

NORTH CAROLINA CHRISTIAN ADVOCATE.

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Poetry.

A Poem by Fanny Forrester.

N. P. Willis sent the following surpassingly beautiful poem, by Fanny Forrester, to the Home Journal recently, which he is not sure has ever been published. He adds: "The widowed heart of the gifted one—with her apostle husband just gone before her to heaven—thus exquisitely tells the story of their earthly love, and its still lingering hold of hands."

I gazed down life's dim labyrinth,
A wildering maze to see,
Crossed o'er by many a tangled clue,
And wild as will could be;
And, as I gazed in doubt and dread,
An angel came to me.

I knew him for a heavenly guide,
I knew him, even then;
Though meekly as a child he stood
Among the sons of men—
I knew him for a heavenly guide,
I knew him, even then.

And, as I leaned my weary head
Upon his proffered breast,
And scanned the pearl-lanterned wild
From out my place of rest,
I wondered if the shining ones
Of Eden were more blest.

For there was light within my soul,
Light on my peaceful way,
And around the like above,
The clustering starlight lay;
And easterly I saw upreared
The pearl gates of day.

So hand in hand we trod the wild,
My angel-love and I;
His lifted wing all quivering
With tokens from the sky,
Strange my dull thought could not divine
'Twas lifted but to fly!

Again, down life's dim labyrinth,
I groped my way alone,
While wildly through the midnight sky
Black, hurrying clouds are blown,
And thickly in my tangled path
The sharp, bare thorns are sown.

Yet firm my foot, for well I know
The goal cannot be far;
And ever through the rifted clouds
Shines out one steady star—
For when my guide went up, he left
The pearl gates ajar.

Sick and in Prison.

Wildly falls the night around me,
Chains I cannot break have bound me,
Spirits unreluctant undim,
From before me, darken heaven;
Creeds bewildered, and the saying
Unfelt prayers, makes need of praying.

In this bitter anguish lying,
Only Thou wilt hear my crying,
Thou, whose hands wash white the erring
As the wool is at the shearing;
Not with dulcimer or psalter,
But with faith, I seek Thy altar.

Feel that from the mount so weary,
Eyes that pining looked on Mary,
Hands that brought the Father's blessing,
Heads of little children pressing,
Voice that said, "Behold thy brother,"
Lo, I seek ye, and none other.

Lo, oh gentlest eyes of pity,
Out of Zion, glorious city,
Speak, oh voice of mercy, sweetly;
Hide me, hands of love completely;
Sick, in prison, lying lonely,
Ye can lift me up, Ye only.

In my hot brow soothe the aching,
In my sad heart stay the breaking,
On my lips the murmur trembling
Change to praise undimbling;
Make me wise as the evangelist,
Clothe me with the wings of angels.

Power that made the few loaves many,
Power that blessed the wine of Cana,
Power that said to Lazarus, "Waken!"
Leave, oh leave me not forsaken!
Sick and hungry, and in prison,
Save me, Crucified and risen.

Communications.

For the N. C. Christian Advocate.
Information on an Old Record;
OR, METHODISM IN WASHINGTON, N. C.

We cannot pass on without alluding in a more particular and complimentary manner to the invaluable services of Sarah Hinton. This woman seems to have been the chief corner-stone of the Society through every stage of its early progress. Around her individual exertions—and they were neither few or easy—clustered its most flattering hopes, its most prosperous experience. We are not at a loss to understand the measure of success which attended her, when we examine the unenvied position she assumed and occupied, and the unflinching courage and flaming zeal which marked the faithful discharge of the weighty obligations it imposed upon her. The light shining out from every act of her Christian life, from every aspect of her godly deportment, was the light that shineth from the hill-top, unquenched to the last. She did not drizzle away her purse (whatever might have been its size) in the bestowment of unappreciated charities; hers was the liberality of the Bible, which has in it nothing of sounding brass or tinkling cymbal. In her view, the impenitent heart, to be made to subserv the glorious purposes of a genuine Methodism, must be split by a full flow from the Divine arm; else its gushing waters remain forever shut up—a rock with its refreshing treasure, in the midst of a lonely wilderness, undiscovered and undisturbed—so she became, without fear or favor, a free-will offering, an acceptable agent in behalf of the faith she cherished. It was an opinion, with her demonstrated in practice, that a world which contained such abundance of sin, indulged in by every class, of both sexes, should likewise be ploughed up by vigorous Gospel laborers from both sexes, and that it was neither reason or holiness restraining the energy, discouraging the spirit intent upon becoming an earnest workman. She believed that without taking upon herself the more masculine responsibilities of the church, she could, nevertheless, perform a useful part and a successful one in its ac-

