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ORIGINAL.
The Tendencies of the Times.

NUMBER ONE.

This is indeed a fruitful theme. A wide field opens before us and many thoughts crowd the mind. Where shall we begin, how proceed, and what our reflections upon this important subject?—Perhaps your notions may be too unassuming to please our readers. Perhaps we are too fondly attached to old things and old opinions, to appreciate the improvements of the present day, or to anticipate developments for the future. But this as it may be shall not check our thoughts and endeavor to preserve a proper medium between extremes, and treat all men, and all things with due respect.

We set out, then, with this remark, that human nature in its present fallen state exhibits a constant tendency to extremes upon all subjects and in all enterprises. And he is a wise man who watching the multiplied changes in the race continually guards against those tendencies which would lead him off from a proper position.

In presenting our thoughts upon this subject, we shall have occasion to bring the past, present and future under review and draw from each such reflections as may be suggested to the mind. It will therefore fall within our design to glance at the changes and improvements going on in the world, in Science, Improvements, Governments, Education and Religion.

Before we enter however upon these subjects we deem it proper to glance at the change in man's condition from his pristine state to his present state of sin and degradation.

When God created the heavens and the earth and arranged all the principles of nature, he fixed in their proper orbits, all the heavenly bodies, stretched them out over the fields of habitable space and gave directions to their attractions, motions, and relative bearings—No principle was left unestablished—no essential combination was omitted—and not a necessary atom of matter was left out of creation. All was wise and good and perfect.

The great Architect inspected the vast machinery of nature, looked into the deepest intricacies of the stupendous world that rolled in space, and pronounced the whole to be good, very good. Nor was this confined to matter alone, spirits also received the same divine impression. From the mighty Archangel through all the heavenly hosts down to the tenants of earth, everything was regarded with favor and all God's works were pronounced good, very good. Then all tendencies were good, every temple operated in its own proper sphere without corruption and without the least deviation from its course.

But at an evil period sin entered into the world, the fountain of existence was poisoned, and the stream of life was impregnated with death. Then mankind became corrupt in the flesh, rebelled against the most High and were justly condemned by the righteous law of heaven. Then the machinery of man's existence became changed, when great hatred against God, leavened with envy, and confusion caused among the whole. From that period down the revolving years of time the ways of men have been corrupt on the earth, and every discovery made in the science of nature has been perverted.

From extreme to extreme men have continually tended, and nought has ever been sought to perfection. It becomes us then to take the progress of events, notice their tendencies, and ever guard against every appearance of evil and every tendency to extremes.

With the hope of contributing our mite to good and evil we initiate the following thoughts.

1. Some Thoughts upon the Tendency of the Times.

Let us begin our contemplations upon this subject where men in every age have viewed the handi-works of God. In ancient times the servants of God would go out of their night and behold the mighty world in their sight, way declaring the glory of God, and the firmament showing his handi-work, or when the sun going forth as a bridegroom out of his chamber, or as a strong man to run a race.

Or fixing the eyes upon particular constellations, contemplate the sweet influences of Pleiades, the bands of Orion, the masses of Sagittarius, or the course of Arcturus. Yet they possessed no means to measure heaven's

plains and tell the size and distances of the planets. The straightest and most absurd ideas were at the same time held and taught among the nations, and an eclipse of the sun was regarded by the degraded tribes with superstitious dread. But the discoveries of modern times have dispelled every fear, explained the mysteries of every change, and through telescopic power brought the heavens and the earth into seeming proximity. Now the size, extent of orbit, distances from the earth and other bodies, and the varying seasons of the planets are related to mathematical calculation, and the eclipses occurring among the heavenly bodies are ascertained with the precision of a moment hundreds of years before they occur. And yet we must reasonably regard the science of Astronomy as yet in its infancy. Doubtless other great discoveries will be made, and new wonders will appear in the heavens above now the age of discovery seems fully to have come. And the time we trust is not far distant when there will be none to quail at the appearance of a comet, or be alarmed at an eclipse of the sun, but when all people shall behold the phenomena of nature in all its developments as the rich display of Almighty power and wisdom.

