MARAN FRE TRAM GENESEE EVANGELIST .--- Whole No. 754 PHILADELPHIA, THURSDAY; OCTOBER 25, 1860. VOL. V.-NO. 9.-Whole No. 226. | willing to endure the hardships, privations and | life, in the midst of which its illustrious occupants | and impressing the lessons of wirtue and morality | occasionally, from some one of the denominations - | Poetry. holding up in our hands the open Scriptures, as My own idea was at first, that the people got up emblematic of our office. After due inquiry a messenger was sent on board to talk with us, and foreigners treated with such respect by the authosicknesses of a pioneer life, what less, I ask in the upon their young and tender minds at the time when impressions are the most lasting. Mis-sionary' Boards and Societies are sending the sionary of the tender minds at the time when impressions are the most lasting. Mis-sionary of the tender mind at the time sionary of the tender mind at the time but that only a very small proportion have oppor-tunity to hear the preached gospel statedly and re-gularly on the Sabbath. spent most of their days. name of the Master, can those do who have the The chief object of attraction in the town is the tunity to hear the preached gospel statedly and re-For the American Presbyterian. means, and live in lease and comfort, amidst the large old granite Church, (which, by the way, is adorned with a magnificent portico of immense granite columns,) in which lie the mortal remains of the renowned and honored Father and Son. To this Church, under the guidance of a little large old granite Church, (which, by the way, is others came of their own accord, made their own rities. But on other occasions we saw our runners privileges and refinements of older society, and to inquiries, and we suppose their own reports. There whipping the people up as they went. Against were not a few who in a private sort of way, as if this we protested, but it was their way of showing Mr. Torrey reports the church-members as being DESIRE. more than three thousand in number, constituting whom the command is just as imperative, "Go, BY J. O. BLYTHE. afraid to be heard, asked for opium, the use of respect, and our words passed for naught. The this drug being interdicted by their government. city was far cleaner than we had expected to find more than one-third of the adult population. Of preach the gospel to every creature;" what less, I these, the Northern Baptists bave the largest num-O, could I sweep on angel wings, Around the Throne on high, I'd join the song the scraphs sing, ask, can they do, than to give liberally, as the in all the evangelical chuches; as we had at the beginning of the present ontury; whilst we have five times as many people. We are making pro-gress in religion and morally as a nation, notwith standing the croakings of old fogies and the de-spondency of fearful patrics. The timid patriot should cheet up, then; ad not give up all for lost. The Ship of State 5 upon the breakers, but she has been there beore. The same God which enabled her to outde the former storms They were chiefly anxious, however, for foreign arms: It seemed strange to shake hands with a there had evidently been an effort to get them all ber, or about fifteen hundred; the Methodists the Lord hath prospered them, for the support of those boy, who acted as janitor, and who, from funds who thus labor? And to see to it, that the Treagenuine long-haired rebel, and our situation was, out of the streets and houses. The men that we And "Holy, Holy !" cry. thus acquired, is accumulating money in the bank, genuine long-naired recei, and our situation was, to us, a decidedly novel one. An hour's detention, and a messenger came asking us to accompany him to the office of the chief officer of the city, (a military mandarin.) We did so, made our visit, sury of the church which professes to support them, we immediately found our way. The church is My Saviour's love, O, wondrous love be amply and seasonably replenished. The Scriplarge, massive and imposing;' and the silent awe Would all my soul inspire, To lift the voice, and raise the song, And set my tongue on fire. ture saith, "Thou shalt not muzzle the ox that which reigns within the great audience chamber treadeth out the corn. And the laborer is worthy and which one cannot but feel, prepares the mind and were kindly received, the officer laying aside a spacious hall, where every thing was nice after of his reward." And while the faithful missionahis assumed dignity, after the first few questions as to wherefore we had come, &c. He invited us cording to Chinese fashion. We sat or reclined The glowing notes, and blissful theme, From off these lips should roll, Like waves of glory round the Throne, Or joys within the soul. for and appropriately harmonizes with that with which enabled her to outide the former storms tor and appropriately harmonizes with that with which you approach the pulpit and take your stand before, the resting place of its illustrious dead. On either side a high, massive, mahogany pulpit, is a large white marble Tablet, set into or against the wall, on which are the following in-scriptions, as copied by my excellent friend, Mr. larger portion of the native preachers are said to ries "plough in hope," and obey the divine into sit down and we had a long free talk. He upon a nice lounge, where was brought us the offered us an escort to Suchau, which we declined, means of washing face and hands. Tea and sweetjunctions, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowbut suggested that we would like a letter to the meats, &c., were kept before us. We were inest not whether shall prosper, either this or that, The millions of the blood washed saints, Suchau authorities, which was readily promised, vited to go into another room and take a bath, and In raiment white and fine, Something was said about our dining with the when the attendants upon the house seemed to or whether both shall be alike good;" they have Joining their voices in the song, Would strive to vie with mine. officer, and it was hinted