

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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TERMS.

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From the New York Recorder.

Last Days of Mrs. Mason.

REV. MR. MASON'S LETTER TO HIS CHILDREN IN THIS COUNTRY.

Tuxey, Oct. 9th, (2 o'clock, morning,) 1846.

My Dear MOTHERLESS Children:—My story is told on the threshold. Yes, you have no mother. She died last night about 7 o'clock, and I now sit alone, watching the corpse, with nothing to interrupt the unbroken stillness, save the occasional sobs of your broken-hearted little sisters, sleeping in the next room. The thought of their wretchedness, and of yours, makes me almost forget my own. Yet we are not wretched. God still lives, and loves us with a stronger love than the one we have lost. It was the confidence that God would be to us a blessing, which enabled her to leave us in the peace she did. When I remarked, in view of her departure, that, were it the will of God, I should much prefer to change situations with her, she replied, "Oh no! it is much better that I should go than, you. You are qualified for usefulness in many different ways; while, were I left alone, I could do but very little." No, she continued, in a more than usually animated tone, "live and serve God, and he will bless you more and more. He will bless you in your own soul, as well as in other respects, and will make your last days better than your first days." I deem this promise of most precious legacy; more valuable than thousands of gold and silver—than "gems from the mountain, or pearls from the ocean." I seize upon it in the fond hope that it will be uttered in the inspiration of faith. Nature will be heard, will loose the floodgates of feeling for the moment; yet cheered on these words, I feel nerved to buckle on my armor anew, to do or to suffer whatever God may allot me, "all the days of my appointed time, until my change come."—Now she used similar language in relation to her children. What she did not see, she believed. She trusted that God would be the port of her little ones. But this is not to make you presumptuous and careless in your sins, but to stir you up to choose God for your portion yourselves; for without that the prayers and faith of your mother will be utterly unavailing. Death will soon bring you to his feet. Willing or unwilling, you will soon be grappling with him; and he will not leave you, till he leave you like your mother before me, a breathless, cadaverous corpse. What an awful thing death must be to those who have no hope in Christ! To be struggling, consciously struggling with death, with the second death in full prospect before them! It makes one dizzy to look at it from a place of safety. Could you have watched over your mother, as I have done, you would think that death under the most favorable circumstances was sufficiently fearful. "What a dreadful thing sin is," remarked your mother, during one of her painful attacks, "if after the suffering of death is removed, it is still necessary to suffer so much." But added, after a pause, "I suppose it is needful, in order for us to understand something of its heinousness."

(Day-time.)

You will wish to know the particulars of your mother's sickness and death, but I have taken no notes, nor recorded any of her sayings. I must, therefore, depend upon my memory, and many things will probably escape it now, that may come to mind hereafter. One massive, crushing feeling of the distressing scenes through which I have passed, seems to obliterate every thing else. I remember, however, the comfortable prospect we had of your mother's being soon raised from her confinement, of the ensuing debility, and the necessity to call a wet-nurse—then the rallying a little—then the relapse—then sister Bennett taking the babe over to her house for "a few days," to leave the mother quiet—then the giving up of my school, to enable me to give up my whole time and attention to her wants—than the numberless relapses and recoveries, each of which, like a series of steps down to the grave, left her lower than the preceding. I remember the intense desire with which I watched every symptom that promised recovery; and I have not forgotten the "hope deferred, which maketh the heart sick." I cannot forget the agony of watching over one, who, in sober truth, I loved better than my own life, in gloating health, through all the changes on the dial-plate of disease, down to that dark point where, owing to the intensity of sufferings, I rejoiced, from the love I bore her, that she was a lifeless corpse. Medical skill has done all it could, from the time no danger was apprehended until it declared itself baffled and medicine nought. Christian kindness, sisterly affection and conjugal love,

have done their utmost; yet, there she lies before me in her shroud! All, all in vain; yet not all in vain to me. Near the closing scene, she threw her death-struck arms around my neck, and said: "Kind husband, and best of friends! I can never repay you for all your kindness."—Your mother did not die for any disease. She died for sheer debility, increased by the enervating influences of the climate. Her physician remarked, as he sat by her dying bed last evening: "She has had no symptoms that would be at all dangerous in another person, who had vigor in her system. But there was nothing for art to work upon. All the powers of nature were worn out. She was sensible of the state of her constitution, long before others were. She observed to me, several weeks ago: 'I thought it probable that I should wear out in this way, and therefore had clothes made up beforehand for you and the children, that you might be well provided for, but prepared none for myself.' I never saw a living person so literally reduced to a skeleton as she has been for the last month. Her countenance, too, has latterly had painful traits of suffering engraven upon it, but since death has done his work, she has, much to my astonishment, resumed that same, sweet, placid aspect, only more thin and pale, which she had when I first met her at her uncle's fireside in Chesnut street."