Chemistry and Philosophy open a wide field for investigation and thought. Who would have supposed fifty years ago that so many and such wonderful discoveries would have been made in these branches of Science? Who could have believed that so many wonderful principles existed in nature, that so many combinations could be made and new principles developed? Take, for example, the one article of Steam. From time immemorial it was known to be a powerful agent; but who could have supposed that it would ever come into use as the great propelling force to move the most ponderous machinery, to stem the swiftest currents, set at defiance winds and waves, and cause the largest vessels to ride speedily over the billows of the mighty ocean to the far off nations of the earth? And that making a mock at time and space, the swift-winged craft, laden with passengers and freight, would speed its way over hills and valleys at the rate of a mile a minute?

From the creation of the world also the thunders have uttered their voices in the clouds, and forked lightnings have played amidst the fields of Ether; but modern discoveries have made electricity the carrier of news from nation to nation, in which time and space are set aside, and friends thousands of miles apart converse almost as freely as if they talked face to face. And yet this mighty principle of nature has just begun to be developed. Many other wonderful principles exist which modern discovery has brought to light, but which our space will not allow us to notice.

Invention is still at work, every year new discoveries are made, new principles are developed, new machinery is introduced, and one discovery leads the way to another, and two to a third, and so on to an almost endless progression.

With the discoveries already made and the increased facilities for other experiments, who dares to say that new development will next be made, or where the limit to discovery and improvement will ever be found? For our own part we feel that we live in a wonderful age, the mind is constantly on the wing for something new and great; and we are taught not to be astonished at anything that is found out, how strange or stupendous it may be.

But in the midst of such a progress of invention, we are led to inquire what tendency does it produce upon the human heart? Does it lead the mind out in adoring wonder and devoted love to God, the author of all things? Does it incline us to seek the favor of the immaculate Son of God and cast our all at the Redeemer's feet? Does it at all increase our gratitude, move upon our affections, prompt to a holy devotion, and accelerate our march to heaven? Do we avail ourselves of the advantages which these improvements afford us of doing good to the world? Do we send upon the Telegraphic wires good tidings of great joy to all people, and send the vessels propelled by steam laden with the word of God, and living ministers to the very ends of the earth? We fear that the tendency of these improvements is far different; that steam and electricity and other forces are used by us to subserve our earthly ends rather than to contribute to the spiritual advancement of the world. Such we doubt not is true of the world generally. Infidelity and false Religion are taking advantage of these things to lead the world farther and farther from God. What, then, ought Christians to do amidst this state of things? Shall they be idle, and leave the world to control these things for the furtherance of sin and folly? No, let Christians arise from their lethargy, put forth all their strength, and seek to sanctify every event and every improvement to the cause of the Lord.

Let the pure, unadulterated word of God be given to the nations of the earth, that every people may read in their own tongues the wonderful works of God. Let ministers of Christ back on the whole armor and go into all the world and preach the gospel to every creature, and let the church of the first born arise and put forth all her strength, let her appear forth in the great contest with darkness "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then evil tendencies will be overcome and truth and righteousness prevail in the earth.

Christianity and Courtesy.

"The highest Christianity is always associated with the highest courtesy. My conviction is that none but a finished Christian can be a finished gentleman; for if there be genuine Christianity in the heart, the manners will be but the outward evidence of the inward feelings of the heart—gentle, beautiful, courteous, bearing all things, hoping all things, enduring all things."—Dr. Cummings' Lectures on Daniel, p. 47.

SELECTIONS. The Harmony of Revelation and Science.

BY REV. D. READ.

The time has been, when science and revelation were thought, by the majority of the people, to be arrayed in deadly hostility against each other; and we have reason to believe that this idea still prevails, to a considerable extent. In the minds of many humble Christians, the very name of philosophy is associated with wily scepticism and rampant infidelity. Science is looked upon as their worst enemy, that would rob them of their Heavenly Father, put out the light of their guiding star, strip them of all their hopes, and annihilate the heaven of love and joy to which they had so fondly looked as their eternal home.

On the other hand, the self-conceited scientists in philosophy have too often looked upon the religion of the Bible as a system of gloomy doctrines—the hoary relics of ancient superstitions—whose influence was entirely unfavorable to the interests of science and the welfare of the race. And we are constrained to believe that many have studiously sought to exalt science above revelation, because the holiness of the truths of the Bible was unwelcome to their sinful hearts. The wish that the Scriptures might prove untrue, was father to the thought; and to verify the thought, they sought to array science against revelation.