at least, that he intended come in too large numbers, we were invited to a the best of warrants to leave results to Him who to send us some presents to the boat. All this we more retired and more pleasant room. alone giveth the increase. Let not then the church ing be removed from us Mears. The tablet of the Pather is on the right ble evidence of repeatance and faith in Ohrists in the judgment of the missionaries and the churches But Gabriel, next in lofty rank To God upon the Throne, declined, preferring to get on to Suchan as soon | In a short time a Mandarin of high authority degrade herself hy allouing the best out scanty pittance allotted them to be doled out according of the pulpit, that of the Son on the left. They as possible. There were, however, some of the called on us. He came in a long white silk gown, I was a strike the mentioning presidently they gather, entitles professed converts from among Should not a sweeter tone. read as follows :--lower officers who brought on board some chickens | and very familiarly presented his hand as if he to large or small "figures," in their reports, but he heathen to the ordinances of baptism and the and fruit, and chatted with us a long time. From had been accustomed to this mode of salutation REPORT OF THE PRUDENTIAL COMMITremember "He that deviseth liberal things, by li-LIBERTATEM AMICITIAM FIDEM RETINEBIS. Lord's Supper; those ordinances being evidently them and others we gathered some items of inte- all his life. He was a Canton man who had lived Had Gabriel sinned as I have sinned TEE OF THE A BG F. M. ON DISCON-Had Jesus died for him, Then might he strike a higher note, designed by Christ to be means of grace for such. D. O. M. beral things shall stand." a good while in Shanghai, and had some opport-TINUING THE CHAROKEE MISSION. They say that their original king, Hung Sien tunity of observing foreigners. He was author Tsen, is still living and well, and is the present rized to speak for the King, it seems, and promised Mr. Ranney regards the members of his own church Beneath these walls In a previous issue wegave the resolutions of the Prudential Committee discontinuing the mis-And sing as sweet again. at Lee's Creek, as furnishing the same evidence of faith and repentance, as did the members of a are deposited the mortal remains of A SYSTEM OF SUMMER EXCHANGES PROPOSED. reigning king at Nanking. (This was confirmed by repeated inquiry here and afterwards at Su-chau.) They observe the Sabbath, the same day JOHN ADAMS. And these things lead me to say to our vacationchurch in Vermont, where he labored as a minis Son of John and Susanna (Boylston) Adams sion to the Cherokees. Blow is that part of the SWEETNESS OF FLOWERS IN VERSE. Second President of the United States. ter of the gospel before going among the Cheroneeding, relaxation-seeking city pastors, who preannual report, which preceded those resolutions with us, meeting regularly for social worship when its extent, and stretching its borders so near to us, side over our missionary affairs and who may be Born 80th October 1785. and furnishes the ground in which the Prudential 3. Difficulties in the way of further operations BY THOMAS HOOD. On the fourth of July, 1776, not directly engaged in actual war. They sing in | that the time will soon come when we must take said to perform all the ecclesiastical engineering by the Board. He pledged his Life, Fortune and sacred Honor Committee acted. their worship, and I was not a little surprised to some stand as missionaries and as men in recard Welcome, dear Heart, and a most kind good-morrow Whether it be possible for a missionary society situated like the Board, to revive this mission, and they require, and who profess such large-hearted As this event is the firt of what must prove a long series in the diffusion of the Gospel over the world, the Board will desire to have a summary view of the reasons which have led to it. They hear one of them repeat Mr. Shuck's version of to them. We have come home with our minds to the Independence of his Country. The day is gloomy, but our looks shall shine:-Flow'rs I have none to give thee, but I borrow Their sweetness in a verse to speak for thine. sympathy with their poorer brethren, and who the doxology, almost exactly as we now use it much more favorably impressed in regard to the On the third of September, 1783, make, on anniversary occasions, such soul-moving to prosecute it vigorously for the succession of years, is a matter of considerable doubt. One of in our hymn books, except that they use Shangti whole movement than they ever were before. He affixed his seal to the definitive Treaty as the specific name for the Divine Being, Zung as the generic for God, and Sung Ling as the name of the Holy Ghost, thus putting beyond con-are called of God to put an end to idolatry and to and eloquent appeals in their behalf, to invite. with Great Britain, Here are red roses, gather'd at thy cheeks, The white were all too happy to look white: For love the rose, for faith the lily speaks; It withers in false hands, but here 'tis bright! are thus stated by the Pudential Committee in our brethren thus writes: yea to urge them, for the love of Christ, to do still which acknowledged that Independence. "To one who looks upon the surface, the positheir report: And consummated the redemption of his Pledge. more, to come still nearer, and let the beatings of troversy the use of those words which have given Tartar dynasty. When they are about to destroy missionaries so much trouble. For baptism they a temple, they stand around it, and their leader The committee have arrived at the conclusion that it is time for the Board to discontinue its ex-penditures among the Charokees. To prevent all tion which your missionaries now occupy among this people amounts to this. They are laboring On the fourth of July, 1826, their large hearts be actually felt, on pioneer cries out: "In the name of Shangti, the holy Fawipe the breast, implying the cleansing of the ground, and the gushing forth of their warm sym-