The most remarkable trait apparent during her sickness, was the calm and untroubled peace that constantly pervaded her mind. During the three or four months that I stood by her sick-bed, the breath of trouble never once appeared to agitate her bosom. She often chastened my sanguine hopes for her recovery, when ground for hope appeared, and as often cheered my desponding spirits, when those prospects were beclouded. "Remember," she would say, "what is your loss is my eternal gain." Never did she manifest any anxiety to live. Once she said her mind was much in the same state as Paul's, when he wrote, "I am in a straight betwixt two; having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful to you." In the early stages of her sickness, when danger was first apprehended, she observed: "I have not the least anxiety about the issue, not the slightest. I have no choice to live or to die." One of her most common ejaculations throughout her sickness was, "Thy will be done;" and would often add, in tones of deep emphasis:

"Sweet to lie passive in His hands,
And know no will but His."

I never saw her weep but once during her sickness, and that was what proved to be the last time she saw her infant. As I held it to her lips, before it was returned to Mrs. Bennett, for a parting kiss, she embraced it fervently, and bursting into tears said: "Poor baby, you will never know a mother's love! A mother's love!" Here were chords of feeling which I rarely dared to touch; and never, but to draw my fingers lightly over them, like a casual, careless breath. I feared to agitate what my own trembling hand was but ill able to quiet again. Little appeared on the surface, but there was clearly a deep under-current in the soul, which grace repressed. At two or three different times, as I sat watching her slumbers, I heard her call out in sleep the name, Deborah; and once she woke up wild, and said, "See, see!" What I asked: "There is little Harriet climbing up in the corner of the post," she answered. The child was not in the house, yet your mother was so earnest, that I instinctively turned around my head, almost expecting to see the wild little elf in one of her tricks. But a moment elapsed, when aware, apparently, of the illusion, she added, "It is gone now; there is nothing." On one occasion I observed: "If missionaries do not die, yet circumstanced as they are in this country, they have to part with their children with little less anguish than on the death of one of the parties." "Ah!" she replied, "missionary work is hard work, and none ought ever to engage in it, that are not called to it. No, certainly, none ought ever to come, unless specially called." I said her uninterrupted peace was remarkable, but it was not to one who knew the previous exercises of her heart while in health.—She was truly dead to the world long before death itself came in sight. Conversing on death at one time, she said:

"But timorous mortals start and shrink
To cross this narrow sea,
And linger, trembling on the brink,
And fear to launch away."

"I have no fear," she added; "that fear is taken away." Speaking, on another occasion, of the goodness of God in exempting her from the temptations and doubts that often assail Christians in their last days, she observed: "Bless God for the gracious influence of the Spirit that he has vouchsafed me within the last two years." At another time she exclaimed:

"Rock of Ages, cleft for me,
Let me hide myself in thee;"

and continued, "If ever sinner got into that cleft, I did, at Pyec-hyn. You and brother Vinton had been conversing together about that hymn, and when you went to meeting, I staid behind in the house. That was a memorable occasion.—One long to be remembered. Tell sister Vinton it is worth living for, to translate that hymn into Karen."

The equanimity, of which I have spoken, the absence of choice to live or to die, continued until the morning of the seventh day before her death. She suffered much from extreme debility throughout her whole sickness. She was oppressed by an internal sinking sensation, which she could not describe. Sickness at the stomach, or diarrhoea, one or both, frequently attended her. Great weariness and aches in the limbs were her con-

