues to persecute those who are inclined to Protestantism. A man in Florence, suspected of reading the Bible, and who had become lax in his attendance at mass, was recently visited by a deputation from the government and the church, who examined his house, his books and papers. He did not deny that he had doubts both of the divine mission of the Pope and the virtues of the priesthood, or that he was investigating the doctrines of the re-

formed religion, wishing only to set his own mind at rest, without seeking to propagate his doubts among others. He was told not to leave the city. Four days after, at four o'clock in the morning, he was summoned to his sentence, which was hard labor in irons in prison for one year, which verdict was immediately carried into execution.

DEATH OF THE GREEK PATRIARCH.—The Patriarch of the Greek Papists died lately at Alexandria, and his body, seated on a throne, with a jewelled mitre on his head, was taken to the Latin Church with great solemnity. Several consuls attended in full dress, and a company of Egyptian soldiers, with music and banners, headed the procession. Great crowds of Papists flocked about the body to kiss the hands or part of the dress.

“VULTURES are very numerous in the Crimea. They smell the powder and await the coming of the fight to throw themselves on their victims. After one of the recent combats, an English officer was found on the battle-field, who had just expired, pressing in both his arms one of these birds of prey, dead, like himself, and which he had crushed in a last effort of agony!”

THE GOSPEL FOR SOUTH AMERICA.—Mr. Carlow, a Methodist minister in Buenos Ayres, says, that with the single exception of a small Scotch chapel lately completed, there is not one building devoted to the public worship of God, on the long line of country stretching from within two leagues of the city to the base of the Andes—a distance of, at least, 600 miles; what is the amount of population is not stated nor conjectured; but though the natives retain a few of the Roman Catholic rites, they have no check of any kind upon their inclinations, and live in a state of nature, as completely as any tribe or nation on all the African Continent! Yet here *Romanism* once held undisputed sway over the bodies, souls, and estates of men.

A HAPPY CHANGE.—The *Bienville Times*, heretofore a miscellaneous newspaper, edited by Rev. Hanson Lee, will, about the first January, if sufficient encouragement is received, be changed into a religious journal, called the “*Louisiana Baptist*,” to be the organ of the denomination whose name it bears in that State. May the enterprise be entirely successful.

The “*Watchman and Reflector*” comes to us in a new and greatly improved dress. It

now claims a circulation of eleven thousand, which is next to that of the "*New York Examiner*," these two papers have a much larger paying list than any other of our Baptist weeklies.

NEW CHURCH IN PROVIDENCE, R. I.—A new Baptist Church is about to be formed, composed mostly of members from the First and Third Baptist churches. A new house will be built; some twenty thousand dollars having been already raised by subscription. The house will be located in the vicinity of the colleges. The Rev. Wm. C. Richards, who has been supplying the pulpit of the First Baptist Church during the absence of Dr. Granger, is to be the pastor.

LIBERAL.—The Strong Place Baptist Church, Brooklyn, New York, have been highly favored in the gift of a superb bell, presented by a member of their congregation. It bears the following inscription:

"**HOLINESS UNTO THE LORD.**"—This bell was presented by THOMAS HUNT, Esq., October, 1855, to 'THE STRONG PLACE BAPTIST CHURCH, BROOKLYN, NEW YORK, organized January, 1849, Rev. ELISHA E. L. TAYLOR pastor.'"

The weight of the bell is 4,100 lbs., the key is C. The cost \$1,400.

PASTORS WANTED.—Of the 2,261 ministers in the Old School Presbyterian connection, only 1,088, less than one-half, are pastors, or pastors elect; 465 are stated supplies; leaving 608 as professors, teachers, secretaries, editors, domestic and foreign missionaries, or infirm. Of 3,079 churches, only 1,108 have pastors; 951 have stated supplies, 751 are vacant, 269 are not classified, most of them vacant doubtless.

THE AMERICAN SUNDAY SCHOOL UNION, during the last year, employed 324 missionaries, 256 of whom were students, who organized 2,440 schools where none previously existed, gathering into them 16,623 teachers, and 97,354 scholars. They also visited and aided 3,463 schools, with 24,896 teachers, and 157,755 scholars. Through the efforts of the New York Sunday School Union, about 20 mission schools were organized in New York and Brooklyn, with about 400 teachers and 4,000 scholars.

RELIGION IN NEW YORK.—According to the census just taken, there are in the State of New York 4,921 churches, of which 290 are Roman Catholic, 1,353 Methodist Episcopal, 723 Baptist, and 603 Old and New

School Presbyterian, the remainder being divided among a great variety of sects.

AMOS LAWRENCE.—He kept an account of every expenditure, and under date of January 1, 1852, his diary contains the following: "The outgoes for all objects since January 1, 1842, (ten years,) have been \$604,000 00, more than five-sixths of which have been applied in making other people happy; and it is no trouble to find objects for all I have to spare."

From 1829 to 1832, his charitable appropriations amounted to one hundred and fourteen thousand dollars. The aggregate amount of his charities during the last eleven years of his life was about five hundred and twenty-five thousand dollars, and it may be safely asserted that he disbursed during his life seven hundred thousand dollars for the benefit of his fellow men.

