

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

WHAT HAPPINESS CONSISTS IN.

Where can we find what so many are in pursuit of? What is it? In what does it consist? Can those who are eagerly pursuing it explain what it is? Does it dwell in the gay circles of wealth and fashion? Can it be found in the halls of hilarity and mirth, or in the routine of fashionable life? Will what many term happiness, constitute that real happiness which is so essentially necessary to our everlasting peace? Oh no! the follies of the present age will not bring happiness; but suffering and woe, and those who devote their time exclusively to such pursuits, will ultimately find the lamentable consequences.

But there is a gem of transparent lustre, and of unequalled value, and so wonderful is it, that with it, the poor may be truly rich; the weak strong; the needy as having all things; it brings to the mind internal peace, which all the wealth of the celebrated gold mines could not give; it teaches us how to live, and prepares us for the final dissolution awaiting us all. Though we possess untold riches, without this we are miserable, for as the Poet beautifully describes it,

"Tis religion that can give
Sweetest pleasures while we live;
Tis religion must supply
Solid comfort when we die."

We would ask our young friends, if they have met with real happiness in their scenes of mirth? if there is not a void the world cannot fill? Did ever the allurements that are held forth to the unsuspecting, ease the gnawings of a guilty, awakened conscience? Has not God's spirit striven with them in times past, and they to drown the voice of the monitor within, sought the desultory amusements of the day, thereby grieving the Holy Spirit? instead of doing this let them choose Christ as their portion, and their peace will flow as a tranquil river; they will then say with truth and with great propriety that they found no happiness in following the vain pursuits of the world—that they found no permanent happiness until they found it at the foot of the cross and choose the Lord as their God.

LUCILLE.

ARRIVAL OF THE "AFRICA."

BOSTON, Nov. 20, 1851.

The *Africa*, from Liverpool, with dates to the 8th inst., arrived at New York yesterday afternoon at half-past 2 o'clock, with 108 passengers.

The *Asia* from New York arrived at Liverpool, morning of 2nd inst., beating the Atlantic one day.

Cotton very much depressed and declining. Corn and Flour improved in price and demand.

Freights firm and well supported.

CAPE OF GOOD HOPE.—The news from the Cape is very discouraging; the Kaffirs had surrounded two Companies of the 2nd Regiment, killed Capt. Oldham and several others. The dates are to the 1st. Oct.

Parliament had prorogued to the 15th Jan. Trade in manufacturing districts more healthy and prices improving with sales.

Kossuth was still the great lion of the day in England, receiving addresses from all quarters. The workmen of London had formed a monster procession in his honour, numbering over 15,000 persons.

Mr. Hawes is about to resign his office of Under Secretary of State for the Colonies, upon his appointment to that of Deputy Secretary at War, in place of the Right Hon. Lawrence Sullivan, who retires after upwards of forty years service. Mr. Hawes, is succeeded to the Colonial Department by Mr. Frederick Peel, second son of the late Sir Robert Peel.

The Glasgow screw steamer arrived at Glasgow Oct. 25th, at 3 o'clock A. M., having left New York at noon on the 11th. She made the passage in 13 days 10 hours, which is said to be the shortest passage of a screw steamer across the Atlantic. Her greatest daily distance run was 264 miles, with fresh gales, carrying all sail.

SHIP NEWS PER AFRICA.—Arrived from Saint John. Oct. 30th, George Carl, off Dungeness; Nov. 2d, Mary, at Queenstown; Brilliant at Dundalk.

Sailed from Liverpool, 5th, Maren Palo, for Mobile; British American, for Apalachicola; 6th, Orleans, for New Orleans. From Clyde, 3d, Britannia; from Deal, 6th Teal, for St. John; from Cardiff, 30th Oct., Ashley, for Savannah.

Loading at Liverpool, Eudocia, for New Orleans; Snowdon, for —; in Clyde, Wacousta and Nova Scotian, for St. John. Off Tuscar, 31st Oct., ship Cambria, of St. John, for Charleston.

THE COMMITTEE OF THE PROTESTANT ALLIANCE have determined to commence forthwith a vigorous agitation for the repeal of the grant to Maynooth. Resolutions to this effect were unanimously adopted at a meeting which was presided over by a noble Earl, and was attended by several distinguished laymen, as well as ministers of all evangelical denominations. When the resolutions have been confirmed, which they will be, at a general meeting of the Committee, in a fortnight, arrangements will be made for holding a great general meeting.