Thus vast numbers have, for what they regarded as the necessary result of scientific investigations, rejected the Word of God, and the plan of salvation it reveals, and so have ruined their immortal souls. We have in mind a melancholy instance of this. A college class-mate of ours became enamored of penology, and after studying it for some time, gravely concluded that he could form an unerring judgment of moral character by the developments of the brain. Still continuing his investigations, he concluded that men are not depraved; and that if they were, they were not blame-worthy, because their characters were the result of cerebral development. Arrived at this point, he rejected the Bible, because it plainly teaches the doctrine of human depravity. He said, phrenology is true; but its teachings contradict the Scriptures, therefore the Scriptures are false. That young man soon left the hallowed ground of Hamilton, and commenced his downward course of sin; and the last we heard of him, he was an actor on the stage in New Orleans not only ruined in morals himself, but doing what he could to ruin the morals and the souls of his fellow-mortals.

But, on the other hand, many pious and devoted Christians, by rejecting the teachings of true science have deprived themselves of the aid it would have furnished them in understanding many portions of the Scriptures, and the assistance of its truths in forming more exalted and comprehensive views of the nature and the works of God.

But we believe there is the most perfect harmony existing between revelation and all true science. Science and revelation are the complementary parts of one vast temple: the one is the outer court of the Gentiles, accessible to every one of our race; the other is the inner court of the most holy place, into which only the believer in Jesus Christ is admitted, to go before the mercy seat with the blood of atonement, offering prayer and praise, and receiving the pardon of sin and the gift of eternal life.

1. Revelation and science have the same author. The Scriptures are given by inspiration of God. Those holy men who wrote them were guided by the unerring spirit of God. So that all the facts they have recorded are to be regarded as historically true, and all the doctrines they taught as direct revelations from God. In this sense, therefore, the Bible is the word of God. It contains just those facts which are necessary for our warning and instruction, and those doctrines which are necessary to our salvation from sin. The proofs of the inspiration of the Scriptures are as numerous as the words they contain, and as conclusive as mathematical demonstration. Every one of the sacred writers bore the seal of his Divine commission, suited to the character of his message and work—the God who sent them bore witness to the truths they uttered. The miracles wrought through the sacred writers are proof of their inspiration. A miracle can be wrought only by the special interposition of the Almighty God; and since He is a God of truth, He would not interpose in favor of error or deceit; hence a genuine miracle is certain evidence of Divine authority.

2. The character of the doctrines taught in the Scriptures are also evidence of their inspiration. Those doctrines were acknowledged even by the heathen, as being more sublime and holy than any other ever heard on earth. When you consider the actual state of man as a sinner,

you will readily perceive that the perfect purity of the Bible morality and the holiness which it requires of all who would share the favor of God, are strong proof that the Scriptures are the word of the holy God.

3. Again the power of the doctrines of the Bible is another evidence of its inspiration. No matter how high or low, how learned or ignorant, how exalted or debased men may be, the Scriptures exert upon all who read and believe them the same transforming power. This is the book of the world, its glorious truths shall yet elevate and save untold millions of our race from every tribe and people under heaven.

4. So, also, are the prophecies which the sacred writers uttered convincing proof of their inspiration. With unerring accuracy they foretold the greatest events of the world's history, thousands of years before they transpired. The spirit of prophecy is an infallible proof of Divine inspiration. None but the Omnipotent God can foretell future events.

5. But, finally, we point you to the Son of God, uttering from his own mouth the Gospel of our salvation, as recorded in the Scripture. He taught more fully than had been done before, the great vital doctrines of our holy religion; yet all he taught was in harmony with what had already been taught by the Patriarchs and Prophets, and indeed by quoting their writings he endorsed their truth. Here, then, is the eternal Son of God, come down from heaven to earth, as the great Teacher of the world. Thus you see how God is the author of the Bible. This truth is settled forever, firm as the everlasting hills. Plant your feet upon this rock, and here abide; then the billows will dash around you, and the fierce tempest sweep over you in vain.

God is also the author of true science; i. e. He is the author of all the principles and laws which regulate the operations of nature. The firmament showeth his handiwork. The vast heavens, with all their countless systems of suns and planets, which move their eternal rounds in the fathomless depths of ether, are the works of God's hands. And you are to bear in mind that Jehovah's creative energy was exerted through the Second Person of the God-head—even the Son of God, who once dwelt on earth and taught the doctrines of the Scriptures. By Him and for Him were all things created, both in heaven above and the earth beneath. Thus you see that he who uttered the Gospel and died to atone for sin, also bound the universe by his almighty power. Now all true science is a simple statement of the laws by which the Creator governs the material universe. The science of Astronomy, for instance, is a statement of the motions and distances of the heavenly bodies, as the Creator moves them on in their course by His almighty arm. Philosophy simply states the actual phenomena of terrestrial bodies. Geology collects and classifies the phenomena presented by the different layers of the crust of this earth. Now, we wish you to bear in mind that these facts alone are what constitute science. The speculative theories which men deduce from these facts are no part of science.