stant companions. Latterly, she could not turn in the bed, only as I turned her; and every move was attended by a pang. For a week or two before her death, she had spasms, which were at first quieted by ether; but that soon lost its power. On the evening of the fourth night before she died, she had dreadful agonizing spasms in her limbs, but they gave way before a few doses of morphia. The next night they were in her stomach, but morphia and assafetida afforded relief. On the last evening she was free from spasms, and I began to hope she would get some quiet sleep; but before midnight was reached, I saw unequivocal tokens, that Death himself had come. Her power of utterance began to fail her, and she became much more helpless than ever.—"I know it," she observed, in her usual calm way; "when people come to their dying hour, they cannot help themselves." Ah! those were to me agonizing hours. One or two Burmese women, besides her usual Burmese attendant, stood around her bed and fanned her, during the early part of the night, but when they saw that Death had come, they gave way to their drowsiness, and left me for the most part alone at the very time there was most needed to afford your mother a measure of comfort. When day came and the sisters ascertained the state of things, they came over and attended her through the closing scene. It was mercifully attended with little acute suffering. When the Dr. called in the morning and asked her if she was in pain anywhere, she readily replied in the negative. She did not appear to be conscious, excepting once, after two o'clock in the afternoon. After repeated attempts to arouse her attention in vain, Mrs. Bennett said, about 4 o'clock: "My dear sister, do you want any thing?" Much to our surprise, she replied, in a still, low whisper, just loud enough to be heard distinctly, "No." It was the last word she attempted to utter, and the last sign of consciousness she gave. Life continued to ebb weaker and weaker for three hours more, when she ceased to breathe, without a struggle.

She would frequently, during her protracted sickness, allude to her apparent uselessness. "Lying here doing nothing," was a common remark, but added once, after a pause, "Yet those who wait, serve too." Once, in pain, she observed, "*mach tamuth*," (thou shalt surely die,) is the curse that rests upon man. It must be passed through, though the sting of death be removed." She often quoted Pope's "Dying Christian to his Soul;" and when in pain, would frequently breathe out, with deep feelings, the last strain of the following couplet:

"Cease, fond nature! cease thy strife,
And let me languish into life."

As I turned her aching frame in the bed, she would often, in sweetly plaintive tones, exclaim: "Oh! that I had the wings of a dove, for then would I flee away and be at rest." She frequently quoted appropriate portions of hymns, most of which I have escaped my memory. The last was the following three verses, which she repeated throughout, but at the expense of much exhaustion, a day or two before she died:—

"Jesus, my God, I know his name;
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

"Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour."

"Then will he own my worthless name,
Before his Father's face;
And in the New Jerusalem,
Appoint my soul a place."

It was with great difficulty that she could articulate so as to be understood, even in the early part of the day she died. Several times she spoke to me without my being able to understand her, though she repeated her words two or three times. She could understand, however, when spoken to, very readily, and signally assent or dissent in an equally satisfactory manner. I once asked, "Is your mind calm?" She gave the ready sign of assent, in reply. An hour subsequently, I inquired, "Is your mind in peace?" On receiving the usual indication of assent, I said, "Then, my dear, try and say 'peace.'" She made the attempt, it was "peace" when it left her heart, but the organs of speech performed their office so imperfectly, that it required the ear of affection to understand it when it left her lips. It was after this, when the sisters were around her bed, that I took up her "Daily Food"—a precious little book to her—and read to her the portion for the day, which seemed to me peculiarly appropriate to her circumstances.—She gave signs that she understood and appreciated it. I transcribe it:

"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee."

BAPTIST IN AMERICA.—From the Baptist Almanac for 1847, we learn that the total number of the members of the Baptist church in the United States, is 722,404; licensed preachers 1,175; ordained ministers 5,564; churches 9,795.

Number of members in British Provinces and West Indies 26,752.

Total number of members in the United States, including Anti-Mission—Six-Principle—Seventh Day, Church of God—Campbellites—and Christian Connection, 1,000,713.

Total in North America, 1,060,332; total in Great Britain 142,025; total in Europe 144,115; Asia 8,130; Africa 1,114; grand total 1,213,711. Churches 16,035; ordained ministers 19,562.

Shall Christians Dance?

The following answer to this question, in the last Am. Messenger, is, we suspect, from the pen of the Rev. Dr. Yale. It is reasonable, to the point, and *multum in parvo*:

Why not Christians, if anybody? We would not advise a sinner to dance. A sinner is an enemy to God—and shall he dance? A sinner must repent or perish—and shall he dance? A sinner is on the way to hell, and may be there in an hour—shall he dance? There is something supremely shocking in the idea of a dancing sinner. What fearful declarations are those of Job! "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave." Job 21: 11, 13.