cumulating history. Accordingly, she not only sang and prayed in public, but exhorted also in the presence of all conditions of men. The rich and poor, the proud and humble, alike sat at the board where Sarah Hinton spread her feast of spiritual luxuries.

We are most forcibly reminded, in lingering with the memory of this woman, of the impressive example of other females in the same sphere of religious action—women whose crowns of honor and palms of victory have been won in the stubborn by-paths, who have not feared to proclaim the whole counsel of God. We are assured that such characters lived in Mr. Wesley's day, and received the highest encouragement. Indeed, the singularity of their call, the strangeness of the profession they had taken up, were more than counter-balanced, in most cases, by the success of their ministrations. We have no evidence of Sarah Hinton becoming a preacher, though she unquestionably had some of the best gifts of one. She contented herself with being a little lower than a preacher, so that she might but win souls to Christ. The societies which had been formed by Mr. Asbury were visited by her at stated times, and especially the one in this place was kept constantly alive by her influence.

In the year 1787 were married the first Methodist couple in this section, and four years thereafter occurred the first death. Let us pause here a moment. The first marriage, the first death!—what is there wonderful about such a scrap of information? It is not unusual for people to marry, certainly, nor for people to die. We grow up into the fresh, buoyant, blooming summer-time, and like the beautiful birds, we must be mated. We pass on to the cloudy, cheerless winter, the time of gray hairs and solemn memories, and we must die. It is a privilege and a necessity to which we are accustomed, and to which, we suspect, our ancestors were no less. But somehow we experience an undefinable satisfaction in knowing what they did, which our own chequered life cannot furnish. We invest with an imaginary interest every way-side in their pilgrimage as glorious and enchanting as a dream. We love to create some such picture as this—a calm, sunshiny day, away back in the shadowy past, a snug village church with its plain pews and unappointed pulpit, a small but respectful congregation of people, all clothed with the simple, modest habits of the olden time; the minister with his placid, dignified countenance, piously expressive of the ceremony in which he is about to engage, and the youthful couple taking upon their young bosoms the sacred tie which death alone can sever. And then, by way of contrast, the similitude of a funeral pageant; the mournful, measured toll of the bell, the procession of sad faces, sobbing kinsmen, the grave. Some such scenes, we dare say, were enacted in the early history of our Methodist forefathers. And now, at this late period, we dwell with absorbing interest upon a marriage and a death, the first in which they were called to participate. We seem to have the same class of thoughts, the same flight of emotions. We appear to enter into their hopeful plans, to share the burden of their fears. The life of sunbeams and of shadows which they lived, we live also, and we seem to look at the beautiful bow which Heaven gave as a token of good over their spiritual journey, as still gleaming in the mid-sky. Persons may say what they please about the folly of rubbing up old remembrances; there is more of wisdom in returning to them than folly. At least, give me the warm, healthy admiration of what is ancient and valuable, in preference to a stolid rejection of what is old and unchangeable.

We now come to briefly consider the most important and interesting event of which the chronicle informs us—the first revival of religion in Washington. This took place in 1791. We are not made to understand its full extent, though enough is left to justify the opinion that it was what may be aptly termed a great revival. A few names are given of individuals who, as its fruits, connected themselves with the church. They are names of the oldest settlers of this region, proprietors of the soil, whether by patent or purchase, for many preceding generations. Having the command of whatever could confer, in a social sense, position or influence, it is reasonable to suppose that the Society reaped considerable temporal benefits from their conversion. At any rate, their connection with it must have given a moral power and impulse sufficient to shake from its throne any premeditated opposition founded upon bigotry or prejudice.