'Dost love sweet Hyacinth? Its scented leaf Curls manifold—all love's delights blow double: "Tis said this flow'ret is inscribed with grief,— But let that hint of a forgotten trouble.

I pluck'd the Primrosc at night's dewy noon; Like Hope, it show'd its blossoms in the night; 'Twas, like Endymion, watching for the Moon! And here are Sun-flowers, amorous of light!

These golden Buttercups are April's seal, The Daisy stars her constellations he: These grew so lowly, I was forced to kneel, Therefore I pluck no Daisies but for thee.

'Here's Daisies for the morn, Primrose for gloom, Pansies and Roses for the noontide hours : A wight once made a dial of their bloom,

. ... Immortality pathies be actually seen by the living eyes of their toil-worn brethren. Why not imitate in this respect the gifted and self-denying Apostle to the History to his Patriotiotism; Gentiles, and go round about Zion, and tell the towers thereof, and mark well her bulwarks-and At his side thus like Paul, refresh the spirits of the saints, and sleeps 'til the trump shall sound by them be refreshed. Or why not exchange va-ABIGAIL, cations with some of their far-west brethren? We would promise them some "summer pictures'

that would feast their hearts as well as their eyes In every relation of life a pattern Our far-stretching flower-decked prairies and beauof Filial, Conjugal, Maternal and sacred Virtue. Born 22d November, 1744.

evidence that the brethten now constituting the

his beloved and only wife. Daughter of William and Elizabeth (Quincy) Smith

Deceased 28th October, 1818.

under the complication of disadvantages; at a great expense, greater, I suppose in proportion to the extent of their operations, than that of any misapprehension, it should be stated in the outset, heart. This ordinance they administer to women and children, as well as to adult males, and but demolish this temple," and then the work begins. other denomination; shut out, at least, for the once to each person. Below will be found a copy present, from adding to the number of their staof their doxology, a brief extract of their faith, tions, or exchanging them for more promising lo-calities; regarded with jealousy by a very influenone of their prayers, and a form of asking a bless-ing at table before eating; this last being repeated tial portion of the community; with no active na-tive preachers; with small congregations; with in kneeling posture before sitting down. These were furnished by the military commander at evidence that the bretnen now constituting the mission have departed, in theory or practice, from those principles. And, secondly, it is due to the missionaries to say further, that the prevailing opi-nion among them is adverse to the Board's retiring from the Cherokee Nation. That is what should be expected of brethren, devoted to their work, in very few young persons connected with their Qung San :--churches; with a membership which has not ma terially increased for many years, and with scarcely any promise of future accessions; and competing holy Saviour; praise to the holy Spiritual Wind with other sects, who occupy, indiscriminately, which is the Holy Ghost; praise to the three perevery part of the country, have a large corps of sons who are one true God. such circumstances; and it may be hoped that native assistants, and count their audiences at some of one their accessions by some of the states and their accessions by some " times by thousands, and their accessions by scores.' Societies Looking deeper, this brother sees "something under this weak and despised exterior," in its healthful influence on the piety and morals of the nation, "that is nearly worth all the cost and contumely, which have attended this mission for the last ten or fifteen years This is probably true of the past. Yet among a people situated like the Cherokees, and with such an all pervading inroad of other denominations, it must be difficult for the Board to regain its ground-mainly because so it. Ind proportion of the become bow reacher by our ministrations. is comparatively small. The audience at Park Hill is not far from forty: that at Fairfield (a monthly meeting) is sixty; at Dwight, it is from sixty to one hundred; and at Lee's Creek, seventy-five. Moreover, the mission aries all preach through interpreters. If it were possible, as it is not, to procure native pastors for the small churches at each of these places, the people could not be induced to support them; since other denominations," as we are assured would very readily take the support of these churches upon their hands, on condition of receiving them into their fellowship." Elsewhere the same writer speaks more fully on this important point." Unlike most nations emerging from heathenism," he says, "this people have, from the memory of the oldest, and do not know but always, been entirely exempt from taxes. They are able to give but little at the best, and they think themselves less able than they really are. Their idea of public money, is into heaven. money paid to them for their benefit; not by them for the public good. As to eating and drinking, they are liberal and will share the last loaf with the needy. They will often provide entertainment at camp meetings, at no small expense of labor, time and property. But to persuade them to carry these same provisions quietly to their minister, to be used frugally for his family necessities, would be no easy task. Again, the moment these stations are deserted by the missionaries, there are at least three denominations who are ready to furnish them with preaching free from all expense, except on occasional contribution and camp meetings, and who would take our educated young men into their service (if they would consent) at a salary higher and surer than any they could possibly secure from the people under the most favorable circumstances. These are facts which should obviously have much weight in determining the future duty of the being of a Gou, of a lutate switch any office in the civil punishment, shall hold any office in the civil department, of this nation." Mr. Ranney says: tian, can have but a slender claim upon institu-Board. Churches, that are always to be dependent, in lands which have become professedly Christions that exist for the propagation of the gospe among heathen nations. Until the churches shall enter more readily and fully into the work of missions, such investments cannot be wise. Should the Board occupy new districts in the Cherokee country, there is reason to believe that other demonstrations will follow us, and there render it as impossible for us to make headway, as they do where we now are. And in obtaining new locations, in forming new relations, in starting anew in everything, with such obstacles, and with the disadvantage of prejudices, however groundless, against us as a northern society-preudices so prone to start periodically into life and vigor, upon the recurrence of our national agitations during the Presidential election-our prospective embarrassments are too great, and our necess is too doubtful to warrant the attempt. "I uppose," says one of our brethren, "that to attempt to establish new stations without an act of Council, would be simply to forfeit our expenditures; and I have no idea that such an act could The national law on this subject, passed September, 1859, is as follows: "Sect. 2. Be it further enacted, that in future no missionary school or establishment shall be lo cated, or erected, without permission being first obtained from the National Council for such purpose, and the place designated by law for the same. with such other regulations as may be deemed ne cessary and proper, either as conducive to its particular usefulness, or conformity to national rights