Death of the Rev. Dr. Philip.—This very eminent and devoted servant of God, and uncompromising advocate of the rights of the coloured race in South Africa, departed this life on the 27th of August last. On account of his advancing years and their attendant physical infirmities, he relinquished, about two years ago, the important office of Superintendent of the London Missionary Society's Missions in that part of the globe,—an office which he had sustained with incomparable efficacy for the long period of thirty years. Retiring from Cape Town, he took up his residence at the Hankey Institution, in the interior; where, surrounded by his affectionate family, his laborious, useful, and honorable life was brought to a peaceful close, in, we believe, the 76th year of his age. Dr. Philip was a native of Scotland. He received his ministerial education at the Hoxton Academy. On completing his theological course, he accepted a call to the pastoral charge over the First Independent Church in the City of Aberdeen, which he occupied with honor and usefulness for a number of years. While in this position, he was invited by the Directors of the London Missionary Society to go out as Superintendent of their Missions in South Africa,—an invitation which, with the concurrence of his flock, to whom he referred the matter, he finally accepted. His principal literary performance is his "Researches in South Africa;" but his fame rests upon the unsurpassed wisdom and invariable fidelity to the cause of humanity and justice which he displayed in the execution of his important trust.—*London Patriot*.

THE BEST PASSPORT.—The last report of the British and Foreign Bible Society relates the following incident respecting one of its colporteurs in France:—

"While one of our friends at a market-place was about to show his books to some people who collected around him, he fell in with a gendarme. This policeman, with a frowning look and harsh words, bid the colporteur show his papers. Our friend opened his knapsack in order to get out his authorization. When the gendarme saw the Bibles and Testaments, he unbent his brow, and patting with much familiarity the colporteur's shoulder, said to him, 'The Bible, sir, is the best passport; I will certainly not prevent you from prosecuting your work; I know the Bible—I read and love it; it has done me much good; would to God that it might be so with all the people around you!' The gendarme's patronage had a good result; many people purchased the Scriptures. The policeman rejoiced with our friend, as one for whom the Word of God is a precious treasure."

What may be done with Old Rags.—There is a church actually existing near Bergen which can contain nearly one thousand persons. It is circular within—octagonal without. The relievos outside, and the statues within, the roof, the ceiling, the Corinthian capitals, are all of *papier mache*, rendered waterproof by saturation in vitriol, limewater, whey, and white of egg.

The present grain crop of Spain is 171,000,000 of bushels, of which three-fourths is wheat and one-fourth rye. But one-half the country is under cultivation; of this four-fifths is devoted to grain, and one-fifth to other crops. The production of wine is estimated, by an able and well informed writer in the French *Moniteur*, at 240,000 of gallons.

Fronting houses with tiles has been introduced in Philadelphia. The tiles are four inches thick, cut into squares, and cemented together by ordinary process. They are of white clay with an exceedingly close grain, are differently colored, and hardened by the highest heat used in the manufacture of earthen ware. The surface presents the smoothness of glass, and the colours are vivid, having the appearance of enameling.

The German Baptists.

"It is as denying the saving efficacy of sacraments, that the Baptists constitute in this region a religious body at once hard to be understood, and greatly to be feared. Attacks of the most virulent kind have repeatedly been made upon them from the press, and endeavours are constantly used to identify them with the Anabaptists of Munster, in the very worst features of that fanatical body. Even the evangelical ministers of the Lutheran church, who acknowledge the piety of the Baptists, yet dread their increase, and publicly speak of them as the greatest enemies which the church, that is, the ecclesiastical system, has to encounter. A somewhat striking illustration of this remark is supplied by the following circumstance. Shortly before the late outbreak in Schleswig, there appeared in a periodical publication conducted by the evangelical clergy in that duchy, a paper with this title, 'What shall we do with the Baptists?' The gist of this paper was to show that the Baptists, as denying the efficacy of sacraments, were highly dangerous persons, while at the same time they were so pious that it was difficult to know in what manner to oppose them. 'Shall we use force against them?' asks the writer; and he answers, 'No, we must not, for they are brethren. But what then must we do?' he rejoins; and he concludes by proposing that a meeting should be held for the consideration of this question. The breaking out of the war then impending, prevented the holding at that time of the meeting contemplated, and perhaps the idea may never be resumed; but the publication of such a paper is, in any event, a somewhat pregnant sign of the times."

During his stay at Wittenburg, our author attended divine worship on the Lord's-day at the "Schloss kirche." At a place so renowned for the spiritual chivalry of Martin Luther, his expectations were a little raised; but alas! only to be disappointed. Fifty persons had assembled in a place that would hold five hundred, and a set of ill-behaved boys repeated the responses to the prayers. Upon the altar was a crucifix, and "two dingy tallow candles" burned on each side of it. After the sermon two or three prayers were said, the *Amen* to which was a signal for the boys to scamper from the organ loft, "like rats running away from a terrier."