But it is chiefly in a spiritual sense that we are to examine the character of this revival, that we are to determine the aggregate good of its results. It is unnecessary to state that all revivals, except in most extraordinary instances, start forward under the nourishing and compelling influences of a thorough godly experience and a settled Christian principle. Neither is it doubtful that, by the steady efforts put forth by the eager membership here, the Society was eminently prepared for an especial baptism of the Spirit. Assembled together as one man, and anxiously awaiting Divine assistance to their feeble strength, the Pentecostal shower was inevitable. Accordingly, the flood-gates were lifted, and the shower grew into a torrent. Standing here, at this day, we see how incomparable to a high religious character is the might of riches or worldly distinction for the works of the Bible. Even a house of worship is unsafe upon its foundation, while it leans merely upon a credit which the world can give. But where love and joy in the Holy Ghost is abundant, the mountains are not more firmly planted than the success of that church established which rests upon such a hope. The Society gathered within its arms a number who commenced the race fairly, ran it successfully, and won the goal with a shout of triumph. Not only did they shine forth a brilliant Christian example in their own individual cases, but they laid up for the future of the church a store of wealth

in the proper religious education of their families. They foresaw that most fortunate desideratum in the later policy of Methodism, careful discipline of youth in the implanting of a high regard for the faith of their fathers, and a love for the altars where they worship, and learned their children to reverence God and adhere to Methodist doctrine. Satisfied, themselves, of its saving power, they feared not to trust their offspring. Among those who gave themselves to God and the church during this revival, we find prominently mentioned the name of Thomas Snaw. Verily, this good man must have been a soldier of the noblest stamp. Our manuscript declares that he was the "admiration of all thinking men, for the uniformity and brilliancy of his Christian course." A more splendid tribute could not be paid, nor a more accurate description be given of a whole-souled, genuine Methodist. Thomas Snaw's children live to venerate his memory, to prize more than the empty "pomp and circumstance" of worldly show the distinguished Christian name which he left behind him, and more than all, to follow in his footsteps; they are Methodists. Truly there is a sweet-smelling savor which followeth after righteousness.

There was no lack of spirit in the manner in which the young converts volunteered themselves for the service. Believing that the Society could abundantly aid, in seasons of trial, the giving of steadfastness to their faith, the preservation of their "first raptures," they meekly and enthusiastically submitted to the work. The consequence was, that the first revival not only added to the size of Christ's spiritual kingdom, but numerically strengthened the church. Her wings may, therefore, have been said to be fairly and proudly adjusted for the heavenly journey. Glory be to God for the revival of 1791.

Washington, N. C.

For the N. C. Christian Advocate.

Conscience.

The nature of man is complex in its character. He has a physical nature that connects him with the physical world of sense around him. He is endowed with an intellectual nature, that connects him with the world of intellect, and which qualifies him to investigate the claims of the varied sciences. He is also endowed with a moral nature, which connects him with the moral world, makes him a proper subject of moral government, and brings him in responsible relation to the great Lawgiver of the universe. Conscience, the laws and action of which it is our purpose to discuss in these articles, is the active and supreme faculty of the moral nature. We would here define the difference between conscience and consciousness. Consciousness is our moral faculty which takes cognizance of our actions, and decides upon their moral quality. Consciousness is the faculty of mind which makes us acquainted with our emotions, feelings, desires, thoughts, joys and sorrows, pleasures and pains. There are many individuals who object to the doctrine that conscience is a distinct faculty of the mind, and boldly assume that man has no moral faculty. It is argued that if men were endowed with a moral faculty, it would be universal; but this, it is said, is contrary to fact, for there are many men who appear to have no sense of moral rectitude. In reply to this objection, we would remark that the existence of idiots who are destitute, to a great extent, of the attributes of mind, does not prove that man is not an intellectual being; nor does the existence of individuals, with apparently no sense of moral rectitude, prove that man is not a moral being and endowed with a moral faculty. The apparent indication of a feeling of irresponsibility upon the part of vicious individuals, may arise from an imperfectly developed moral sense, or from its being blunted, seared and stupefied by long transgression. The voice of conscience is often unheard, or, if heard, unheeded, amid the storms of passion; and, as we look only at the external acts of the individual, there is great probability of our being deceived; and the very acts which we regard as strong indications of the entire want of the moral faculty in men, may be but the expedients resorted to to drown its voice amidst the uproar of the passions, and quench the fires of remorse by the pleasures of dissipation.