FORMATION OF FOREIGN PRESBY-TERIES.

ther, and by the authority of Jesus, his Son, we

Unless God interposes, and by his own might puts

them down, what power can crush a people infa-

tuated with such an idea? Certainly no army,

whose soldiers fight only for the sake of two hun-

dred cash a day, no army in China.

We fully endorse the following remarks from the Evangelist of Oct. 11th, on the above subject: We have spoken in another place of the de-

Abstract.-Is the true doctrine like the doctrines of the world? It saves the soul of man cent meeting of the American Board. There was that he may enjoy everlasting happiness. Those one subject, however, of sufficient interest to our who are wise will diligently perform it, (i. e., conform to its teachings,) and blessed are they who receive it. If a man search his heart and perceive his own sinfulness, the road to heaven is settled last year at Philadelphia, on the applicaopen to him. The mercy of our heavenly Father tion of the General Assembly. These, as will be seen by our report, were in part re-opened by a is boundless. He spared not his first-born Son, proposition for future conference, presented by but sent him down to the world to give up his life Mr. Wood, on behalf of the Prudential Commitas a ransom, that he might forgive the sins of men. tee. We do not understand this measure to indi-If a man know this doctrine, repent, and depart cate any dissatisfaction on the part of the Com-Morning and Evening Prayer .- We, little ones, it was, if we are rightly informed, a compromise, designed to meet the views of certain individuals, bow down upon the earth to pray our heavenly Father, the great Shangti, to grant grace, to pity, who were apprehensive that more would be exto save, to preserve us. Give thou continually to pected of them by the General Assembly and the us the holy Breath (or Spirit) of God to change Presbyterians than they, at least, were disposed to our wicked hearts. Never let the Devil deceived concede. The proposition was for further confe-rence with a view to define more exactly the us, but evermore strengthen us. Never let the Devil persecute us. We trust in the redeeming meaning of the terms used in regard to facilitamerits of the holy Saviour, the ancient Teacher, ting the formation of Presbyteries. It did not who is our elder brother in heaven. We trust also propose to take back anything which had been in the merits of the learned Teacher of a later day, granted the last year. Still, had it been enterthe eastern King who redeems us from disease. tained and acted upon by the Board, it would, no that they may in our stead pray our heavenly Fadoubt, have been regarded by many as bearing in ther, the Great Shangti, that his will may be perthat direction, and have had the effect to awaken fectly done on earth as it is in heaven. Look down upon us and answer our prayer. In our lations. We are happy to find that the temper of hearts we truly wish these things.

might leave the boat and walk to the city.

