

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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THE BIBLICAL RECORDER.

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For further particulars see last page.

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For the Recorder.

Infant Dedication, and Homes of Baptist Children.

(CONCLUDED.)

“BROTHER TOBEY:—Allow me, briefly, to urge the great importance of the duty of parents to consecrate all their children to God, and to bring them up in the nurture and admonition of the Lord.”

To nourish the animal body of offspring, is a natural instinct of the bird, the fish, the insect, the beast of the field. To provide every animal comfort and to nourish the mind, and admonish the conscience, and educate to christian spiritual life, is the command to parents, of our Lord Jesus Christ, towards our children. Nature demands it, Reason enjoins it, the Christian heart yearns for it, the nature and helplessness, dependent position, and circumstances of our beloved offspring, plead eloquently for it; above all, God positively demands it, in His hands. Nurture of soul, admonition to duty, (not their baptism) is our duty to God, to our children, to ourselves, to the church, to society, to the world.

But it confounds Christ's institution, to baptize before christian instruction. It puts first,

the christian initiation. Dedicating, teaching, caring, repenting, believing, baptizing, communion, is Christ's order of the gospel means of grace, unto our eternal salvation. Baptism is the sixth duty, not the first. The voice of reason sanctions the sincere dedication of our best beloved, to our Greatest and Highest Beloved; the sacred ties of a hallowed family and social circle call for it, irresistibly; the Nation is justly entitled to the thorough mental, moral and christian education of all her children. Who can estimate the benefits of such a course of *epistolary education* of posterity, in the blessing of God, on a holy and happy people? a thousand fold greater than from infant baptism, or confirmation.

Look at the religious influence of fathers on children: look at the powerful influence of mothers, in training up their tender offspring, in the family, and in maternal associations: look at the blessed influence of Sabbath schools, an institution where the pious Chief Justice Marshall, the late President Harrison, Judge Bushrod Washington, Frelinghuysen, Butler, Gov. Briggs, Judge McLean, and many of the best and greatest minds and hearts in the U. S., have felt themselves honored, in sitting, as *Nurseries and Admonishers* of youth, to love and obey their beloved Saviour! Look at the reflex influence of children on unconverted and intemperate parents, nurturing and admonishing them back, to Christ and salvation! (See Arvine's Encyclopedia of Religious Anecdotes concerning Sabbath schools, and their religious influence on the home, the church, society, revivals, moral benefits to parents, to children, the happy deaths and useful lives of Sabbath school children, and the great influence on Foreign Missions. Page 386 to 400.) Not a drop of water (is used in these schools) for sprinkling, pouring, or immersion! The dropping in of the dew of the Holy Spirit, and the heavenly Mansions of the Lord Jesus! the bread of eternal life. Every lover of children should read Arvine, as above quoted.

Children should be dedicated to God, by a parent, in secret, earnest, fervent prayer, with them and for them, alone, or kneeling by the side of the parent. They should be taught to pray, and to devote themselves to their Father, Saviour, and Comforter, God. "I shall never forget the impression on my head of that hand of my venerable mother," (said John Randolph of Roanoke,) who taught me to say, "Our Father who art in Heaven!" Thousands more sane, can testify their grateful remembrance of the same *deductive teaching*, in private prayer, and its blessed consequences. Teaching the elementary principles of Christ's gospel, "line upon line, precept upon precept, here a little, and there a little," above all, by living, speaking, acting, examples, in the parent himself or herself, with prayer to God. This is the Apostolic doctrine.

The Apostolic practice was to bless the children by the imposition of hands, in signification of prayer for them. The Bishop, Pastor, or Elder, (for there were no priests or deacons, in that pure state of early christianity, only "Bishops and Deacons" of independent churches) laid his hands on their heads, generally at the close of the catechetical exercises of the children of the congregation, and dismissed them, with his blessing, in the name of the Lord. This venerable usage, by holy and venerable men, (in that sprinkling, some 200 years later, had come in, surreptitiously, and unconstitutionally) paved the way to the modern Popish sacrament of confirmation. "The church" had given baptism in the third century without authority, and promulgated it, to *conformity*. They tried to give them, the Lord's Supper, but it was soon abandoned. Now, the ingenuous proofhood, found by the invention of *confirmation*, (for which, as we there is not one word of scriptural authority) that the system of "ecclesiastical discipline" was completed, to the satisfaction of all, who respected "church authority." Paul affirmed grown up christians, more thoroughly and widely. They confirmed "Catholics" by laying on hands on unknown young persons, trained up *blindly*, by subordinate priests to Popish tenets! I have no objection to pious clergymen blessing, teaching, praying for, the lambs of their own flock; publicly, or privately. I deny, utterly, child baptism and youthful confirmation; both are anti-scriptural, and as Dr. Hewell and others have showed, decidedly conflict with the other vital doctrines, and orders of Christ's church.