It is argued that if men were endowed with a moral faculty, it would be uniform in its decisions; but this is acknowledged to be contrary to the facts of human history. It is said that conscience approves in one man what it condemns in another; teaches one thing to be right in one nation, and the same to be wrong in another. To this we would reply, that if this want of uniformity in man's moral decisions is satisfactory evidence that man has no conscience, a like want of uniformity in man's intellectual decisions and judgments would be equally as good evidence that man has no intellect. For it is an unquestionable fact, that man's intellectual decisions are as diversified and conflicting as his moral sentiments. But the objection admits that all men perceive a moral quality in actions, though their views as regards the precise character of moral actions are diversified and conflicting. This moral quality in actions could not be seen without a moral faculty. Conscience is always uniform in its decisions, under precisely the same circumstances, with the same degree of intellectual culture, the same extent of moral attainments, and the same amount of knowledge of the subject under adjudication. The want of uniformity in the decisions of conscience does not grow out of a want of uniformity and harmony in the moral principles under which it acts, but out of the varied circumstances, diversified knowledge and conflicting opinions by the aid of which its decisions are made.

3. The case of Peter, the wild boy, who had no knowledge of right or wrong, virtue or vice, is introduced as being conclusive against the possession of a moral

faculty. The wild boy could not reason, but does that prove that man is not endowed with intellect? He could not talk, but does that prove he had no organs of articulation, or that language is not natural to man? But would we take the taste of the wild boy, or the opinions of the uneducated savage, as our standard of human attainment, in art, science, poetry, music, government, law and philosophy? No intelligent writer would think of advocating such a doctrine. Why, then, we ask, adopt their views, feelings, opinions and principles, as the standard of possible attainment and the measure of human capacity in morals and religion?

4. It is argued against the possession of conscience, that many individuals, under pretence of being conscientious, have committed most heinous sins. We would ask, in reply, has not intellect and genius been exerted for evil? But does that prove the faculty of intellect and genius, both of that had better be without them? Has not language been made the vehicle of falsehood, profanity, blasphemy and slander? But does that prove it is not an endowment of the human family, or that its possession is a curse? Has not government been made the fruitful source of tyranny, despotism and oppression, and law prostituted to the service of the dishonest, unjust and unprincipled? But should we therefore discard all government and law, as unnatural and oppressive? If not, why call in question the existence and deny the advantages of a moral faculty, because it has been used as the cloak of wickedness and urged in justification of crime?

5. The moral faculty is said to be the creature of education; that men derive all their ideas of virtue and vice, right and wrong, morality and religion, from the instruction and example of their fellow-men. To this we would reply, that man could not receive a moral education without a moral faculty, any more than he could be taught to reason without intellect, to think without mind, to memorize without memory, to speak without the organs of articulation, or to see without the organs of vision. Education is the development, under proper instruction and culture, of a faculty previously existing. It can improve, strengthen, develop, perfect, but it cannot create. It is just as absurd to speak of man's moral nature as being the creature of education, as to speak of man's intellect as the creature of education. Man must have an intellect before he can be educated in science, and he must have a moral faculty before he can be educated in morals.

6. It is urged, that if man is endowed with conscience, the Bible is a useless revelation. Conscience is to be moral nature that the eye is to the body, and the reason is to the intellect. The light of the sun is necessary to give the eye its distinguish colors and objects; the light of conscience is necessary to enable the reason to distinguish between truth and error. So the light of revelation is necessary to enable conscience to distinguish between virtue and vice, right and wrong. Light would be useless without the eye, science would be worthless without reason, and revelation would be of no service to man without conscience. Light is adapted to the eye, science to the intellect, and revelation to the moral faculty. So far is the possession of conscience from rendering revelation useless or unnecessary, that it is its possession that renders a revelation necessary and gives to it all its value, morally speaking.