Now, since revelation and science have the same author, we hold it to be impossible that there should be any discrepancy in their teachings, when rightly understood. Moreover, God had the same object in view when He created the universe and when He revealed the religion of the Bible, and adapted each to serve in its own sphere the same end—the glory of His great name. The heavens declare the glory of God. They show forth his power, wisdom and goodness.—There is no speech nor language on earth where their voice is not heard.

Hence, Paul in Romans, teaches that the invisible things of God, even His eternal power, and Godhead, may be clearly seen from the things that are made, so that the heathen are without excuse for their idolatry and sin, though having no other light than that of nature.

God hath declared in His word that all things were created for his glory. Hence, every part and every operation of nature, will be found to be a transcript of the Divine mind; and to manifest his infinite perfections.

So, also, the ultimate object of God in revealing the Scriptures was to promote his own glory. The proximate end of this revelation was to teach men the way of salvation, from the power of the curse of sin; but he saves sinners through Jesus Christ in order to display His glory. This the Apostle declares in his epistle to the Ephesians, where he says that the salvation of the Saints is to the praise of the glory of God's grace, wherein He hath made us accepted in the Beloved. If saved at all, it is not simply for our own sake, but that we may ascribe dominion, power, and glory to God and the Lamb forever and ever. Now since the volume of Revelation and the works of nature are both designed to promote the same object—to glory

of God; it is unreasonable to suppose that there is any contradiction between the statements of the one, and the facts of the other. He who pretends to the contrary, virtually impeaches the wisdom of God by intimating that Revelation and nature mutually counteract each other's influence so that neither can promote the glory of their Author. I hope these arguments will settle every doubting mind upon this point. Remember, that the God of Revelation is also the God of Science; and that, therefore, there can be nothing in his works which will contradict His word.

Settle this point firmly in your minds, and if you are a Christian you will have no fears for the ultimate influence of science upon Christianity; and if you are not a Christian, you will not be in danger of rejecting Christianity and ruining your soul, simply on the speculations of shallow philosophers. Indeed, when rightly considered, the Scriptures furnish an infallible standard by which to judge the correctness of the inferences which men draw from the supposed facts of any science. If any theory or opinion, claiming the name of science, conflicts with the Bible, set it down at once as erroneous; either the theory has been prematurely formed, or those who formed it, have been deceived in regard to the facts. In such a case you can well afford to wait patiently for further investigations.

In regard to the Scriptures there need be no doubt. Revelation is an open, well cultivated, thickly settled country, with the highways well defined and beaten, and a mid-day Sun pouring a flood of light over all. Science is as yet an almost unexplored wilderness, with scarcely one well beaten track, and no light but the feeble rays of the twinkling stars. How often have the votaries of science been compelled to change their opinions by the results of new investigations.—Within a few centuries there have been three different theories of the science of Astronomy, all as wide apart from each other as the poles; yet each regarded true in its day. The man of science should therefore hold his opinions loosely, and be ready to change or modify them as new discoveries add new data from which to draw conclusions. Indeed, so far from science and religion being hostile to each other, they are the truest friends. In the pride and selfishness of their hearts, men have often tried to separate them and array them against each other; but the attempt has never resulted in any good to either. The religion of the Bible can live without the aid of science, and flourish in immortal youth. It has an undying energy and an invincible power, and shall live and triumph and reign forever. But science cannot flourish without the support and encouragement of religion. It needs the peace, and prosperity, and wealth, which only the prevalence can secure, in order to conduct and sustain its investigations so as to arrive at the truth.

Yet we cheerfully acknowledge the benefit which revelation has received from science. As an illustration, we refer you to the manner in which the science of Astronomy has aided in settling the question of the age in which the book of Job was written. In the 38th chap. of this book, 31st verse, God is represented as asking Job, whether he can bind the sweet influences of the Pleiades and loose the bonds of Orion.