I trust, I have sufficiently elucidated the position I defend. Be assured, it is painful to me, to expose the errors of Pajdobaptist brethren, in regard to the false position, in which they place children. The error loci, erroneous collocation is theirs, not, in Baptist congregations. For if we had baptized them, we should give access to the Lord's Supper, to the rights of voting and sitting in church conference, and every church privilege. But do Pajdobaptists do this? Alas! we fear, many of them think, baptism acts as a secret charm, to protect children from the dangers of infancy and youth, from sin, the world, the flesh, and Satan! Such is not the nature, design nor tendency of the ordinance of baptism. But, in order to reply to those ignorant and evil-speaking persons, who think it right to dedicate, that Baptist children have no right to dedication to God, to the blessings and prayers of Christ's church, to the benediction of Bishops or Elders, (for they are the same in the eyes of God,) and to all other congregational, and family, and national blessings, and privileges, that all other children of their fellow citizens, are entitled to—the two numbers on this subject, we have prepared, *prove*, that they know very little of Holy Scripture, and Baptist church covenant rights, duties and privileges; or, if they do know, they should dread the Tribunal of Christ! Because, we will not baptize "babes," we are not bound to send them to "the woods," or to perdition! There is a Christian Hallowed Home in the Baptist nursery, congregation, family, schools, and ministry, for Baptist children. If they improve these means of grace, they will be an *unvisited family in Heaven*. But wicked, ungodly, infidel youth, "baptized or unbaptized," have no promise from heaven or earth. Let us, therefore, "all strike the nail, that will surely drive," with the holy patriarch Joshua. "As for me, and my family, we will serve the Lord."

Yours in the gospel, WM. A. SHAW.

From the Christian Chronicle.

Anniversary of the American Bible Union.

The American Bible Union was held week before last, in the First Baptist Church, N. Y.

the secretary, and several addresses delivered.

A business meeting was held at nine o'clock, at which the officers and managers were elected. They are the same as last year, except two or three of the Board who had removed. The Treasurer's report exhibited the receipt of \$15,527.73; and the expenditure of \$16,597.62; leaving the balance in the Treasury about the same as last year. Not quite \$8000 of the disbursements were for the machinery of the Society, leaving a very little more than half the receipts to be applied to the avowed objects of the Union. This is however somewhat better than last year, when the expenses were nearly three-fourths of the receipts.

The annual address was read by Dr. Cone. The report was read by the Secretary, Mr. W. H. Wyckoff. It states that considerable progress has been made in the revision of the Spanish, French, and English Scriptures. Some portions are ready for stereotyping, but are delayed for further revision.

Addresses were made, by Rev. Dr. Lillie, and Rev. Mr. Armitage in the morning; by Rev. W. B. Maxson, of the Seventh Day Baptists, and by Rev. A. B. Baldwin, and W. Clapp, in the afternoon; and Rev. Dr. Lynd in the evening. A large number of speakers addressed the meeting in the course of the two days.

Campbellism, overjoyed by the readiness of Baptists to overlook its heresy, hails this movement with delight, as one which is to promote its principles and secure its progress; but the children of God, who love the truth, weep in secret places over the divisions which this unnecessary and unwise movement is producing in churches all over the land.

At the close of this meeting a conciliation meeting composed of members of the Bible Union and of the Am. and For. Bible Society took place. As this was a somewhat remarkable meeting for the circumstances of the case, we shall here give a full account of it as furnished by the correspondent of the Tribune. He proceeds to say:

A numerously attended Convention of the friends and members of the American Bible Union, and the American and Foreign Bible Society, was held on Saturday morning at the Broom Street Baptist Church.