7. It is said, after all, that conscience is not a distinct faculty of the mind, but only the exercise of its other faculties on moral and religious subjects. "It has been pronounced to be a caricature of the judgment, comprising the being with another, our actions with the standard of duty, and pronouncing their agreement or disagreement." But, in the language of another, we ask, "Why this excessive simplification?" Why not go a step farther, and deny that the soul has any distinct faculties, and assume at once that what we call faculties are only the different modes of the mind's operation. But if such be the true theory of the nature and operations of mind, how shall we account for partial derangement, or a derangement of what appears to be one faculty, when the other faculties appear unimpaired? How shall we account for what all must have remarked: the manifest difference in the strength of what we call the different faculties of mind; for a strong judgment, defective memory, confused moral perceptions. If we say that "the soul has understanding, because it is capable of knowledge, that it has judgment because it compares, that it has will because it chooses and refuses," that it has memory because it retains past impressions and remembers past events, why should we not say it has conscience because it distinguishes between moral actions, pronouncing some to be right and others wrong. PAUL.

For the N. C. Christian Advocate.

Infidelity—Its Fruits.

In looking over some of my old papers, not long since, I met with the following extract, which I copied some years ago from "Watson's Institutes." If the advocates of infidelity are to be believed, their system is making rapid strides in this enlightened age; and if this article should attract the attention of any who are disposed to worship the god of reason, it is to be hoped that they will take a good look at the "image and superscription" which this coin bears, before they receive it as "good and lawful currency." Goliath of Gath boasted of his great power, and defied the armies of Israel, but a few smooth stones from the sling of the shepherd-boy laid the monster low. Infidelity may appear very formidable in the distance, and speak "great swelling words" against the religion of the Bible, but a few smooth stones from the brook of truth are quite sufficient to overcome all the pretensions of this "vain philosophy," and drive it to the dark and dismal abode whence it came.

It is a law of nature, as well as of revelation, that the "tree is known by its fruit." Every system which debases man, or sinks him deeper in the pit of moral degradation, cannot be from God, because whatever proceeds from Him leads to Him, and it must, therefore, have a tendency to elevate, ennoble, and purify, rather than strip man of his glory, and make him a brute in human shape. I have often applied this rule to a certain system which prevails more or less over this State, and I have found it to work most admirably well in showing the errors of—you know what.

But I am wandering off. It was my purpose to give an extract bearing upon infidelity, and I will no longer detain the reader from its perusal. Here it is: "It is but just to say, that the malignant absurdity and wickedness of charging the Scriptures with an immoral tendency, have not been incurred by all who have even zealously endeavored to undermine their Divine authority. Many of them make important concessions on this point. They show, in their own characters, the effect of their unbelief, and probably the chief cause of it. Blount committed suicide because he was prevented from an incestuous marriage; Tyndal was notoriously infamous; Hobbes changed his principles with his interests; Morgan continued to profess Christianity, while he wrote against it; the moral character of Voltaire was mean and detestable; Bolingbroke was a profligate and a flighty politician; Collins and Shaftsbury qualified themselves for civil offices by receiving the sacrament, while they were endeavoring to prove the religion of which it is a solemn expression of belief, a mere imposition; Hume was revengeful, disgustingly vain, and an advocate of adultery and self-murder; Paine was the slave of low and degrading habits; and Rousseau an abandoned sensualist, and guilty of the basest actions, which he scruples not to state and palliate. Yet even some of these have admitted the superior purity of the morals of the Christian revelation."

Here we see the practical workings of that system which rejects the teachings of God, as revealed in His word. Infidelity is a mere negation, after all the show and noise which it makes in the world. It seeks to destroy Christianity, but what does it propose as a substitute? If we throw off the restraints imposed upon us by Christianity, what rule shall we adopt for the government of our lives, or for the protection of society? What has infidelity ever done for the good of our race? The eloquent eulogium of Rousseau on the Gospel and its author, shows that it is often the state of the heart, and not the judgment, which leads to the rejection of the testimony of God. "I will confess to you," says Rousseau, "that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures. Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gratefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness, or without ostentation? When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking that all the Christian fathers perceived it.