A RARE EXAMPLE.—A Christian merchant, of one of the large towns of Central New York, has taught a Bible class of young ladies for the last ten years, and has not been absent from the class a single Sabbath, but has frequently gone home from New York on Saturday, so as to meet his class on the Sabbath, and then returned to the city on Monday to complete his business. Such faithfulness has had its reward. The whole class, twenty-five in number, are all rejoicing in Christ; and nearly as fast as accessions are made from among the impatient, they are brought to the knowledge of the truth.

There is no more delightful or profitable service than that of a faithful Bible class teacher, and intelligent Christian laymen, who have no such classes under their care, deprive themselves of benefits which the Christian merchant, here referred to, could not easily find words to describe.—*N. Y. Recorder.*

CHINESE IN CALIFORNIA.—According to the estimates of the five Chinese "Companies" in San Francisco, formed as it would seem for the mutual benefit and assistance of their members, there have arrived in California from China, 48,889 persons, of whom 8,929 have returned to their native land, and 1,333 have died, leaving the present number 38,687.

They appear to be annoyed by the treatment they receive from the Americans, to whom they have recently addressed a respectful remonstrance, which savors more of a Christian spirit than the acts of their oppressors. It is as follows:

"We, the undersigned, Chinese merchants, come before you to plead the cause of ourselves and our countrymen, residing in San Francisco, and scattered throughout California. We ask for all the industrious persons of our race, the privilege of dwelling in the State, and of pursuing our labors and occupations without molestation."

It proceeds to say:

"No injustice, no severity has been spared towards us. We came to this country, expecting a liberal and hospitable reception, worthy in every respect of the generous character which fame has given to the Americans. Many of us were attracted by promises, and by the offer of a free passage, which was given for the purpose of inducing others to follow us. And now, after leaving our country, and bringing hither our fortunes and our industry, what do we meet? Instead of the protection and equality which the laws of a great nation appear to promise all who seek protection under its flag, or an asylum upon its territory, we find only inequality and oppression.

"You reproach us that we are idolators, that we do not practice the precepts of Christ; but if we are not deceived, Christ orders his disciples to look upon all men as brothers, and to treat them as brothers. Is it, then, consistent with the Christian religion—the religion of humility and love—to deny the humanity of an entire race of men, and to treat them as a species inferior, and unworthy of pity? As for ourselves, we would rather not act thus; for our great philosopher, Confucius, whom we respect, and whose doctrines we practice, orders us to be humane, charitable and polite."

This document was signed by Hee Hee & Cie, Yu Sing & Gie, Hop Kie & Cie, and twenty others.

WASHINGTON TERRITORY.—This Territory occupies the extreme north-west portion of the United States domain, lying between 46° and 49° north latitude, and between 110° and 125° west longitude. It is about 600 miles long from east to west, and about 209 miles wide from north to south, forming nearly a parallelogram, with an area of 120,000 square miles, or 76,800,000 acres. It has a population of about 6,000. The principal exports are lumber, coal, fish and produce. The oyster beds and fisheries along the coast, must in time become a great source of wealth. The climate is mild, though somewhat colder than that of Oregon. The soil is good. It abounds in copper, iron and other ores, and silver and gold

have been found to some extent. It is intersected by rivers, and Shoalwater Bay, in the extreme west, is famed for its oysters, while Bellingham Bay in the north-west, is a safe harbor, and is being rapidly settled. The country is mountainous, its loftiest summits being snow-capped and sublime. Olympia, the capital, is situated at the head of Puget's Sound, and is a place of great commercial importance. It contains a population of about 200, and has about 50 buildings. Thus, California, Oregon and Washington, occupy the extent of our possessions on the Pacific coast, and promise, at no distant day, to rival in importance their sister States on the Atlantic.

BRIEF REVIEW OF SIXTY YEARS.—Much is told—and how much is suggested!—by a brief paragraph in a sermon of the Rev. Dr. Cramp, before the Nova Scotia Central Association.

"When Nicholas Pearson was ordained pastor of the church at Horton, 1778, there was no other Baptist church in these provinces. There being no minister present, Benjamin Kinsman, the deacon elect, conducted the ordination service on behalf of the church, and laid his hands on the head of the pastor, who afterwards ordained the deacon. When Theodore Harding became pastor of the same church in 1796, there was but one more church of the same faith and order in the Provinces, that at Halifax, though several other churches were then in existence, composed of Baptists and Congregationalists. What a change has taken place in sixty years! Our churches are now two hundred in number, with one hundred and fifty pastors, besides many licentiates, and seventeen thousand members, representing a population of at least 80,000 persons. But this is not all. Every year many members of our churches leave these shores for other parts of the world, especially the States of the Neighboring Union, and removals by death are constantly taking place. It is fair, therefore, to estimate the total number of conversions since the ordination of Theodore Harding, at upwards of twenty thousand.

TRINITY CHURCH PROPERTY.—A serious effort appears to be set on foot to obtain possession of the immense property now held by Trinity church in New York city, for the purpose of restoring it to the State. It is well known that this corporation has held the property, under grant from the English crown, from a very early period, and in

spite of all the various suits that have been brought against it by persons supposed to be interested in it, it has maintained uninterrupted possession of its vast revenues until the present. The Legislature of this State has, however, been prevailed upon to subject this title to the most thorough legal investigation; and a great array of professional talent has been appointed by the Governor for the purpose of trying the suit. The State has been induced to this step by the representations of Rutger B. Miller, on behalf of himself and others, that they were in possession of evidence showing that this title was vested in the State; that they would guarantee the State against all costs in the prosecution; and in the event of recovery, they are to receive such per centage on the amount recovered, as is provided by the laws of the State. These laws allow 25 per cent. on the value of the property so recovered.