The Convention was called to order by Rev. A. Whelock, (Elbridge, N. Y.), who nominated Rev. A. D. Gillitee, as Moderator, and Bro. H. K. Stimson, as Secretary.

The proceedings of the occasion commenced with Prayer by Rev. A. Whelock.

Rev. Mr. Everts, being called upon to state the object of the meeting, said in substance that the object of their convening together was to deliberate upon the causes of the present state of feeling that existed in relation to the operations of the A. and F. B. S. and the American Bible Union; and to devise some basis which would promote unity of action or an amalgamation of the two Societies, and thus remove the unkindness of feeling and heart-burnings which they all knew had distracted the Church for some few years back. In view of what had been stated by Mr. Everts.

Rev. Mr. Armitage moved that a Committee of five be appointed to prepare business for the Convention; which was agreed to, and Messrs. A. Whelock, N. Y.; M. B. Anderson, N. Y.; G. P. Nice, N. J.; D. B. Brower, Pa., and A. H. Stevens, Va., were constituted said Committee.

Prof. M. B. Anderson proposed, as a basis of harmonizing the two Societies, that when the Bible Union had completed their revised version, the American and Foreign Society take measures to ascertain if it be approved by the Church at

large, and so conform their action in the distribution of the Scriptures to that decision. Also, that no one be employed by the A. B. U. in translating the Scriptures except those who are known to be sound upon the vital points of the Christian faith.

Rev. Thos. Armitage proposed, after reciting a preamble setting forth all the considerations which rendered a union of action between the two Societies most desirable, that the Convention recommend, as a basis of conciliation, the A. B. U. refrain from making any further appropriations or collections for publishing and circulating the Scriptures in those fields where versions under the patronage of the American Baptist Missionary Union have been made on the principle of Judson's translations in the Burmese; and that the American and Foreign Bible Society confine its appropriations and collections to the circulation of such versions as are defined in the foregoing provision, "provided that in case either of the Societies is unable to supply the demand of their respective fields, the other shall be at liberty to supply the deficiency."

Rev. N. B. Baldwin, (of New York,) also proposed a preamble and series of resolutions, embodying his proposition as to the basis of union. His proposition suggested—in view of the fact being indisputable established that, in whatever language the Scriptures were circulated, they ought to be faithfully translated—that for the present the two Societies continue their operations separately, and a Committee be appointed from each to consult upon and arrange for an amalgamation based upon this principle—the circulation of the most faithful translation.

Rev. Mr. Evert's proposition was to give to the A. and F. B. S. all that relates to circulation, and that Society to transfer to the A. B. U. all that relates to circulation throughout the world. Also, that the two Societies employ agents calculated to represent both views of the operation; and hold their anniversaries at the same time and place, but at different hours; and the circulation of the most faithfully translated versions of the Scriptures.

All of these propositions were referred to the Committee on Business.

Communications relating to the objects of the Convention, from Rev. J. G. Stearns, Mass.; Rev. B. Stowe, D. D. Mass.; J. G. Collom, Del.; H. Bowen, Cortland, N. Y.; C. P. Sheldon, N. Y.; T. Watson, Pa., and L. Davis, N. Y., were then read and referred.

The Convention then joined in several appropriate hymns, and prayers were offered up by Rev. Messrs. Hiscock, T. D. Hill, and Shedd, after which the Convention adjourned to meet again at 3 o'clock, P. M.

AFTERNOON SESSION.

At 3 o'clock, P. M., the Moderator (Rev. M. B. Anderson) called the Convention to order.

Rev. Mr. L. Wescott, (of New York,) followed in prayer. The minutes of the business of the morning session were read and approved.

Rev. Mr. Eddy apprehended that no matter what might be the action of the meeting it would be necessary to hold another; and, in view of the meeting of the State Convention next week he moved that when this Convention adjourns it be until next Friday.

Rev. Mr. Stimson seconded the motion, and alluded to the meetings of the last few days as being merely one-sided. The notice of this meeting had not been sufficiently widely circulated; but as a large number of the members of the Church would be in town next week, their participation in an adjourned meeting as proposed might be expected.

The motion, however was withdrawn, in order to give way for

Rev. Mr. Whelock, who made the following report from the "Committee on Business."