From this expression, it is evident that Taurus in which the Pleiades or seven stars are found, was then the cardinal constellation of spring, when vegetation was loosed from its wintry bondage, and put on its vernal beauty and loaded the summer vernal with its sweet fragrance. But now Pisces is the cardinal constellation of spring; hence there has been a precession of the equinoxes from that day to this; equal to the number of degrees in the zodiacal circle from Taurus to Pisces. The precession amounts to one degree in about seventy-one years; now by multiplying the number of years, 71 for each degree, by the number of degrees, 58, of the precession, and the product, 4118, will be the number of years since the book of Job was written. This proves the book of Job to be the oldest one now extant, and shows that Job lived nearly two hundred years before Abraham. Thus also the theory of Modern infidels that the Bible is a book of recent production is completely overthrown.

Again, to show you how science, like a faithful shield-bearer, wards off the thrusts of infidelity, we will detain you with another example. Skeptics have claimed that the darkness which covered Judea at the time of Christ's Crucifixion was the result of an eclipse of the sun. The Astronomer knowing the date of the crucifixion, takes the last eclipse of the sun and calculates backward and so demonstrates that there could not be an eclipse at that time. Thus that awful darkness is left a miracle. Nature is in mourning at the death of her great Creator; testifying to the God-head of the Redeemer

and the fearful guilt of man. The remains of Lizard among the ruins of Nineveh, are daily adding new testimonies to the truth and inspiration of the Bible. Those ruins as they lie there in desolate heaps, are themselves a monument of the Divine inspiration of the prophet who foretold the destruction of that mighty city, and upon their marble slabs as they are disinterred from the a cumulated dust of centuries, are found inscriptions which confirm the history of the Scriptures.

When Geology first began to claim its place among the sciences, it was seized upon by sceptics, who tried to extort from it some testimony against the sacred Scriptures. This attempt led divines and Christian philosophers to investigate this science, and to study anew the precise Cosmogony, until the two are finally found to be entirely in harmony. Now the pious geologist demonstrates that the human race has not been upon the globe more than 6000 years, and that the Creator put forth new exertions of His creative power at the introduction of every new species of animals and plants, upon the face of the earth, thus finding, upon the creature itself, the unmistakable record of its own creation. We hail, then, with unmingled joy, every new discovery in science. And it will yet be seen that the highest application of science is not its application to the mechanic arts, in order to multiply conveniences and luxuries for this mortal life; but the illustration and confirmation of the Scriptures of Divine truth, and the facilities it will create in spreading a knowledge of this truth over all the earth. The time will soon come when philosophers and artisans will bring the wreaths of every science and the palms of every art and hang them upon the Cross of man's Redeemer. Everything shall subserve the Cross, until the "jubilation songs of eternity proclaim that 'God is all in all.'"

But we would have you remember that science cannot save your immortal souls. She would point you to God, but can furnish no means of reconciliation with Him. She can accompany you to the tomb, but she cannot enter it with you, and conduct you safely through its gloom. But Christianity comes, an angel from heaven, and bears on high the atoning Cross of Christ, as the means of reconciliation with a just and holy God. Thus she makes you an heir of God, and a joint heir with Christ to an eternal inheritance on high. She goes down with you into the tomb, dissipates its darkness, cheers its gloom, and conducts you up to your eternal home in Heaven.

From the Christian Index.

Abbeokuta.

Dear Bro. Dagg:—It is now about eight months since we landed in this part of Africa, but owing to sickness, difficulties, inconveniences, and nearly all other obstacles with which every mission has to meet in its commencement, we have made but little progress. Every thing, as yet, works slowly in Africa, hence a great degree of patience is necessary. The restless character of the American character meets with many a check here. We left home for the purpose of commencing a mission farther into the interior than this place, but since we have been here, experience, the grand test of every experiment has taught us, that we cannot carry on a mission in the interior without a line of communication with the coast; so we have determined to have a station at this place, which is 60 or 70 miles from the coast. After much difficulty and delay we have been enabled to employ an agent on the coast. I have procured a piece of ground here and will endeavor to have every thing ready to commence building by the beginning of the next dry season. I suppose I can commence by the first of August, as the rains then will be light. Now is the commencement of the rainy season which continues until about the first of October. Even if I was ready to commence now, I have not funds to do so. Bro. Bowen has commenced a station, in Ijaye, (Eji), a city some sixty or seventy miles from this, farther into the interior, but he has had to suspend work for want of funds. I attach no blame to the Board for this, but to their agent in London.