Doxology .- Praise to Shangti who is the hea

venly holy Father; praise to Jesus who is the

first, that this is not owing to the relations of our work among these Indians to the system of slavery; the mission having formerly assented to the principles embodied in what is generally known as the "Goodwater Settlement." which was approved by the Board at Utica, and the committees baying no

he was summoned to the Independence of and to the judgment of his God. This house will bear witness to his Piety; This town, his birthplace, to his munificence

Posterity to the depth and compass of his mind.

Aged 74:

Married 25th October, 1764.

During a union of more than half a century

A. Q.

So may thy life be measur'd out by flow'r

Corvespondence.

CATION ?

Our city pastors yearly find, that "much study grain, would pressingly invite to wholesome exer is a weariness of the flesh," and that nature, worn cise if another thing should be showed by a sum-ind exhausted, with the ardurous duties and mer vacation. And upon the Sabbath they could labors intense of pastoral life, sternly demands rest | talk to us; of course we should not expect them --- quiet. relaxation, and change. And so with the to waste their eloquence upon the "desert air," or summer's balmy dawn, or in its golden meridian, throw away upon an unappreciating audience their they close the doors of the House of the Lord and ornate and scholarly sermons, but they could talk speed them quickly away, as their tastes and in- to us about the simple and unadorned doctrines of alinations lead: some over the restless waves, to | the Cross. themes which we can comprehend and ruminate on foreign soil and manners, some with do appreciate. Such a vacation would have all their fashionable parishioners, to seek and, per- the benefits of an ordinary one, with others superhaps, find rest at some popular and densely crowd- added. One of which would be a real insight into ed watering place, while others still, hie them to Home Missionary life, without the endurance of the deep, dark, grand old woods, where they find its poverty and crushing burdens, and the beget Dame Nature in a bland and happy mood, await- ting of a truer sympathy and fellow-feeling with ing her city guests with benevolent preparations these laborers in the vineyard. While thus phi for change, relaxation, rest-yea, and healthful ex- | lanthropically seeking rest and health, let some of ercise too, in ample store. And now the "dim these over worked, weary missionaries find change aisles" ring with the "glad anthems of the free!" | and relaxation amid the stir and bustle of the city, By freedom from the hot and murky atmosphere, and feel the throbbing of its great heart, and view and the dusty and fashion-bedizened streets of the life under other aspects, and let their eyes all unmetropolis-freedom from the irksome thraldom | used to sight-seeing, be once gratified. Then let of heartless coremony, and from study severe- | them, upon the Sabbath, enter some of those masfreedom from headache and heartache, and vexa- sive temples of the Lord, whose doors are closed, tion's legion train! Thus revelling in the heart | because the talented and eloquent pastors are abof this glorious old solitude, or in other and more sent on their vacations, and if their fashionable congenial scenes, the days glide all too swiftly, and fastidious parishioners are absent too, suffe till duty stern loudly calls to the activities and them to open their grand portals for a few Sab toils of life's usual routine. But then the charm- baths and preach the gospel to the " common peoing spell still lingers, and with the pen, they live ple," who would hear them gladly; and though over the pleasant reminiscences of the past-and some tapestry-carpeted, velvet-cushioned slips anon. the less favored ones, who have toiled on should be somewhat soiled, if at such a cost gems without cessation, through winter's cold and sum- | were added to the Saviour's crown, and souls immer's heat, are well nigh tempted to envy, as they mortal saved from the wrath to come, would not -feast on the manifold letters and "summer pic- their wealthy owners be suitably rewarded? tures" from foreign lands, sequestered sea-shore "Bear ye one another's burdens, and so fulfil the resorts, and inland woods and waters. Well, what law of Christ." How can we bear burdens if we of all this? All quite right and proper. These know nothing about them? And how can a worn and weary ones do need rest and relaxation, church be strongly bound together without fraterand are wise for securing it. But do not our Home | nal acts and interchanges of love and kindness, Missionaries, who labor as earnestly, who are in and responsibility?

" painful weariness" as often, and who are doing as great and as important work in the church of the Living God, with inexorable poverty pressing