"The Committee to whom was referred preambles and resolutions report that after considering the same, they find insuperable objections in the way of conciliating the two Bible Societies, alluded to in those propositions, at the present time; but in the hope that further measures may be adopted for securing that object, they beg leave to offer for the consideration of this meeting the following resolutions:

Resolved, That this meeting recommends to the A. B. U. to restrict their labors to the revision of existing inaccurate versions until that work shall be accomplished, with the understanding that as soon as any one or more shall be corrected and ready for publication, no impediment shall be regarded as in the way of circulating them, unless happily mutual arrangements shall have been made by the A. B. U. and the A. and F. B. S. for the accomplishment of that work.

Resolved, That for the purpose of removing misapprehensions that have arisen in reference to the position of the A. and F. B. S., that body be requested to replace the resolutions passed at the meeting in the Tabernacle, New York, in May, 1849; by the resolution, adopted by the Society in 1838, to wit: "Resolved, That in the distribution of the Scriptures in the English language, they shall use the common revised version, until otherwise directed by the Society."

The consideration of the report was deferred in order to allow the reading of the several propositions presented during the morning, which was asked by many of the audience; and when the proposition referred to had been read,

Rev. Mr. Westcott moved that the report be adopted.

Rev. Mr. Whelock said that when the Committee came to compare notes, they perhaps viewed the entire subject in a different light from those who were shut up in the walls of a large City, the Committee being composed of men from different parts of the country. They thought there was a certain something attainable that might prove a stepping-stone to a final union. They saw at once that what they proposed was not an union, but they thought that they had arranged more nothing would be accomplished until the friends of the A. B. U. They supposed the friends of the A. B. U. would be willing to restrict their operations to revision alone, for the sake of harmony. And they were happy to learn that some of the friends of the A. and F. B. S., in reviewing the action of 1849, were desirous of ceasing and taking the position occupied by them from 1838 until that time, and if God vouchsafed to give them better versions of the Scriptures, they would adopt them.

Mr. Thomas Thomas looked upon the two Societies as standing in the relation of manufacturer and merchant. The A. B. U. was the manufacturer, and the A. and F. B. S. the dealer. The

report, in his judgment, proposed to leave all the market to the latter, and shut out the former. What advantage was the A. B. U. to receive or receding from their foreign fields?

Mr. Whelock replied, that in the opinion of the Committee the proposition reported would remove a great source of irritation all over the country. At present the system of having two distinct sets of agents collecting contributions all over the country produced the greatest inconvenience, each strenuously urging the claims of the Society they represented upon the support of the public. It was a great heart sore among the entire denomination.

Rev. Mr. Haskins made some general remarks upon the division of sympathy that existed in regard to operations of the Baptist denomination in circulating the Scriptures. Though their sympathy now flowed in two separate channels, he trusted that at no very distant day the streams would unite, and form a broader and deeper river, capable of floating heavier burdens than had been as yet ever carried in the operations of the two Societies. He favored Mr. Evert's proposition in the main, but was also satisfied with the report.

Mr. Kelly remarked that it appeared somewhat ridiculous to report a proposition that conflicted with the constitutions of the two Societies. He read the clause of the Constitution of the A. B. U., which provided that a previous position relating to the circulation of the Scriptures, should not be altered without a year's notice, and then only by a unanimous vote.

The Moderator observed that they could also suggest to alter these Constitutions.

Deacon Colgate opposed the report. It went almost to the extent of tacitly acknowledging that the A. B. U. had engaged in something they had better left alone; that they had gone too far, and that it was necessary to call on brethren to restrict their operations, all of which he denied. The A. B. U. were not trouble-makers or opposers of any other Society. They did not wish to interfere with nor anger any brethren, if they could avoid it. Mr. C. then reviewed the Missionary operations carried on under the auspices of the American and British Bible Societies, and dwelt with much fervor upon the glorious labors of Carey and Judson, in the Hindoostan and Burman Missions. He admitted that the A. B. S. was but few in number. All they wanted, however, was to be allowed to do their work in peace.

Rev. Mr. Eddy moved to amend so as to provide that the A. and F. B. S. should vacate those fields occupied by the A. B. U. Spain and France.