QUARRELS AMONG CHRISTIANS.—Their sad effect is thus referred to in an account of the late meeting of the Portage Association:

"Another sad item is that only one was reported as baptized in the entire Association during the year. And why this? In part, it is to be feared from dissensions among the brethren on the subject of Slavery, Missionary Union, and Free Missions. Many of our churches on the Reserve have fallen into unholy strife and hatred on these litigated topics, excommunicating each other, till they are a stench in the nostrils of the world, to say nothing of their savor in the presence of a holy God. During the meeting of our own Association last year, it was said by loafers, in a bar-room, 'Let us go up and hear the Christians quarrel,' and so they adjourned from the bar-room to the meeting-house to gratify their depraved and vitiated moral tastes. No wonder there is no prosperity. Our Association as usual, by its statistics, showed its yearly diminution of numbers. It had dwindled from 1,111 members, as its maximum number, down to less than 500. Many go West, borne on the restless wings of immigration, influenced more or less by that 'love of money which is the root of all evil.'"

THE GYMNASIUM OF THE CHURCH.—Rev. Mr. Bullard has called the Sabbath-school "the gymnasium of the church," an institution by which its flacid muscles are made to put on strength. Many a church, suffering from a kind of spiritual dyspepsia, some

which have grown plethoric, upon whose members gout is beginning to fasten its remorseless gripe, would be brought to a state of perfect health, by the animating, bracing labors of the Sabbath-school.

What pastor does not know members suffering in all their spiritual interests for want of just this life-giving, at least health-restoring exercise.

FAITH AND WORKS—TWO PLANKS.—From the pocket of a dead Russian soldier in the fortress of Bomarsund, a British sailor took a tract, which was sent to England as a curiosity, and was there translated and published by the London Religious Tract Society. The following extract illustrates a great truth:

"A preacher wishing to explain to his congregation what dangerous delusion those persons are in who seek salvation partly from their own works and partly from the righteousness of Christ, said to them, Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall into the river. If you put one foot on the rotten plank and the other on the new plank, it will be the same; you will certainly fall through and perish. So there is only one safe method left: *Set both your feet on the new plank.*

"The rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him. Trust in his righteousness, or rather in his everlasting truth, and you shall be saved; for the Scripture sayeth, "Whosoever believeth in him shall not be ashamed."

AMERICAN LITERATURE.—Mr. Putnam stated at the recent publisher's dinner in the Crystal Palace, New York, that the increase of publications in this country for the last twenty years had been 800 per cent., while the increase of population has been only 80 per cent. Last year 185 reprints of American works were published in England. The old sneer, "Who reads an American book," has quite lost its point.

NEW STATES.—Four Territories, it is believed, will be entitled to enter the Union as States within a year—Minnesota, Oregon, Kansas and New Mexico. A population of 1,000,000 has been held sufficient to justify ad-

mission with a single Representative. Minnesota has 55,000; Oregon had last year 48,000, and must now nearly equal Minnesota; New Mexico had in 1850 61,500 inhabitants. Kansas is inferior in population to these, but will probably fast outgrow them.

FIVE YEARS.—By the census just completed, the present population of Chicago, is 80,028; an increase since 1850 of 51,408, or over one hundred and twenty per cent.!

AMERICAN INVENTIONS APPRECIATED ABROAD.—The American agricultural machines, both reaping and threshing, took the premium at the recent trial before the Commissioners of the French Universal Exhibition, as they did at the World's Fair in London. Every American machine entered proved greatly superior to the European machines. The first prize for pianos was also given to a Boston maker, greatly to the surprise of the Parisians, who supposed that their instruments were the best in the world. Such national triumphs are more glorious than the victories of war. May Europe and America never contend except in such peaceful strifes.

Go.—The Rev. Richard Knill, of Chester, England, thus pours out his heart for the heathen world: "I hope the subject of devoting ourselves and our children to God and his service, will be more thought of and more acted upon, than has been hitherto. I am more and more convinced that if Paul had ever preached from, 'Go ye into all the world, and preach the gospel to every creature,' he would have laid great stress on the word 'go.' On your peril, do not substitute another word for 'go.' *Preach* is a good word. *Direct* is a good word. *Convert* is a good word. *Give* is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are thus engaged, but still lay the stress on the word 'go,' for 'how shall they hear without a preacher? and how shall they preach except they be sent?' Six hundred millions of the human race are perishing, and how few are prepared to 'go.' Alas, my hand shakes and my heart trembles. 'Is this thy kindness to thy friend?'"

"THE NOBLEST ART of all the fine arts," says Sir James Macintosh, "is the art of forming a vigorous, healthy and beautiful mind. It is a work of unwearied care, which must be constantly retouched through every period of life. But the toil come

every day more pleasant, and the success more sure."

ELECTION OF A PROFESSOR.—The trustees of Franklin college, Georgia, at their meeting on the 7th inst., elected Chas. S. Venable, Professor of Natural Philosophy and Chemistry, in place of Prof. John Le Conte resigned. Mr. Venable is at present one of the Professors in Hampden Sidney college, Virginia.