"And this is in Wittenburg, the town in which Martin Luther attacked the papacy, and convulsed the civilized world! It was not on such congregations as these that his words fell, nor could it have been such discourses as these that he poured forth to the listening crowds. How utterly has the living impulse which he generated, and which for a time diffused itself so widely, departed! Verily, mere formal Protestantism, is dead, and hideous in death. The candles which are still kindled on its altars, may be compared to lights glimmering in its sepulchre. Give me, give me the gospel, Christ and him crucified, for whom I count all things but loss: but if you will not—if, on the contrary, you will give me candles, and choristers, and crucifixes, then, at least, do the thing in style. Set before me, not an ugly brown crucifix, but a carved and gilt one; light, not two candles, but a dozen; let me see the singing boys, not in their blue jackets, but in white and scarlet surplices; and let the organ pour out to me, not the dulness of Protestant psalmody, but the inspiring compositions of Mozart, Beethoven, and Mendelssohn. As for Lutheranism as it is, Germany seems to groan to be rid of it; or rather, the population of Germany have already turned from it with disgust, to an unbridled frivolity. If Popery be one modification of paganism in the cloak of Christianity, surely Protestantism like this is another. There is no spiritual life in either; they are but images more or less richly painted; or rather they are mummies, adorned externally by a smiling mockery of life, but filled with repulsive rotteness and dust."—*Rev. J. H. Hinton, in the Prim. Ch. Magazine*.

PULLING NOSES.—The Freeman's Journal, Bishop Hughes' paper, speaking of the folly of comparing toleration in Italy, with the freedom enjoyed in this country, contends that it is all right for the Pope to prevent Protestantism from being taught in his dominions, and then adds:—

"So the Pope does not thank anybody for what freedom Catholicity enjoys in America—Catholic Bishops do not thank anybody. We thank nobody! We bless God for His good Providence in the matter, and stand ready to pull the silly nose of the first Methodist

or Presbyterian, that in act would attempt to prevent us in the free exercise of our religion. If any of them doubt, let them try it."

Rev. John P. Durbin, an eminent and most respected Methodist clergyman, lately suggested in the "Christian Advocate and Journal" a general American Petition to the Pope for the establishment of Religious Liberty throughout his temporal dominions. This suggestion is treated by the Freeman's Journal as if it were too absurd for gravity, or too insolent to be treated with civility. Says that paper:—

"We can imagine the tone of an answer to a petition for freedom to make new religions in Italy. We can imagine how the Holy Father would inform the petitioners, first of all that God had made a Revelation to man on the subject of religion, and that, from the nature of the case, this Revelation must be distinct, easy to be understood in what it commands and requires, and committed to an authoritative and visible judge for its interpretation and its keeping. This would be a general answer as to why, being in possession of the true religion and the pure Revelation, Italy should not be opened by the act of any of its sovereigns to the propagation of doubts, uncertainties, falsehoods and the Pandora's box, full of evils, that, whether under the name of Protestantism or what not, follows the withdrawal of the light and authority of God's own teaching."

If this is the spirit of Roman Catholicism in the United States, it is easy to see what would become of religious freedom among us, in case the religion of Rome should become predominant. With scarcely a tithe of the population of the country in its ranks, it already begins to bully the nine-tenths, and talk of pulling noses! A very fit mode of warfare for a Church which has already shed enough of innocent blood to float a ship of the line in. The spirit of persecution and intolerance is essentially the Spirit of Popery. If there is a country on earth where it maintains a decided preponderance, and where yet Protestants enjoy the same degree of religious freedom as the Catholics, we should like to know what country it is. In by far the greater part of such countries, all other religions but the Catholic are outlawed; and in some, particularly Florence, and some other parts of Italy, a degree of intolerance is exercised which would do credit to the Dark Ages. If three men or women are found reading the Bible or praying in a private house, off they must go to prison, or be banished from the country. God save the United States from such intolerance.—*New York Journal of Com.*

The N. Y. Observer learns by a correspondent that the Spirit of God is working mightily among the students of Phillips Academy, Andover, Mass. Says the writer:—

Hardly one in this school of two hundred members, who is not in deep concern for his soul's salvation. During the past week, prayer or inquiry meetings have been held nightly; our chapel crowded, and the deepest solemnity pervading. Between twenty and thirty are indulging a hope—and many, many more in deep concern. The instrument in this glorious work, by the grace of God, is the venerable Dr. Beecher, who has preached at the Seminary during the past vacation. Who may foretell the influence of this revival on the destiny of thousands of immortal souls? Blessed be the Lord.

AMERICAN AND FOREIGN BIBLE SOCIETY.

—The Rev. Rufus Babcock, D. D., entered upon his duties as Corresponding Secretary of this Society, on Thursday last. Mr. Cutting retired on that day. Dr. Babcock's election was entirely cordial, and will be hailed as an auspicious event by the friends of the Society. Added to the amplest personal qualifications, Dr. B. has the advantage of four years' service in the same office. He was chairman of the committee which called the Convention for the formation of the Society; he was President of the Convention at which it was formed; he was intimately acquainted with its counsels and plans from the beginning, and no man knows better than he the principles and purposes involved in its origin and history. It was always his desire, and still is, to give to its operations the most practical character possible,—to make it an instrument of Christian beneficence,—the means of giving God's Word to dying nations. We earnestly hope and pray for his success in his work. We commend the cause for which he pleads to all who love Christ and