Rev. Mr. Wescott believed that the great object they all had in view was to promote harmony. Hence he was not thinking as to what benefit might accrue to this or that Society, but might be circulated without dividing the hearts of their brethren. He approved of the report, because it was simple and direct; so, also, was Mr. Evert's proposition. He believed the A. and F. B. S. would adopt that basis. He did not know whether or not the A. B. U. would. The Convention, he thought, could not harmonize upon the other proposition; they could upon the report. No doubt it might not meet the individual views of all; but let them adopt it, and then once more peace would be restored to their Zion. He knew that there was no desire among the friends of the A. and F. B. S. to drive their brethren "into a corner." He apprehended that if they excepted two churches in this city, \$5,000 was the utmost subscribed by Baptists during the last year to the A. B. S. They all knew that the denomination would not tolerate the present state of things much longer. They would not tolerate two bodies to do almost the one work, and many believed that the American Baptist Mission could do it all.

Rev. S. Corey thought that if they got out of this meeting as safe as they came into it, they would have cause of devout thanksgiving to the Almighty. He had no doubt the recommendation of this Convention would receive that calm and deliberate consideration from both Societies which the importance of the subject demanded. Suppose they left things as they were, what was to follow? Were they to go out and renew the unhappy conflict that was sending throes of anguish into the body of Christ, through their common Zion? The result of the meeting of a few years since was just being felt in the country.—It was seen in the divided churches, dissonant arrayed against dissonant, and pastor against his people. Should this state of things continue? It was well known that there were ten or twelve present directly or indirectly connected with the American and Foreign Bible Society, so that any action taken here would be *ex parte*; unless, indeed, they adopted the report of the Committee. He would suggest for their consideration, to appoint a Committee, composed of brethren friendly to the two Societies, respectively, who should be authorized to call a Convention, for the purpose of taking measures to restore peace and harmony.

Rev. Mr. Everts did not think there was much difference (if any at all) between the report of the Committee and Mr. Armitage's resolution, which was proposed as a substitute. Barring and discouraging as the French and Spanish fields might be, he did not think it fair to ask the American Bible Union to retire from them.

Rev. Mr. Armitage observed that the feeling which appeared to pervade the Convention would do more to effect substantial unity than all the resolutions they could put upon paper. It was a step toward a glorious cementing of the two Societies. They would go home from the meeting feeling that they are nearer the consummation than they were in the morning even if they did not strike a single blow. He moved the following resolution:

Resolved, That in view of the difficulties attending the deliberations of this body, a judicious Committee of seven be appointed to take charge of all the documents presented to this meeting to-day, to be reported upon by them at a meeting to be held at a year from this time."

He also proposed another resolution, to the effect that the editors of the religious papers throughout the country be respectfully requested to give them publicity, &c.

Rev. Mr. Judd called for a division on the question.

Professor Anderson, with a view to getting an expression of opinion upon the original report, moved that all the amendments be laid upon the table, which, after some slight discussion, was put and lost.

At the suggestion of the Moderator, Mr. Ar-

mitage amended his resolution so that the meeting might take place "within a year."

A conversational discussion then arose, in the course of which brother T. Thomas gave it as his opinion that peace would be restored until they had burned the newspapers.

Rev. Mr. Judd moved to strike out of the resolution the word "within," but the motion was lost.

The resolution was then adopted.

Rev. Mr. Judd moved that the Committee consist of three friends of the American Bible Union, and three of the American and Foreign Bible Society, and that the Moderator appoint the seventh.

Rev. Mr. Armitage then, on behalf of the American Bible Union, nominated Dr. Cone, Rev. Mr. Judd and Dr. Eaton.

Deacon Hill declined the appointment on the part of Dr. Cone. The name of Mr. Armitage was substituted instead.

Rev. Mr. Corey, for the American and Foreign Bible Society, nominated Professor Anderson, Rev. Wescott and Taylor of Brooklyn.

The Moderator expressed some regret that the nominations had been confined to residents of one State. He thought it might have a bad effect.

Rev. Mr. Everts explained, that as the discussion was local in its origin, it were better to leave it in the hands of men residing in that locality, who would thus be enabled to deliberate without inconvenience which they could not do if residing in other sections of the country.

The Moderator nominated as Chairman of the Committee Brother John P. Croser, of Pa. He said he had been acquainted with him for several years, and so far as he knew, Mr. Croser was not friendly to one Society more than the other.

Mr. Kelly (N. Y.) remarked that he knew Mr. Croser to be a decided opponent of the Am. Bible Union.