What prepossession, what blindness, must it be, to compare the son of Sophroniscus (Socrates) with the son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us precept and example? The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accursed by a whole nation, is the most horrible that could be feared. Socrates in receiving the cup of poison blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God! Shall we suppose the evangetic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable, that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing man than the Hero."

Thus wrote one who rejected both the Gospel and its author. L. W. MARTIN.

Hyde co., N. C.

Geo. COPWAY.—This Indian orator, the same that was in Raleigh in Dec. 1854, is lecturing in Chatawooga county, N. Y.

From the Colonization Herald.

Africa and the Africans.

There are two great divisions of the human family in Africa. The Arabs and Moors occupy the northern and north-eastern portion of the country and the Sahara; and another race possess the southern and western parts. This race again may be divided into two families. What are called the Mountains of the Moon, as every person acquainted with the geography of Africa knows, separate the continent into nearly two equal parts, by a line running parallel and within a few degrees of the equator.

Two-thirds of the population north of these mountains are Mohammedans; those at the south are Pagans, but of a uniform character, differing from each other in habits and customs—some of which are of Egyptian origin—but more especially in language; yet notwithstanding these distinct characteristics, they both retain that of the negro, and in those who have been brought to the United States no difference is perceptible. Various estimates have been made as to the population of Africa, the Arabs and Moors having been put down at fifty millions, and the others at one hundred—making in all one hundred and fifty millions. Of course, in forming this estimate, the utmost accuracy cannot be expected; but we are disposed to think the population cannot be less than has been stated.

Our remarks at this time must be necessarily limited to the maritime range of country, where the natural scenery is of great variety and beauty, particularly in the vicinity of Cape Palmas, and also on the Niger coast, and what are called the table lands. On the Gold coast there is to be found every variety of hill and dale; in the south-western direction, also, the mountain scenery is of great beauty and exceeding grandeur; while the character and condition of the inhabitants is as varied as the natural scenery, including every grade, from a savage to a civilized state. At Cape Palmas and on the Grain coast, the native houses—if such they may be termed—are destitute of every comfort of life; on the Gold coast they are two and three stories high, with walls built of clay. Here the people live in a greater degree of comfort, and when compared with those on the grain coast, seem to be more civilized.

As to government in Africa, there is nothing which merits the name: the people live in isolated villages, nominally under the patriarchal, democratic, and despotic forms. Under the patriarchal they enjoy some degree of comparative security and happiness, while under the democratic they are perfectly disorganized and wretched. The state of religion and morals is such as might be expected, where polygamy, with its train of evils, has overturned the foundation of society.

Society, however, has undergone a material change for the better within the last thirty years, and is very different from what it was when the slave trade was in full vigor, and the entire community was given up to predatory warfare. This is plainly attributable to the active operations of the naval squadrons on the coast, the planting of missions, and the establishment of settlements.

We are aware that a diversity of opinion exists as to the capability of the African for improvement, and that many persons regard the efforts put forth for their improvement as an utterly hopeless task; but who need not be informed, that as there is a diversity of gifts in the same family, so there is a diversity of gifts among the great family of man. The African may be inferior in enterprise, energy, and invention, but he may nevertheless become happy and prosperous. Here he cannot reach that point which he is capable of attaining, because he is overshadowed by a more powerful race; but in Africa he labors under no such disadvantage. Experience has demonstrated that African children learn faster than the white, owing to a remarkable precocity which, perhaps, may not be retained. There are youths, however, who are making considerable proficiency in the study of the Latin and Greek languages, and a number of Africans transact business to extent of ten thousand dollars a year, with great accuracy, intelligence, and ability; and, although they have no written literature yet they have certain traditions, aphorisms, and fables, as a substitute.