But a Christian is a redeemed sinner. "He is bought with a price." "He is washed, he is sanctified, he is justified, in the name of the Lord Jesus, and by the Spirit of our God." "He is a new creature; old things are passed away; behold, all things are become new." The Christian is the image of Christ, and is to show to the world that he has been with Jesus, and has learned of him, "who was meek and lowly in heart, and went about doing good." The Christian is "crucified to the world, and the world unto him;" so that "he rolls round his dying eyes upon a dying world." The Christian is, in a little while, to be in heaven, beholding and enjoying, and forever to enjoy the glory of God. Let him sing for joy, and dance too before the Lord, as David did, if such an exercise be suited to his present condition, and adapted to promote the glory of God and the salvation of men. For this is the apostolic exhortation: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Shall Christians dance? Then they must have a time to dance. At what point of time between one communion season and another shall it be?—just before, or just after, we sit down at the table of the Lord? Is it the kind of preparation which fits them for that scene which Calvary beheld? Will the dance help them to "examine themselves?" Will it enable them to deny themselves as they should, after they have been anew to see Christ crucified? Or, will they fix the time at a point equally distant from the celebration to come; so that they may forget, or almost forget, the command, "This do in remembrance of me?"—Can they, at the dance, think intensely upon the scenes in the garden; in the palace of the High Priest; in the hall of Pilate; on the way to Calvary; at the nailing of the victim; and at the moment Sufferer's cry of agony, "My God, my God, why hast thou forsaken me?" This cry, under Almighty wrath, crushing him to death for our sins, makes the ears of Christians tingle.—How can they forget it so as to find time to dance between one communion season and another?

Shall Christians dance? Then they must have leisure to dance. "What ye eat," said Jesus, "that I must be about my Father's business?" He began early, and continued to the end to be about his Father's business; so that in the end he could say to his Father, "I have glorified thee upon the earth; I have finished the work thou gavest me to do." Then he was ready to depart, and with his last breath cried, "It is finished." Duty and suffering were completed. Are Christians, the followers of such a Saviour at leisure, so that their work is done before their sun is set? Do they understand God's word so well that they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to unite with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for?—And from the dance can they return home to commune with God? to pray for all saints and the ministers of Christ with all prayer, and without ceasing? Can they "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world?"

Shall Christians dance? Then they must be imitated by others. Allowing that Christians have time, leisure and money for the dance, and that it may be proper for them to dance, still a question remains—Is it expedient? Is it lawful in the sight of God, does it tend to edification? Is it attended with no danger to others? Will the gay and the thoughtless be likely to derive benefit from such examples of Christians? Did the apostle Paul say, "If meat make by brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should we not also make to the welfare of others? If it be not perilous to ourselves, yet if it be to others, charity requires us to abstain. If we should not advise sinners to dance, we certainly would not set the example. If but one member of a church be found in a ball-room, who will not know it?—Will not every eye be fixed on that individual? Will not some be ready to say in heart, "Did not I see thee at the Lord's table?" Will it not be reported the next day? And will not the echo fly among the circles of the lovers of pleasure? Will not the thoughtless urge this example, as a plea for the indulgence which conscience forbids?—And will not many be emboldened, not only near by, but far off, to do what no sinner would venture to do, as it must be at the peril of his soul? And will not these gay companions of yours despise you for your vain indulgence?

Dear Christian friend, how can you have any delight in this amusement, or in any other pastime in which they delight who are strangers to

holy and refined enjoyments? When all the sweets of paradise are before us, need we covet the forbidden tree? Can you recommend Christ and him crucified to your jovial companions? Can you converse seriously on the salvation of the soul while on the way with them either to or from the merry meeting? Allowing that it is no worse than other vain amusements, is this the criterion of your duty? Dear friend, how came you to be in this vacillating state of mind? You did not feel as you do now, when you first hoped in Christ, when you joined yourself to the Lord and his people. Did you not then find your happiness in God, choose his people for your people, his law for your rule, his heaven for your home? Are you become, or are you about to become, one of those who draw back to perdition?—CA. Serrary.

The Spirit of Christ in 'Extreme Cases.'

All the sentiments and actions of Jesus Christ, whilst on earth, were the fruits of the spirit that was in him. What being ever passed through more "extreme cases" than he? But did the spirit that was in him change with the exigencies of his condition? Did it bring forth different fruits in the different latitudes of his passage from the manger to the cross? Were not those qualities of character which he blessed on the Mount, the same that he manifested, in the sublimest degree of perfection, before Pilate's bar, and between the two thieves on the accursed tree? If then the fiercest trials that assailed him; if the bitterest draughts of malice, scorn, injury, and suffering, which were forced upon his lips; if all the aggravated violations of his civil and social rights; if all the malignant forms of ignominy and wrong, which he endured, could not pale for a moment his glowing spirit of love, or ruffle its pure heaven with an emotion of anger, or ill will towards a single human being; then, I ask, can any "extreme cases" change, in the heart of the fruit-bearing Christian, the same spirit that was in Christ? And if he abide in Christ, as the branch in the vine, he must be pervaded with that spirit. It will find its way into all his sentiments and actions. They will all partake of its qualities; which, the apostle says, are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," &c. Let the wild olive of human nature bear what it may, these are the only fruits which the spirit of Christ will bear in any climate, or age, or condition of humanity; and if any man have not this spirit, and bear not this kind of fruit, "he is none of us."