ARRIVAL OF MISSIONARIES.—Rev. R. F. Buell and Mrs. M. J. Buell, missionaries from Athens, came passengers in the bark Sultana, which arrived at Boston on the 15th ultimo, from Smyrna.

DEATH OF A MISSIONARY.—Rev. Harvey R. Hitchcock, for twenty-five years missionary at Luluaba, Molokai, Sandwich Islands, died there on the 29th of August. He was originally from Great Barrington, Mass.

DEATH OF A VENERABLE CLERGYMAN.—The venerable Rev. Thaddeus Fiske, D. D., for forty years Pastor of the First Congregational church in West Cambridge Mass., died Wednesday, at the advanced age of 93 years and 5 months. The deceased was a graduate of Harvard College in the class of 1785, and at the time of his death was with a single exception, the oldest person living in the order of graduation.

HON. WM. C. RIVES has consented to deliver a lecture before the "Young Men's Christian Association," of Richmond, on the 7th of December.

REV. D. D. PRATT, a Baptist minister in Nashua, N. H., died suddenly on the 13th ult., of paralysis of the brain.

Our Own Hook.

THE LAST NUMBER OF THE YEAR.—With this number, closes the thirteenth volume of the Memorial, and the second year of our editorship. With the exacting labors of a city pastorate, we have combined those necessary to the conduct of this periodical. We have done as well as we could in the circumstances, and we are glad to be assured that our efforts in this direction have been appreciated and approved by not a few. We believe that in these two volumes, a series of articles have been furnished and a mass of statistics gathered, which the great majority of our readers would not, willingly, part with, and which have not been without practical salutary influence on the hearts of

many. Perhaps some of our readers would like to know *how much we have made by the Memorial, as a pecuniary speculation*, in the past two years. We have no objection to gratify this curiosity, and therefore reply, that the profits to the Editor, have been \$4 99 10-100 less than \$5 00, while the Proprietor has more than \$500 00 of loss. And the reason is simply this. The professional engagements of both the editor and proprietor have been such as to prevent them from worrying the subscribers for payments. They were confiding enough to suppose that as the work would be generally taken by Christians, there would be Christian promptness and honesty in paying for it. In this, they regret to say they have been sadly disappointed. The number of subscribers is sufficient to pay, and to give a satisfactory compensation to those who conduct it. But the funds that honestly belong to us, are withheld from us, and remain in the hands of our readers. We have no time to devote to writing for the small sums that are scattered all over the thirty two States of this Union. On the part of most, we believe it is simple neglect or forgetfulness, or deferred resolution. If we could hope that this last month of the year, would bring us the amounts that are due, we should feel encouraged and cheered in our work. Who will refuse us this encouragement? It is humiliating to beg for a debt due us, and for which we have given a full equivalent. Yet even this we will do, rather than the continuance of the "Memorial" shall be jeopardized. We earnestly ask, therefore, of you, who are indebted for the "Memorial," that you will each enclose the sum due, ask the post master to register the letter, and forward it to our address.

Editor's Book Shelf.

A SKETCH OF THE LIFE AND LABORS OF JUSTIN EDWARDS, D. D. *By Rev. Wm. A. Hallock. Published by the American Tract Society, New York.*

As a forceful illustration of the labors of a devout evangelic pastor, and of what may be effected by the consecration of a single mind and heart to the service of Christ, and the well being of man, this volume is worthy a place in every Christian family—especially should it be upon the table of every Christian minister. We are glad to learn that it is securing a wide circulation. No man can read it without feeling his soul stirred with more earnest longings for the glory of God and the salvation of man.

THE CONGREGATIONALIST PSALMIST, is a collection of Psalm tunes, adapted peculiarly to the selection of Hymns contained in the "Psalmist," and is published in Rochester, N. Y., by W. N. Sage. It is designed for the pew as well as for the choir, and contains many of our old, favorite tunes that can never wear out, and never be superseded by new compositions; at least until some new and unanticipated revolution shall take place in the science of sacred music.

THE BIBLE UNION REPORTER No. 2, contains the second portion of the Book of Job, as translated by Prof. Conant, with full critical notes. There can be no doubt that there are decided improvements upon the common versions and that sound philological reasons are given for changes.

THE SOUTHERN REVIEW AND ECCLECTIC is somewhat behind the proper time for publication, the August and September Nos. having just reached us. The articles however, are not of a character to be spoiled by delay. They are not, and ought not to be of the newspaperish class, that stale as quickly as bread. The Review is edited by Rev. Messrs. J. R. Graves and J. M. Pendleton, and is published monthly, in Nashville, Tenn., at \$2 00 per annum.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW, published monthly at Louisville, Ky., at \$2 00 a year, is another of our Western publications and has an able corps of contributors.

THE CHRISTIAN REVIEW, now published by our esteemed friend, Rev. J. J. Woolsey, in New York, we are informed, maintains its high character, but we are unable, positively, to give this as our personal judgment, inasmuch as the last number has failed to reach us.

GODEY'S AND ARTHUR'S MAGAZINES for December are out long enough in advance of us; to enable us to say that we have seen them, and that the ladies of the household pronounce them excellent and indispensable.