As to the language of this people, there are scholars in this country who have been astonished at finding it one of remarkable flexibility and philosophical arrangement, with which no other can compare, one verb sometimes having three hundred meanings, and which a scholar in a few hours can trace to its root. With reference to the capability of the Africans to receive religious impressions, of this they are by no means destitute; and although immediate extensive results have not followed from the establishment of missions and Christian settlements, yet they have been as successful there as elsewhere. Africa in all its parts, save one bright spot, is still a comparatively benighted region. If it is to be civilized and Christianized—if its population is to be raised from the degradation in which they are at present, this must be mainly

through influences resulting from efforts put forth by its own sons and daughters, who have themselves been prepared for the work. Little, directly, can be accomplished by those from other lands, as most of those who have attempted the work have fallen early victims to their zeal. Liberia, with its republican government, there can be no question, is destined to exert a benign influence upon the rest of the continent. By its government and laws—its schools and churches—its trade and commerce—a pure commerce, carrying blessings and not curses in its track—a reflex influence will go forth from it, which shall tend to raise Africa to a higher position among the nations than she has for ages enjoyed. The impressions made by wise, civil, and religious institutions, upon those who come under their immediate effect, will not be confined to the territory itself; in the nature of things they cannot be kept local; the work of progress and human elevation will be extended farther and farther into the interior, and that land, so long a terra incognita will be made fully known, its population raised from barbarism, its riches made available to the world.

From the Nashville Christian Advocate.

Circulation of Books.

NEXT to the preaching of the gospel, the press exerts the greatest influence upon the morals of society. The press, indeed, is a tremendous power; and in a measure moulds the mind, and controls the opinions, and gives tone to the habits of the civilized world. The ecclesiastical as well as the political world looks with deep interest to the mighty agent, and all classes and parties are striving to wield its influence for the promotion of their particular views and favorite systems. Infidelity itself, aware of the potency of the press, is laboring to convert it to the unholy purposes of crime.

Much of the literature of the times is poisoned by the leaven of skepticism and the fiction and romance which flood the world promote licentiousness, and are destructive of the principles of virtue and sound morality. The enemies of truth are industriously employed, and spare no labor nor expense in their attempts to subvert the Christian religion and to overthrow the Church of God. Agencies are at work, and instrumentalities are employed to see, in all the departments of society, the *leaven of the evil eye*. Hence, it comes the friends of Christianity to be on the alert, and, by all laudable means, to counteract the tide of sin as it sweeps over the land. To do this, the press must be sanctified and consecrated to God and the cause of virtue.

The Church has wisely determined to employ this mighty instrument for the advancement of the Redeemer's kingdom, and for the promotion and establishment of the truth of God; and perhaps no church in its organized form is doing more at present than the Methodist Episcopal Church. It is certain that none is more capable of doing good in this department than the Methodist Church. Her itinerant system, connected with her tract operations and colportage system, enables her to scatter broadcast books, tracts, periodicals, and newspapers, and to reach all classes of her fellow-citizens with less difficulty and less cost than any other church in the land.

To say nothing of Northern Methodists, the Church South is now entering upon an enterprise that will enable her to do a vast amount of good. All those interested are laboring to the utmost of their capacity to circulate a pure literature. The Publishing House is now in successful operation, and works by scores and hundreds are constantly issuing from its presses, which, if circulated and read, cannot fail to accomplish much for the Church and to exert a happy influence upon the public generally. We most earnestly insist that every preacher and every Christian man and woman lend a helping hand in this grand moral movement. Let the publications of the Church be distributed in every direction. We wish to see our aged and influential brethren of the ministry and in the laity putting forth their energies in aid of the General Conference, in furnishing the public with a sound and healthy literature. No man, however important or dignified his position should excuse himself from taking part in this noble enterprise. Let all work with energy and zeal.

The following is from the pen of Walter Savage Landor: "The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; and thus insensibly are we, as years close around us, detached from our tenacity to life by the gentle pressure of recorded sorrows."

A MISNOMER.—During a great storm on the Pacific ocean, a vessel was overtaken, wrecked, and a Quaker tossed to and fro on a plank, exclaimed, over the crest of a wave, to another who was drifting by on a barrel, "Friend, dost thou call this Pacific?"

MEETING OF BISHOPS.—The Bishops of the Methodist Episcopal Church, North, were to meet in Pittsburg on Wednesday of last week to hold their annual consultation.