It was then agreed that the six Committeesmen appoint the seventh. The name of Dr. Taylor was withdrawn and that of Mr. Lathrop substituted. A resolution was then adopted empowering each party in the Committee to fill any vacancy that might occur.

The Moderator then briefly returned thanks for the courtesy shown him while discharging the onerous duties of the Chair, and after singing, and prayer by Rev. Mr. Galusha.

The Convention adjourned sine die.

Relations and Responsibilities of the American Tract Society.

"Having obtained help of God," this Society "continues to this day, witnessing both to small and great, that Christ should suffer, and should thus enter into the world, and to bring in the Kingdom of God into all lands; and thus his wide relations and solemn responsibilities.

Its relations to *Christianity* are vital and important. Admitting the control of no denomination, and invading the rights and interests of none, but strengthening all in proportion to their respective co-operation in catholic enterprises, it furnishes a safe ground for the illustration of Christian brotherhood, and presents a united front of the little army of Christ in the conflict with error, ignorance, and sin.

Equally close is the relation the Society sustains to the *active piety* of the churches. The great problem on which, under God, the conversion of the world hinges—How far the individual labors of private Christians may be employed, in co-operation with the divinely appointed ministry, for the salvation of men—each tract visitor and colporteur is helping to work out; and the safety and efficiency of such labors being demonstrated, Christians can no longer slumber over a perishing world.

The bearings of such an evangelical Publishing Institution on the *literature of our country* are immediate and influential. There is no conservative element of our popular literature other than the cross of Christ. The daily issue of 50,000 publications, imbued with the gospel, and tinged with prayer, cannot be wholly powerless in counteracting the mischiefs of a vicious press, or in stimulating the enterprise of a moral and religious press. The Society's periodicals alone furnish an amount of reading annually equal to a million of volumes of 200 pages each, and tend to foster the demand for evangelical knowledge from other sources.

The relations to the *destitute classes* of our population are increasingly intimate. Besides a proper regard for the educated and refined, its evangelizing agencies have been steadily directed to the neglected and uninformed masses in the wastes of the land. Tens of thousands of benighted families are reached monthly by its system of tract visitation. Hundreds of thousands of scattered households in our new states and territories, on our frontiers, and among our emigrant population, are visited annually by the Society's colporteurs, and the richest evangelical volumes placed on their vacant shelves. At least half a million of our people, English and German, who receive no other religious periodical, are blessed with the monthly numbers of the "American Messenger" and "The Child's Paper," while in the papal and heathen world, the annual aid to institutions publishing the gospel in more than one hundred languages and dialects, has a sole and direct bearing on the unevangelized. Yet, with all this done, the Committee are painfully conscious of the insufficiency of their operations, at home or abroad.

The *emigrant population*, European and Asiatic, is so vast and heterogeneous, as to compel the conviction, that with the present inadequacy of ministerial and educational means, such auxiliaries as colportage and related instrumentalities are of immediate practical necessity.—But what are a hundred colporteurs among three or four millions of German, Irish, French, Welsh, Spanish, and New-England emigrants, scattered over the continent? Twice this number could be profitably employed among the Germans alone. And when it is considered that about one half of all our Papists, who can only be reached with saving truth by kindly aggressive agencies, it will be seen that a field of untold interest lies before the Society in this direction, with every motive and encouragement for its immediate and thorough cultivation.

With such broad and interesting relations, the Committee feel under the responsibilities of the institution whose affairs they are called to conduct. They rejoice that other organizations share in these Christian toils and burdens; and

would cheer them on to nobler endeavors in a work too vast for any single Society or Board. But in respect to many of these, interests, this institution has peculiar responsibilities, which it must meet in the fear of God, and in humble dependence on divine aid.

Steadily adhering to its catholic and benevolent principles, it must carry forward its enterprises of charity. It must keep in operation its manufacturing department of about 30 presses and 250 operatives. It must maintain a constant supply of its 1,600 different publications in the General Depository, to meet daily orders. It must meet every proper demand for charitable grant of books and tracts for all parts of the world—amounting last year to \$45,000. Besides supporting the present band of four or five hundred colporteurs, it must employ every qualified candidate for this service, so long as the harvest is great and the laborers are so few. And it must sustain the Christian press abroad by annual appropriations of money to the amount of at least \$20,000. No part of this vast machinery of benevolence can stand still without deranging the whole system; and receding from provisional claims and openings.