THE SOUTHERN LITERARY MESSENGER closes its thirty-first volume with the December number. An earnest appeal is made for such an enlargement of its subscription list, as shall place it beyond the peril of a discontinuance. We are gratified to learn that the appeal promises to be a successful one.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.	Churches.	Counties.	Administrators.	No.	
ALABAMA.								
Swift Creek,	Autauga,	B. B. Smith,	12	Carnesville,	Franklin,	J. G. York,	44	
Mt. Hebron,	"	" " "	10	Hebron,	Lee,	J. M. Davis,	24	
Unity,	Cherokee,	J. J. D. Renfro,	5	Harmony,	Habersham,	J. Suggs,	29	
Poplar Creek,	Limestone,	Mr. Sellars,	22	ILLINOIS.				
Hepzibah,	Tuscaloosa,	W. Burns,	38	Unity,	St. Clair,	Jno. Brown,	8	
Bucksville,	Tuscaloosa,	A. C. Thomaston,	21	Apple Creek,	"	J. M. Wells,	5	
Bethlehem,	"	"	30	Diamond Grove,	"	" " "	4	
ARKANSAS.				INDIANA.				
Antioch,	White,	J. Bell,	18	New Albany,	(1st ch.),	J. D. Crabs,	2	
Macedonia,	Green,	D. W. Obar,	18	Greenfield,	Hancock,	B. O. Branham,	6	
Bethany,	Poinsett,	A. H. Atkins,	5	INDIAN TERRITORY.				
Pulaski co., (In 17 Mos.,) Mr. Hodges,				70	Notley,	(Cherokees),	Mr. Jones,	8
Missionary Chapel,	Benton,	"	11	IOWA.				
BRITISH PROVINCES.								
St. Martin's,	N. B.,	J. A. Smith,	3	Le Claire,	Scott,	P. P. S.,	22	
Gasperaux,	"	J. Wallace,	3	Otter Creek,	Warren,	H. Haley,	2	
Mangerville,	"	A. B. McDonald,	8	KENTUCKY.				
Upham, (2d ch.,)	"	W. Jackson,	13	Wilmington,	Kenton,	P. H. Todd,	31	
Upham, (1st ch.,)	"	J. Bunting,	3	Crittenden,	Grant,	P. H. Todd,	16	
Springfield,	"	J. Trimble,	7	Sugar Creek,	Garrard,	N. C. Alspaugh,	7	
Grand Bay,	"	"	3	Freedom,	"	" " "	17	
Cardigan,	"	A. H. Monroe,	17	Kirksville,	Madison,	" " "	14	
Hopewell,	"	E. F. Foshay,	8	Beach Fork,	Marion,	D. Buckner,	8	
Caledonia,	"	M. Keith,	5	Salvissa,	Mercer,	" " "	2	
Butternut Ridge,	"	W. D. Fitch,	8	LOUISIANA.				
Canboro',	C. W.,	"	14	Friendship,	De Soto,	"	46	
CONNECTICUT.				MAINE.				
Bridgeport,	Fairfield,	A. G. Palmer,	11	Yarmouth,	Cumberland,	L. B. Allen,	6	
GEORGIA.				MARYLAND.				
Indian Creek,	De Kalb,	J. H. Weaver,	17	Baltimore,	(Lee st.,)	J. H. Phillips,	3	
Conyer's,	Newton,	S. Mayfield,	20	MASSACHUSETTS.				
Stone Mountain,	De Kalb,	F. Maddox,	9	Sterling,	Worcester,	J. H. Lerner,	12	
Mt. Zion,	"	J. M. D.,	12	Deerfield,	Franklin,	E. Andrews,	13	
Willis,	Cobb,	H. Collins,	9	Carver,	Plymouth,	J. M. Mace,	22	
Newnan,	Coweta,	W. H. Davis,	43	MISSISSIPPI.				
Mt. Lebanon,	"	" " "	17	Brownsville,	Hinds,	J. Crawford,	29	
Ebenezer,	"	" " "	23	MISSOURI.				
Flint River,	Fayette,	"	29	Mt. Vernon,	Lawrence,	H. C. Lollar,	2	
Bagg's Mills,	Liberty,	J. Newton,	22	Richwoods,	Washington,	W. Stephens,	19	
Union,	Morgan,	D. L. Duffy,	8	Dry Fork,	Callaway,	M. D. Noland,	5	
Middleground,	Telfair,	"	11	Mt. Horeb,	Callaway,	B. B. Black,	13	
Liberty,	Maury,	W. McNutt,	25	Fourche a' Renault,	Washington,	"	4	
* Including former reports.				Lebanon,	Jefferson,	"	6	
				Cherry Creek,	"	"	7	
				Mt. Olive,	"	"	29	
				Pleasant Ridge,	"	"	40	
				NEW HAMPSHIRE.				
				New Salem,	Boone,	Monroe, P. H. Steenberger,	18	
				Maddons,	Washington,	" " "	35	
				Marlow,	Cheshire,	D. Gage,	3	