It will probably be interesting to your readers for me to give them a brief sketch of the history of this large and populous African city, containing a population variously estimated from sixty to one hundred thousand inhabitants, reserving a description of the government, the habits, manners, customs, superstitions and idolatries of the people for future communications.

It will be remembered that this dark and benighted land, has for years, I may say centuries, groined under the desolating curse of war. There has been a continual warfare going on, not only between different nations, but between cities and towns of the same nation, and the great cause of all these wars has been the slave-trade. And there are two astonishing facts connected with this:

First, That the country should now contain such a vast population, notwithstanding the thousands upon thousands that have been killed in war, exported as slaves, and sacrificed in the performance of their superstitious and idolatrous rites.

Second, That the people should be as sensible as they are, and as far advanced in civilization.

They are not a people naturally inclined to war, but to peace, agriculture and trade. I do not believe there is a heathen country in the world, where the people are more capable of being elevated by the gospel, than the people of this country. And they possess a country that will have unlimited resources when they are developed.

These desolating wars of which I have been speaking were the cause of this place being settled. There is in this city a large, tall rock, whose shelving and jutting points, in many places over ground sufficient for a house to stand on. In addition to this, there is an intervening space between the masses of rock that forms a kind of cavern, in which a number of persons may find shelter and concealment. This rock is situated near the bank of the river Ogun and is called Olumo. Many years ago, it furnished a hiding place and shelter for robbers. From all the information I can get, about the year 1825, it became the abode of a small company of refugees—poor people who had escaped from the destruction of their town and sought a hiding place from their enemies. They were soon joined by others from different towns, who, like them, fled to this rock for safety and protection. And thus commenced the settlement of Abbeokuta, which means *Understone*.

These small companies settled down in separate and independent communities, under and around this rock, each having its own chiefs, and governed by its own laws; and they gave to the immediate spot where they settled the name of the town from which they had fled. Hence, Abbeokuta is a city composed of small towns, numbering, as I understand, about one hundred and fifty. These towns are still distinct from each other, but all united under one head chief, and all embraced within one wall, whose circuit, it is said, is about fifteen miles.

Since the settlement of this place, its people have been engaged in several wars, the most sanguinary of which occurred when Bro. Bowen was here the first time. He was an eye-witness of its decisive battle. Those who have read his interesting letters, no doubt remember the account he gave of it. It was fought with the Dahomians, a neighboring nation, and was indeed a bloody battle. These Dahomians have a very cruel and blood thirsty king, and they are a very savage and warlike people. In fact, it may be said, their sole occupation is war; and nothing affords them so great a pleasure as to be engaged in kidnapping, cruelty, rapine and bloodshed. The skulls of their slaughtered enemies are worn as ornaments to decorate their bodies, and the graves of their distinguished dead are kept red with the blood of human beings, sacrificed to their departed spirits. The bravest soldiers are women, who are regularly trained in the art of savage warfare, and are blood-thirsty and heartless demons in human forms. When the British Consul visited their capital in 1850, five thousand of those female soldiers were paraded before him.

It was this nation that attempted the destruction of Abbeokuta, and the subjugation of its people. But happily, for the peace, civilization, and prosperity of this part of Africa, they were defeated. They were repulsed from the wall of the city with great slaughter, and their army completely defeated.

Since then the Abbeokutans have been at peace, and all things considered, are making rapid progress in the arts of civilization. The gospel has been preached here, for the last seven years by missionaries of the church mission society of England, and some of them are pious, zealous and devoted men, who are doing much good. In fact, the city is now under their influence, for the principal chiefs never adopt any important measures, without first consulting them. This influence, as used by the present missionaries, is resulting in much good. It is exerted with wisdom and discretion. Whether their successors will do the same, is a matter that lies in the future. It is to be feared that the society has not another Townsend to take the place of the present one, when he shall have rested from his labors.

The ardent desire of my heart is to get settled here, when I can make it my daily business, to call these people away from their superstition and idolatry, and point them to the Lamb of God which taketh away the sin of the world. Since the death of my dear companion, I have endeavored to consecrate myself anew to the service of my Lord and Master.

Yours in Christian love,
J. S. DENNARD,
Abbeokuta, Africa, April 12, 1854.

THE CHILD'S PRAYER.

From the Ladies' Christian Annual.

THE CHILD'S PRAYER.

BY JAMES CHALLEN.

A little child asked his mother if God was

everywhere. "Yes, my boy, He is everywhere."

"Is he here, mother, in this room?" "Yes, my

son." "Then," said he, "let us pray," and

falling on his knees and burying his head in his

hands, he prayed.