down with withering weight, sometimes need rest and relaxation too? And how shall they obtain it? Orushing poverty confines them to their times falls unawares upon most interesting localihomes and wearing tolls, year in and year out. ties. Such was my lot but a day or two since. No trips to Europe and feasts for a refined taste Being in this city on my way to the White and cultivated imagination in climbing amid Mountains, by kind invitation of Henry D. Mears. Alpine scenery, or in strolls through the crumbling mines on classic grounds, no cooling, draughts Esq., Agent of the Balt. & Ohio R. R., resident for the summer at Boston, a gentleman not unfrom the life giving waters of Saratoga, or invigoknown to the American Presbyterian, I went out rating baths in old ocean's foam, no congenial reto spend the day with himself and family at unions with college Alumni, or even social greet-Milton Hill, where they are at present residing. ings with distant family friends. The weary march In the afternoon, a ride, five miles, to Quincy was of life must still be perseveringly prosecuted, proposed, and gladly accepted. In this, as in without reaching any green casis or refreshing every other direction from Boston, whose enviseasons, save those in "mercy given" by the rons surpass any city with which I am acquainted. blessed Spirit, to cheer the often sad and way-worn the road is lined with most beautiful and highly and over-worked toiler in the Master's vineyard. adorned private residences, presenting a continued It seems not enough that they should endure hardattraction to the eye, all the way from Boston to ness as good soldiers, "always abounding in the work of the Lord," without rest, without vacations, but must labor in the midst of poverty, pri-

tiful groves, laden with wild fruit, would afford solitude, relaxation, and quiet. And if possesse like "Ambrose," with an uncentrollable passion for angling, our numerous streams, some of them Niagaras in miniature and point of scenery, furnish abundant opportunity for the gratification of a finery taste, and at the same time, by casting DO HOME MISSIONARIES NEED A VA- the "net on the right side" men might be caught while weedy gardens and teeming fields of golden

they survived, in harmony of sentiment, principle. and affection the tempest of civil commotion: meeting undaunted, and surmounting the terrors and trials of that Revolution which secured the Freedom of this country; imploted the prospects of Futurity to the Race of Man upon Earth. PILGRIM, From lives thus spent, thy earthly duties learn, From fancy's dreams, to active virtue turn. Let Freedom, Friendship, Faith thy soul engage-And serve like them, thy country and thy age .--ALTERI SECULO. Near this place reposes all that could die of JOHN QUINCY ADAMS, Son of John and Abigal (Smith) Adams. Sixth President of the United States. Born 11th July, 1767. Amidst the storms of civil commotion he nursed the vigor which nerves a Statesman and a Patriot, and the faith which inspired a Christian For more than half a century, whenever his country called for his labors, in either hemisphere or in any capacity, he never spared them in her cause. On the twenty-fourth of December,, 1814, he signed the second treaty with Great Britain, which restored peace within her borders. On the twenty-third of February, 1848. he closed sixteen years' eloquent defence

of the lessons of his youth by dying at his post in her great National Council. A son worthy of his father; A citizen, shedding glory on his country. A scholar, ambitious to advance mankind. This Christian sought to walk humbly in the sight of his God. Beside him lies vi his partner for fifty years.

Louisa Catherine. daughter of Joshua and Catherine (Nuth) Johnson. Born 12th February, 1775. Married 26th July, 1797.

Deceased 15th May, 1852. Aged 77. Living through many vicissitudes and under high responsibilities

as a daughter, wife, and mother, she proved equal to all. Dying, she left to her family and her sex the blessed remembrance

"Herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed their labors."

The Tablets, with those of their wives, speak for themselves, and I add not a word of comment.