Churches.	Counties.	Administrators.	No.
NEW MEXICO.			
Peralta,		U. M. Reed,	11
NEW YORK.			
New York Churches,			28
Watertown,	Jefferson,	H. A. Smith,	5
Cataaugus,	(Indians,)	J. N. Cusick,	60
Gloversville,	Fulton,	I. Westcott,	35
NORTH CAROLINA.			
Bethlehem,	Cleveland,	A. J. Cansler,	6
Boyakin's,	Sampson,	H. McAlpin,	32
Lisbon,	"	A. B. Alderman,	25
Spring Branch,	"		13
Rowan,	"		10
Bethlehem,	New Hanover,		7
Cross Roads,	Yadkin,	A. Redman,	37
Cedar Creek,	Cumberland,	T. Prevatt,	13
Rafeigh,	Wake,	Mr. Johnson,	150
Colerain,	Bertie,	Mr. Delbridge,	28
Holly Grove,	"	Jno. Nowell,	17
Ahoskie,	Hertford,	"	20
Hepzibah,	Wake,	J. S. Purify,	136
Piney Grove,	Wake,	J. C. Marcom,	28
Amis Chapel,	Granville,	R. I. Devin,	18
Elizabeth City,	Pasquotank,		27
Chapel Hill,	Orange,	B. J. Hackney,	6
Parke's Ferry,	"	T. Waff,	20
Rockyhock,	Bertie,		19
Bethel,	Perquimans,		23
Whiteville Grove,	Perquimans,		23
Falling Creek,	Wayne,	A. B. Alderman,	16
Bethel,	Montgomery,	A. D. Blackwood,	43
Cross Roads,	Yadkin,	Mr. Redman,	36
New Hope,	Iredell,	R. H. Griffith,	14
Rices',	Yadkin,	Wm. G. Brown,	14
Union Hill,	Yadkin,	R. H. Griffith,	2
OHIO.			
Oakfield,	Perry,	B. P. Ferguson,	2
Bryn Zion,	Morrow,	E. D. Thomas,	7
SOUTH CAROLINA.			
Cedar Spring,	Spartanburg,	M. C. Barnett,	26
Bethel,	"	J. G. Landrum,	54
Cedar Shoals,	"	S. Drummond,	37
New Hope,	"	R. Woodruff,	45
Clear Spring,	"	T. Robertson,	47
Mt. Creek,	Edgefield,	B. F. Corley,	67
Bethany,	"		32
Little Stephen's Creek,	Edgefield,		107
Concord,	Barnwell,	J. L. Brooks,	26
Hardy's,	Edgefield,	" " "	30
Home Branch,	Kershaw,	J. K. M.,	34
Bethel,	"		8
Zoar,	"	Mr. Cuttino,	16
Antioch,	"		15
Mt. Zion,	"		34
St. Helena,	Beaufort,	Wm. Richards,	21
Corinth,	"		20
Spartanburg,	Spartanburg,		12
TENNESSEE.			
Pleasant Grove,	Blount,		6
Sevierville,	Sevier,		5
Woodlawn,	Heywood,	G. W. Young,	11
Sanders' Fork,	Cannon,	J. J. Martin,	8
Woodbury,	Cannon,	J. M. D. Cates,	32
Marion,	"	A. J. Brandon,	14
Salem,	"	J. C. Roberts,	12
Town Creek,	" " "	" " "	38

Churches.	Counties.	Administrators.	N
Mt. Tizah,	Dyer,	J. G. Gwaltney,	3
Amos Chapel,		R. J. Devin,	18
Shelbyville,	Bedford,		2
TEXAS.			
Dove,	Burleson,	J. G. Thomas,	6
Cold Spring,	Polk,		5
Zion,	Anderson,	G. G. Baggerly,	5
Fayetteville,	Fayette,		7
Mt. Hermon,			19
Montgomery,	Montgomery,		24
Carmel,	Smith,	J. S. Bledsoe,	35
Harris' Creek,	Smith,	G. G. Baggerly,	39
Tyler,	"	" " "	7
Little River,	Milan,	C. L. Thompson,	61
Union,	Cook,	A. Davis,	35
Indian Creek,	"	T. J. Harris,	21
Myrtle Spring,	Bowie,	W. M. Pickett,	34
VIRGINIA.			
Richmond, (Main st. 2d ch.,)		R. B. C. Howell,	10
" (3d ch.,)		J. B. Jeter,	2
" (Leigh st.,)		R. Ford,	12
" (Belvidere Hill,)		H. W. Watkins,	15
" (1st colored,)		R. Ryland,	9
" (2d colored,)		J. Porter,	12
Farnham,	Richmond,	H. F. Cundiff,	17
Walnut Grove,	Nelson,	T. W. Roberts,	30
Lovington,	"	E. Thomas,	22
Leesville,	Campbell,	S. H. Rogers,	11
Franklin Union,	Franklin,	T. N. Sanderson,	3
Exol,	King & Queen,	R. W. Cole,	8
Warwick,	Warwick,	J. L. Trueman,	15
Hunting Creek,	Franklin,	W. Harris,	10
Pope's Creek,	Westmoreland,		15
Cornerstone,	Amherst,	R. B. Bibb,	26
New Prospect,	"	" " "	12
Ebenezer,	"	" " "	30
Lynchburg,	Campbell,	J. L. Pritchard,	6
Natural Bridge,	Rockbridge,	G. Mason,	25
Perkins,	Goochland,		36
	Nelson,	E. Thomas,	23
	Nelson,	J. Hopkins,	5
Zoar,	Monongalia,	G. F. C. Conn,	6
Charlottesville,	Albemarle,	A. E. Dickinson,	60
Meadows,	Patrick,	J. Robertson,	6
Hicksford,	Greenville,	W. R. McDonald,	4
Zion,	"	" " "	5
High Hills,	"	" " "	3
Arbor,	Halifax,	S. G. Mason,	35
Millstone,	"	" " "	15
Fayetteville,	Fayette,	M. Bibb, Jr.,	9
Zoar,	Nicholas,	" " "	13
Mt. Pleasant,	"	" " "	7
Bell Creek,	Fayette,	" " "	7
Oakland,	Goochland,	F. M. Barker,	20
Total,			3,664
Foreign Baptisms.			
Churches.	Counties.	Administrators.	No.
Newton,	Burmah,	J. Wade,	14
Maulmain,	"	Mr. Bixby,	3
Prome,	"		50
Henthada,	"	Mr. Thomas,	54
Ningpo,	"	Mr. Lord,	2
Nellore,	(Tellogoos,)	Mr. Jewett,	3
Memel,	Germany,	Mr. Lehman,	25
Ijvya,	Central Africa,	Mr. Bowen,	38