"Do tell me, dear mother, is God everywhere?"

"Is he up 'mid the stars, is He there, is He there?"

"And above the stars, mother, above them,

above?"

"He is there, precious boy, in the regions of love."

"Is He down in the sea, in the deep stormy sea,"

"Where the waves run so high in their wild

reedy?"

"Mid coral-reef builders, and among the bright

shells?"

"He is there, dearest boy, even there He now

dwell."

"Is He yonder, dear mother, where the sun rises

high,

"And flames with His fire all the far eastern sky?"

"And there where He sinks like a giant to rest?"

"He is there in the east, boy, and there in the

west."

"Does He visit the palace, amid the gay throng?"

"In the cottager's home, does He dwell there

among?"

"Does He go with the beggar, along his lone way?"

"He is with them at all times—He is with them

to-day."

"Oh! say, mother dear, does He visit the cell

"Where the captive and slave in their dark pris-

ons dwell?"

"Does He speak to them, mother? does He

cheer them 'neath the wall?"

"He is with them, my dearest, their hearts to

regain."

"Is He here, mother dear, is He here in this

place?"

"Is He here sure enough with His sweet smiling

face?"

"With you, mother dear, and with me will He

stay?"

"He is here!" "Then, dear mother, let all of

us pray."

Philosophy.

From the Ladies' Christian Annual.

"God is Love."

BY W. W. CLAYTON.

"God is Love!" What a sentence

is this! How wonderfully comprehen-

sive! No uninspired man ever gave

utterance to such a grand conception of

the Deity! It is beyond the range of

human thought, and bears in its very

face the impress of divinity. It is a

volume, in a word—a revelation of God

in a sentence. Yes, in this simple sen-

tence of only three words, there is more

of God revealed than in all the ponder-

ous volumes of human philosophy that

ever were written. The literary anti-

quarian might rummage the archives of

Grecian lore, and bring to light her

choicest jewels—he might plough up

the whole classic field, and disclose her

richest treasures—yet, he might dive

into the very depths of her profoundest

philosophy, and bring up from thence

the rarest specimens of human thought;

he might soar on the poet's wing to the

utmost verge of fancy's domain, and

enroll there the fairest flower of imagi-

nation; yet all these would bear no com-

parison with this precious gem of revela-

tion. Nay, indeed, if all the literature

of Greece and Rome were condensed

into one volume, and that volume into

a single idea, thought, or conception, it

would sink into utter insignificance

when compared with the sublime and

lofty conception that "God is Love."

It stands alone in all its grandeur, and

the glimmering stars of human philoso-

phy are eclipsed in its presence. Like the

stars in the presence of the king of day,

The deepest and most profound concep-

tion of the philosopher never reached it;

the same glorious truth flashes upon us

from every starlit lamp that light the

great arch of heaven; and when the

moon Nature's great globe lamp, is

hanging on high.

We read it by her silver light.

Upon the cloudy veil of night.

At the early dawn, when Aurora

streaks the east, when the "revels of

the morning" are lifted up, and "shad-

ows nursed by night begin to retire,"

we behold it in the opening "eye of day,"

as he looks out upon the waking world,

from behind his crimson curtain in the

chamber of the east. He proclaims it in

his daily course, as, like a giant, he

runs his face in heaven, chasing the

darkness of night before him, and "shak-

ing the golden light from his yellow

locks." He writes it with his parting

beams upon the fading landscape.

But it is not in the physical creation

that we behold the greatest evidence

that "God is Love." Nay, this earth,

with all its variety of life and beauty,

is but a faint exponent of his boundless

goodness; the myriads of stars that gem

the brow of night, are but glorified

atoms of light scattered from his bene-

ficent hand; the sparkling galaxy that

spans the great arch of heaven, is but

dust thrown from his chariot wheels—

the moon is but a dim reflector of a

single ray of his glory, and the great sun,

which seems to our finite conceptions

of such immense magnitude, is but a

globule of his light ineffable. All these

works, to us so wondrous as develop-

ments of infinite love, are faint, com-

pared with the glories of his spiritual

economy—the rich and boundless

provisions which he has made for our

spiritual wants in his glorious remedial

system, and which are written as with

a sunbeam in the sacred pages of reve-

lation. The material universe must

pass away, the spiritual never can—

the glories of heaven are unending, the

songs of the redeemed eternal.