IS OUR COUNTRY IN DANGER? For ourselves, we are troubled with no fears on

to the King. He asked us to hold out the letter Quincy. will not allow themselves to be carried away by public school houses, all of which are used more false alarms, produced by designing politicians for the double that number of other places of worthat he might see the characters from the top of that the Prudential Committee shall facilitate this Quincy has acquired a world-wide fame for two the wall, that it was really to the King. This done, he promised that our arrival should be anobject wherever and whenever it can be done convations and annoyances, that would be insupport- similar productions, its granite and its men. selfish ends. But as there may be some timorous stently with other interests of the missionary ship." The stations of the Board are in the able to any other class of men, or else leave many Though a beautiful, it is but comparatively a work. Aud the General Assembly and the Presones, who would welcome a word of encouragenounced at once, and that a messenger should wait southern section of this territory. The Moravians and interests." whitened harvests to fall and perish, and an im- small place, and yet it has attained the unequalled byterians leave the whole matter, with this pledge, on us very soon. ment from a Southern quarter, we give the fol- | have two or three stations in the northern section. We waited under a shelter near the gate an to the discretion and Christian honor of the Con portant part of the field to become a dreary waste. | honor of having furnished two occupants. Father The Northern Baptists occupy the eastern side; lowing from the Louisville Presbyterian Herald hour or more, when the messengers, four or five mittee of the Board. Thus from love to the cause of Christ, they toil and Son, of the Presidential chair of the United to show how little real anxiety is felt on this sub- while the Methodist circuit riders, and a portion We well know that it will be an easy matter to THE REVOLUTION IN CHINA. to show how notice real auxiety is left on this sub-ject among those who might be regarded as quite susceeptible to such feelings: It cannot be denied that we are suffering from many evils now, but they are not greater than those which our fathers encountered and overin number, arrived. We talked with them a little of the Baptists, perhaps mostly from the South, unceasingly, often compelled by the church which | States. This is honor enough for one little New and delivered our letter with our cards in English | contravene the wishes of the Assembly under this England village. sends them forth, to gather straw with which to if the Prudentia to the chief one, who left at once for the King larrangement The others brought out seats for us, and seated posed so to do. But we believe the concession make brick. So they nerve hand and head and On our way to the town, and just upon its enthemselves to entertain us. Here we wrote a note | have been made in good faith, and that in good heart to the task, until the great Master says, virons, we passed the old family mansion of the to Brother Crawford, announcing our safe arrival, | faith they will be carried into execution. And so those which our fathers encountered and over-came; whilst, on the other hand, we have many helps and facilities for resisting them which they did not have. Bibles are now multiplied by the thousands, and put into every family. Tracts are printed by the million and scattered like the leaves of autumn all over the land. Sabbath-schools are gathering the young into their bosoms, schools are gathering the young into their bosoms, that all can hear some kind of preaching, at least "Well done, good and faithful servants," rest Adamses. It is a capacious, pleasant, unpretend-&c., which he received very soon, but his answer believing, we trust the union which has so happily ing house, now, as I was informed, the residence to which we failed to receive till next day. After very little delay our messenger returned with fine horses for us, and we were invited to enter the to all parties; or if a separation must come at from your labors. of Mr. Charles Francis Adams. The neighbor-LIBERALITY URGED. Brethren, these things ought not to be. If it hood is quiet, and far enough from Boston to is the duty of the church to evangelize the great constitute a most desirable retreat from the concity. There were in our train, before and behind, some future day the way will be prepared by this not less, probably, than fifty persons on horseback arrangement, for such a separation as will be safe , and growing West, and one class of men are found flicts of the world and the agitations of public and on foot; and all the way we went the people to the cause, and just and satisfactory to all par-rose and stood respectfully till we had passed ties.

some of our various I Missionary will interpose to sustain them longer at their sta-

ons. To aid in determining the duty of the Board in respect to this field, a series of inquiries was addressed early in the present year, to each of our three ordained missional, is among this people, and from these brethren answers received, which, copied out in a fair hand, togetter fill one hundred pages of manuscript. The last of the responses was residering the state and pros. The question is - Con-the Cherokees, and the values of other missions, and of other parts of the unevangelized world, whether the Board may now properly retire from the field, and expend elsewhere the five or six thousand dollars required for the support of this mis-

1. The Cherokees are a Christian people. This mission is one of the oldest under the care of the Board, having been in operation about 43 years. It has employed 18 clerical missionaries, 29 laymen of different occupations, and 66 female assistant missionaries, or 113 in all; and \$356,421 have been expended in it from the Treasury of the Board.

As the result of those and other kindred efforts. the Cherokees have been elevated from the savage state to their present degree of civilization. Doubtless among the ignorant portions of the people there are remains of superstitious notions and habits, greater than are found in older Christian communities; but the people, as a body, give the common proofs of being a Christian people. How-ever low may be the standard of their Christianity, it is their only religion. The people are generally, as with us, ranked in one or another of the evangelical denominations. And they are accessible to Christian preachers, and listen to them with the same deference as do their white brethren in the adjoining States. They inhabit chiefly the eastern section of their territory, which borders on the State of Arkansas; extending north and south about one hundred miles, and east and west about seventy-five miles. The Cherokee people are supposed to number about 21,000. Our three mission ary brethren residing among them concur in the opinion that they reckon themselves, and are to be

acknowledged a Christian people. Mr. Torrey says: "Christianity is recognised among them, as much as in any other portion of the United States. Their Constitution provides [Art. VI., Sec. 1,] that no person who denies the being of a God, or a future state of reward and The nation, as such, I presume, would claim to be called a Christian nation. Some laws have been passed by the Cherokee Council, which have recognised Christianity as the religion of the nation. This has been done incidentally rather than decidedly and positively. Esuppose that almost universally they would deside to be called Chris-tians." And Mr. Willey bears a similar testimony. "I think," he says "that the Cherokees, as a nation, may justly be called a nominally Christian nation. The Constitution of the nation recognises the Christian religion, and requires a belief in it by all who hold office under the government. All teachers in the public schools are re-quired by law to have the Bible read in the chools daily; and when they are prepared for it,

they are requested to pray daily in their schools." 2. How far the Cherokees have the Gospel Institutions.