Churches Constituted.

Names.	Where.	When.	Mem.
Amis Chapel	Granville, N. C.,	April 30,	22
Union,	Cook, Texas,	July 18,	7
Judson,	Cook's Bar, Cal.,	Aug. 18,	
Gaspereux,	N. B.,	Aug. 21,	12
Indian Creek,	Cook, Texas,	Aug. 22,	8
Gadsen,	Cherokee, Ala.,	Aug. 23,	
Upham,	(2d ch.), N. B.,	Sept. 16,	29
Maddon's,	Washington, Mo.,	Sept. 24,	30
Claysville,	Wood, Va.,	Sept. 29,	14
Winona,	Min.,	Oct. 3,	
Otter Creek,	Warren, Io.,	Oct. 13,	5
Lebanon,	Catawba, N. C.,	Oct.,	30
Sevens' Point,	Wis.,	Oct. 20,	11
Viroqua,	Badax, Wis.,	Oct. 28,	

New Church Edifices.

Names.	Where.	When.	Cost.
Kalamazoo,	Kalamazoo, Mich.,	Oct. 9,	\$14,000
Sciota,	(French ch.), N. Y.,	Oct. 17,	
Rome,	Floyd, Ga.,	Oct. 21,	
Matteawan,	Dutchess, N. Y.,	Nov. 8,	
Macomb,	Macomb, Mich.,	Nov. 14,	
Ithaca,	Tompkins, N. Y.,	Nov. 21,	

Ordinations.

Names.	Where.	When.
E. Alward,	Liberty, Mo.,	July 1,
W. E. Harding,	Mo.,	July,
S. Hill,	Mo.,	July,
J. W. Hargraves,	Hopkins co., Tex.,	July 7,
J. J. Settle,	St. Stephen's, Va.,	Sept. 4,
T. V. Settle,	" " " "	" 4,
Jas. C. Jones,	Anderson Dis., S. C.,	Sep. 29,
J. B. Leachman,	Claysville, Va.,	Sep. 30,
L. F. Dawson,	Patrick co., Va.,	Sep. 30,
B. D. Marshall,	Lockport, N. Y.,	Oct. 11,
J. R. Adams,	Wallingford, Ct.,	Oct. 17,
Hammond Dyke,	Pitcairn, N. Y.,	Oct. 17,
E. H. Ranney,	Wilmington, N. C.,	Oct.,
Volney Powell,	Cherry Valley, Ill.,	Oct. 24,
Jno. A. Strachan,	Chesterfield co., Va.,	Nov. 5,
H. P. Hunt,	Clarence, N. Y.,	Nov. 8,

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
W. C. Patterson,	Columbus, N. C.,	Aug. 31,	44
N. Robertson, Sr.,	Covington co., Ga.,	Sep. 16,	91
Wm. J. Stephens,	Henry co., Ga.,	Sep.,	
Joseph Davis,	Hebron, O.,	Oct.,	
J. L. Richmond,	Covington, Ia.,	Oct. 12,	71
Jas. Nickerson,	Cazenovia, N. Y.,	Oct. 13,	64
Wm. Nice,	Woodbury, N. J.,	Oct. 13,	38
Jonathan Davis,	S. C.,	Oct.,	
Jesse M. Jackson,	Farmville, Ala.,	Oct.,	
J. J. Teeple,	Skeneateles, N. Y.,	Oct.,	
Jno. Teasdale,	St. Louis, Mo.,	Nov. 1,	

Ministers Rec'd from other Denomin's.

H. W. Bort,	Methodist, Truxton, N. Y.,	Oct. 4
Wm. Beavins,	Methodist, Berwick, Me.,	Oct. 7
W. Hurlin,	Free Will Bap., Amesbury, M.,	Oct 7

Clerical Removals and Settlements.