"Twas love created man, and stamped

upon him the image of his God—"

Love called up this earth from chaos,

fitted it up for his residence, and gave

it to him as his patrimony. Love plant-

ed the garden of delights, and fed him

with the ambrosial fruit of Paradise—

love, infinite love, sent angels down to

visit him in the happy bowers of Eden—

infinite love "saw that it was not

good for him to be alone," and gave

him that last and best of all earthly

gifts, a woman; and O! when he had

sinned and fallen, it was infinite love

redeemed him. Stupendous love, who

can comprehend? It is infinite, bound-

less, unfathomable—a sea where all our

thoughts are drowned. The nearest we

can approximate to an appreciation of

love so wondrous, is when with over-

flowing hearts and straining eyes we

contemplate the sufferings of the Son of

God—when we feel the full force of

the words which fell from his blessed

lips, "God so loved the world as to give

his only begotten Son, that whosoever

believeth on him might not perish, but

have everlasting life." Yes, we read

it in the story of the cross; we see it

in the man of sorrows as he hangs upon

the accursed tree, bleeding and dying

for lost and ruined man; we hear it in

that dying groan which rent the rocks

and shook the earth, when he bore our

sin in his own body on the shameful

tree; and O! we shall see it with glori-

fied eyes in the bliss-inspiring scenery

of the New Jerusalem. It will be

written in letters of gold on the walls

THE DUTIES OF DEACONS.

From the Tennessee Baptist.

THE DUTIES OF DEACONS.

Bro. GRAVES:—I feel, as it were, pro-

sponsored in one of my youth—as a vol-

unteer—to speak when such an one as

our brother Buck stands up before the

Lord; one who stands so high, so de-

servingly too, among the standard bear-

ers; but my brother I do it not in any

spirit save of humble reliance on our

master and sincerely to elicit the whole

truth as it is in the word. Jude ex-

horts those "that are sanctified by God

the Father," "to earnestly contend for

the faith which was once delivered unto

the saints," under which I pray I may

alone be guided, and not by any desire

to gain note, and hope all who have

formed opinions may give up all opin-

ions and seek light from the proper

source; and which ever may err, may

be taken the true doctrine. No com-

promise of truth, yet no desire to con-

quer in the spirit of man. I desire to

be a Baptist—one who only desires to

be instant in duty; do nothing forbid-

den; do that required; actuated by no

policy according to man's policy, but

all for God.

I know my inability; but let me be

the flint, or the steel, so light coun-

sel.

Reared under Episcopal rule and be-

lieving until passed my two score years,

that we had a right to construe liberally

our constitution, I was somewhat bewil-

dered when I applied the test of liberal-

ity construing the letter of instruction—the

Holy Bible, and contrary to all pre-

vious thought I went down into the

water and came up out of the water a

Baptist by the Grace of God, and I

trust I am now a Baptist in every phase

—therefore I object to all save a strict

construction according to our several

talents.

It may be asked, "why do you thrust

yourself forward when a Buck or a

Howell speaks?" I answer, "I do not

know, but I cannot for the life of me

throw off the desire. I wish to know

what is truth. All truth is important,

none insignificant."

The Tennessee Baptist is now, God

be praised, doing more to elicit truth

than all the papers in my knowledge,

and I see quite a number. Books have

not the circulation that newspapers

have. The masses will be informed,

they must ever form the church; the

church of God must rule the Religious

world, sooner or later, therefore thro'

newspapers, must we act as the church,

and the TENNESSEE BAPTIST is the

pillar.

In the number of July 15th, we find,

"I suppose it never occurred to them

(deacons) that their office was an appen-

dage of the pastorate, and that in con-

nection with the pastor, they are re-

quired to supervise all the interests of

the church; and that in the absence of

the pastor, it became their duty, to conduct

the public worship of the Lord's house, when

no minister can be obtained." The Ital-

ics are mine. If I can comprehend this,

I dissent and ask for proof. The "pub-

lic worship of the Lord's house," I un-

derstand to be preaching, prayer and

praise. I admit the appendage, so to

speak, but yet, when the office was in-

stituted, Acts 6: 2, 6, there were two

offices constituted out of one, and distinct.

I cannot see any authority for the

minister of Christ, having anything to

do with the temporalities of the church

other than as a member, nor that the

deacon had anything to do with preach-

er's duties, other than as a member—I

mean each had then their respective

spheres.

Acts 6: 4, "But we will give our-

knowledge we find the following: "The