"In this territory and population," Mr. Torrey says, "there are probably, of all denominations, including native pastors and exhorters, not less than sixty licensed preachers, or one to about every | be obtained." four hundred inhabitants. Of these, sixteen are this subject. At least the present aspects of the white men, namely, three missionaries of the Amepolitical contest are to our minds, no source of rican Board, three Moravians, three Northern Bappolitical contest are to our minds, no source of serious apprehension. We believe our people tists, two Southern Baptists, and five Methodists. There is probably no citizen of the nation who is will be guided by common sense principles under not within a convenient distance of occasional rewhich the American mind so generally acts, and ligious meetings. There are, I believe, thirty

the Board was not in favor of encountering such Blessing Before a Meal.-Heavenly Father, the liabilities. The proposition was, on motion of Hon. Linus Child, a prominent member of the Great Shangti, bless us little ones. Give us day by day clothes to wear and food to eat. Deliver Prudential Committee, referred to a special Comus from evil and calamity, and receive our souls mittee, who, after careful consideration of the whole matter, reported unanimously against any On the 23d the party arrived within three miles | further agitation of the subject, in the following of Suchau, when they encountered another body resolution, which was adopted without discussion of the people, two hundred or more, among whom

by the Board: were women and boys, all armed as those of yes-That the Committee are unanimously of the terday, but apparently far fiercer and more set on opinion that such conference is not called for. It fighting: With very considerable difficulty we is their firm belief that the Prudential Commit-made them understand who we were. Two of tee. while exercising their discretion in the appointthe older men came on our boat, where they were ment of missionaries in full view of all the cirtold plainly where we were going, and what we cumstances as they may occur, and acting on the were going for; that we were peaceful strangers desiring to do no one any harm. They took some clearly declared principle of non-intervention in ecclesiastical affairs, will be able to carry out the books with them, and told us that all was well fair intent of the passage in question to the satiswith us. The number of corpses at this place, faction of all parties concerned. Especially at both on the shore and in the water, was so great. the present juncture of reassured and harmonious that the scent was almost intolerable, and the peoco-operation, does it seem to them unwise to open ple assured us that we would find it worse and debate on a question in reference to which no diff worse up to the gates of the city. One of the culties have occurred and none need be appreparty being worn down in body, and feeling that hended.

further exposure to such polluted atmosphere would be decidedly injurious, declined going any From this decision it will appear that the Board have in fact reaffirmed, after a year's reflection further, till the people told us of a clean creek which connected with 'a lake, where there had and after a full investigation of the subject both in the Prudential Committee and the Special Combeen no slaughter, where the water was clean and mittee above referred to, all that they conceded on the air pure. Thither we resolved to go, thinkthis important point in the compact framed at ing that those of us who were strong and healthy Philadelphia, and have declared their conviction, in the most explicit manner, that the Prudential

On reaching Suchau, the report was soon tele-Committee "will be able to carry out the fair ingraphed round the city, that the foreigners had | tent" of its language, "to the satisfaction of all come in force, and that we were but their forerunparties concerned." This we think ought to conners. We met a little company of soldiers whom firm, and we have no doubt will confirm the confiwe told we had come in peace, and asked to lead dence of the Presbyterian Church in the disposius to the gate. When we reached the Fu Mung, tion of the Board to act towards them in the most the people at first looked timidly over the wall at friendly and honorable manner. Of course it canus, and beat their drums to announce the approach not be expected that the Board, acting as the orof strange characters. They questioned us repeatgan of two denominations, should itself take the edly about the number of our boats and men, and initiative in promoting either Presbyterian or wherefore we had come; all which questions we Congregational organizations on the foreign field. answered plainly. We told them we had a letter All that can be expected of them, is that in the to the Tsong Wong, (Faithful King,) and wished designation of the places of labor to the missionahim to send a messenger to receive it. They lowered a rope and wished us to send the letter ries, they should regard their wishes in reference lowered a rope and wished us to send the letter to the point in question. But this we conceive over the wall. This we refused to do, and also is indispensable, and the only means by which declined to enter into any protracted conversation the principle of non-intervention can be carried until we should have suitable means of sending out. One of three things must take place. Either our communication to his Excellency. One man the Prudential Committee in their arrangements who seemed to have some authority, inquired again must facilitate the formation of Presbyteries where about our object in visiting them, when we re- the missionaries desire it; or they must allow the plied as before, that we came as ministers of the nissionaries and their Presbyterian friends to make Gospel, but had received at Qung San a letter for their own arrangements to that effect by deterhis Excellency, the Tsong Wong, and would be mining their own locations; or thirdly, they must glad to speak with some man authorized to take it virtually prohibit any such arrangements to be made. As the case now stands the Board promise

VISIT TO THE TOMB OF THE ADAMSES AMERICAN PRESBYTERIAN:-A traveller some

ONE WHO LOVES THE CHURCH.

of a woman, that feareth the LORD.

no labor. Other men labored, and ye are entered into

BALT.