Names.	Whence.	Where.
Adams, J. R.,	Roch. Univ.,	Wallingford, Ct.
Amsden, S. H.,	Savoy, Mass.,	Salisbury, N. H.,
Beecher, L. F.,	New York,	Saratoga, N. Y.
Benton, G. W.,	Granville,	Pontoosac, Ill.
Brower, S. M.,	Lima,	Quincy, O.
Burke, J. B.,	Middleboro',	Middlefield, Mass.
Burnham, L.,	Leamington,	Hartford, Me.
Butterfield, J.,	Oswego,	Watertown, N. Y.
Cheshire, J. E.,	Wickford, R. I.,	Keesville, N. Y.
Clarke, Jno.,	Equessing, C. W.	
Coburn, J. M.,	Manchester, N. H.	
Cornelius, S. J.,	Fon du Lac, Wis.,	Winona, Min
Corron, J. P.,	White Sul'r Springs,	Fincastle, Va.
Cressey, T. B.,	St. Paul,	Red Wing, Min.
De Blois, S. W.,	Chester,	Horton, N. S.
Estes, H.,	East Trenton,	Me.
Ford, G. W.,	Warren,	Ill.
Falkner, P.,	Holly Springs,	Aberdeen, Mi.
Gale, E.,	Johnson, Vt.,	
Goodhue, J. A.,	Suffield,	South Boston, Mass.
Green, A. E.,	Medina,	Dellton, Wis.
Grenell, L. O.,	Arcadia, N. Y.,	Middletown, N J
Haigh, W. M.,	Pavilion,	Chillicothe, Ill.
Hatch, C. G.,	Brewster, S. Dartmouth,	Mass.
Haughwort, J B,	Medina, N Y,	Fall River, Mass
Hawkins, W S,	Mathews C. H.,	Hay's Store, Va
Hoben, Wm.,	N. B.,	Dover, N. Y.
Hodge, J. L.,	Brooklyn, N. Y.,	Newark, N. J.
Hubbard, W. C.,	Georgetown,	Chittenango, N Y
Hurd, J. C.,		Canso, N. B.
Ilsley, S.,	Brooklyn, N. Y.,	Essex Ct.
Irwin, C. M.,	Madison,	Atlanta, Geo.
Jerrard, R.,	Morrisiana, N. Y.,	Fon du Lac, Wis.
Jones, S., Sr.,	Jassopolis, Mich.,	Stoughton, Wis
Keele, R. C.,	Belleville,	Jerseyville, Ill.
Kingsbury, A.,	Fredonia, N. Y.,	Adrian, Mich.
Leonard, C.,	Providence, R. I.,	Baltimore, Md.
Lewis, C. C.,	New Shoreham,	Westerly, R. I.
Low, A. D.,	Prarie Du Chien,	Viroqua, Wis.
McDonald, W. R.,	Hicksford,	Petersburg, Va.
McIver, DR W,	Wetumpka, Ala.,	Evergreen, La
Merit, C. D.,	Metamora,	Washburn, Ill.
Martin, G. P.,	Piermont,	Nyack, N. Y.
Palmer, R. C.,	Wyoming,	Perry, N. Y.
Parmlay, L.,	Lower Merion, Pa.	Elgin, Ill.
Pattison, W. P.,	Auburn, N. Y.,	Ypsilanti, Mich
Pinney, A.,	Syracuse,	Cleveland, O.
Pratt, A.,	Chester,	Fredericktown, O.
Putnam, Wm.,	Kendall,	Waverly, N. Y.
Richards, Wm.,	St. Helenaville, S. C.,	Ag S P S
Rollinson, Wm.,	San Francisco,	Cal.
Runyan, A. B.,	New Bethlehem,	Pa.
Sawyer, Mr.,	Lawrence,	Mass.
Sears, H.,	Billerica,	Mass.
Shute, S. M.,	Pemberton, N. J.,	Alexandria, Va.
Smith, H. A.,	Watertown, N. Y.,	Agt Mis Un'n.
Smith, Jas. F.,	Noix Creek,	Callaway co., Mo.
Sproul, S.,	Princeton,	Imlaystown, N. J.
Taylor, O. D.,	N. Y.,	Freeport, Ill.
Titus, S. W.,	Gorham,	Oswego, N. Y.
Trask, E. G.,	Abbott, Me.,	Tonica, Ill.
Walthall, J. S.,	Richmond, Va.,	Newbern, N. C.
Watson, D. S.,	Cuyahoga,	Hinckley, O.
Webber, J. S.,	Min.,	Romulus, N. Y.
Woodbury, J.,	Wenham,	Hamilton, Mass.
Zealey, J. T.,	Cheraw,	Columbia, S. C.

THE
AMERICAN BAPTIST MEMORIAL.

A STATISTICAL, BIOGRAPHICAL AND
HISTORICAL MAGAZINE,

OF

The Baptist Denomination,

AND OF THE WHOLE CHRISTIAN WORLD.

J. L. BURROWS, Editor, Richmond.
M. SEMPLE, Publisher, Philadelphia.

VOL. XIV.

RICHMOND:
H. K. ELLYSON, PRINTER, 147 MAIN STREET.

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AMERICAN BAPTIST MEMORIAL.

THE Memorial is published in Philadelphia, on the first day of every month. It is designed to furnish brief historical sketches; biographical notices; short and clear discussions of questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; articles and engravings relating to church architecture; carefully collected and collated statistics; facts relating to the operations and progress of the churches, benevolent organizations, and educational institutions; notices of books—in a word, such matter as a pious and intelligent Baptist would wish to read and preserve in a permanent form.

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