But the onward movement of such enterprises involves great pecuniary responsibilities. With no other resources than the current income from donations and sales, it involves the exercise of lively faith to go forward from year to year with steadily advancing effort, under daily demands of more than \$1,000 upon the treasury. Even in this period of unexampled prosperity in all departments of national industry, it is not an unusual occurrence for the Committee to find the treasury short of meeting its obligations for the current week by \$4,000, \$5,000, or \$6,000; while the list of outstanding claims in the form of notes for printing paper, payable within six months, has increased, until it amounted, on the 15th day of October, to \$37,469. The Committee expect these amounts to be liquidated, and the current claims to be met. But this expectation is based on the undying love which the friends of the Redeemer bear towards his kingdom; and in the confidence that the tract cause is of God, and will enjoy, as heretofore, the liberal favor of benevolent hearts. When, however, could the stewards of God enable the managers of this and other Christian institutions to discharge all their present pecuniary liabilities, and move onward with quickened zeal in the thirteenth blessed work of individual renovation and national salvation?

The Committee earnestly entreat the friends of the Society, in view of its wide and expanding relations, and its accumulating responsibilities, to give its claims, immediate and prayerful regard. If they mistake, if they suppose its general prosperity lessens the necessity for present and constant benevolence. "The more work the Lord's means, is the law of benevolent enterprise, and the more work the Lord's means, is the law of benevolent enterprise." But the call of Providence, the exigencies of our beloved country, and the spiritual wants of a world, demand an onward movement, and enforce our appeal. "Men and Brethren, Help!" JOHN KNOX, Chairman of Exec. Com.

WM. A. HALLOCK, }
O. EASTMAN, } Cor. Sec's.
R. S. COOK, }
New York, October 23, 1852.

From the Christian Chronicle.

Romestic Missions.

The board appointed by the Front Creek Baptist Association for the purpose of carrying on a mission within the area embraced by the Association, met on the 6th inst., at Meadville, Crawford Co.; Rev. G. L. Stevens in the Chair.

The Rev. J. H. Hagen, of Georgetown, was recommended as a brother highly qualified to carry out the objects contemplated by the Association, and the board entertain no doubt, but that under the Divine blessing the appointment will be productive of much good.

Bro. Hagen is generally known throughout the Association, and it is hoped that his high moral character, his laborious and well-directed zeal, and his hitherto great success in the conversion of sinners, will, at the outset place him in a position, as it regards public confidence, which it would take a stranger a considerable time to acquire.

The churches in the Association are nearly all very poor, but relying on the Divine support in supplying the means they have ventured on the above appointment.

Donations and subscriptions may be sent to D. A. Gould, Esq.; West Springfield, Erie Co., who has been appointed treasurer.

On behalf of the Board,
WM. A. CALDWELL, Secretary.

An Incident—Prayer in Peril.

A passenger who was on board the ill-fated steamer Henry Clay, relates the following incident connected with the sad disaster.

"He had been on the bow of the vessel, and was one of the first to escape. Upon reaching the shore, he counted twenty-three persons who sunk to rise no more. He sickened at the sight; and was just turning to leave the spot, when he saw a little boy, only seven years of age, emerge from the smoke and flame on the after part of the promenade deck, kneel down and clasp his hands, as if in prayer. He remained in this attitude but a moment, and then leaped into the water. Our informant watched the little fellow as he went under the water, expecting not to see him again. Presently the young hero rose to the surface, brushed aside his sun-burnt ringlets, and struck out manfully for the shore, which he reached in a short time. Upon landing, he sat upon the bank, exclaiming, 'Oh, these poor people! I wish I could save them, and burst into a flood of tears, at the awful scene of suffering and death before him. What a noble heart was in that boy, who, so young, could not only ask deliverance from danger of his Heavenly Father, but feel for the sufferings of others! Does it not also speak volumes in the praise of the mother of that boy?"

Hear the words of Prudence, give heed unto her counsels, and store them in thy heart. Her maxims are all universal and the virtues that she in her; she is the guide and mistress of heaven.

A diamond with some flaws is still more precious than a pebble that has none.