The same apostle testifies to the eternal and ubiquitous uniformity of the fruits of this spirit, when he declares that "neither principalities, nor powers, things present, or to come, shall be able to separate us from the love of God, which is in Christ." The love of God is no insulated sentiment in the human soul. It is never found unassociated with the love of our brother whom we have seen. Love to our human brethren is the earthly reflection of the heart filled with the light and the life of the love of God. And if the heart emits no love-lighting beams toward man, we may rest assured that the side it turns toward God is cold and dark. "He that dwelleth in love dwelleth in God, and God in him." Then all true Christians on earth, however they may be divided by mountains, seas, or oceans, or by the most obstinate barriers of nationality, must dwell in love, if they have in them the spirit of Christ. And if they dwell in God, and God in them. And if God is one, must they not dwell together in unity? Can aught separate them whilst dwelling in his love? Can they divide Christ against himself or his spirit into hostile factions? The first great truth embraced in the apostle's declaration would have been complete, if he had said, "neither principalities, nor powers, no things present, or to come, shall be able to separate us;" for, by the constitution of God's nature, those who dwell in his love can not be separated. They must dwell together in the unity of the spirit of Christ.—Christian Citizen.

"It Benefits me Ten Dollars A Year."

Prof. Hamilton, of Nashville University, in Tennessee, says:—When I was teaching several years since, in New Jersey, I was requested to act as Librarian in the Sabbath School. I did so, and for the purpose of enlarging the library, I drew up a paper, and carried it to the people in the village for contribution. Some gave twenty-five cents, some fifty cents, and some a dollar, till I came to the house of a rich, "learned man," that never went to meeting and did not believe in the Bible.

Prof. H. being a very polite man, went in and explained the object to the unbeliever.

"Put me down ten dollars," said the infidel.

Prof. H. was astonished. At length he said: "How can the Sabbath school benefit you so much, when you never go near it?"

"Why, before the Sabbath school begun," said the infidel, "the boys of the village disturbed me on the Sabbath. They were off their day school, and while their parents were at meeting, many of the boys were in the streets, playing, laughing, or cursing, making so much noise, that I could neither read nor study. Sunday was a noisy day.—The boys now get their lessons, go to their Sunday schools, and then bring home interesting books, or papers to read, so that they never think of play. The Sunday school has made it so. The Sabbath is still and quiet. The change is worth ten dollars a year to me, and I will give that sum every year, if you will keep the school going."—St. Louis Jan.

From the Ch. Watchman.

Horror of War.

Who can read the following horrible tale without the blush of shame crimsoning his cheek for his countrymen! Who would suppose that civilized Americans could be guilty of committing such barbarous acts of cruelty as are related below! Read the following particulars as given in the St. Louis Republican:—

CAMP OF THE ARMY AT AGUA NUEVA,
MEXICO, Feb. 13th, 1847.

Some most unfortunate events have transpired in our column lately, which will arouse the vengeance of the "pisanos" in this country against our troops, and will furnish the disaffected at home with new food for vituperation against the war. Occasional murders of our men have been perpetrated ever since we have been in the country—all killed by the lasso. The Arkansas regiment of horse, from their having been employed as scouts, and occupying the outposts, have been particularly exposed to the guerrilla warfare, and have lost four or five of their men. The day before yesterday, it was reported that one of their number had been killed by the Mexicans, as he had been missing from the camp since the day before, when he went out to look for his horse.

Search was made for the body, and it was found about a thousand yards from our camp, with a lasso around the neck, and tied to a prickly pear, having been dragged some three hundred yards upon the face through the chapparal. It presented a horrible sight; the name of the young man was Colquitt, a nephew of the Senator. The Arkansas men vowed vengeance deep and sure. Yesterday morning, a number of them, some 30, perhaps, went out to the foot of the mountain, two miles off, to an "arroyo" which is washed in the side of the mountain, to which the "pisanos" of Agua Nueva had fled upon our approach, and soon commenced an indiscriminate and bloody massacre of the poor creatures who had thus fled to the mountains and fastnesses for security. A number of our regiment being out of camp, I proposed to Col. Bissell to mount our horses and ride to the scene of carnage, where I knew, from the dark insinuations of the night before, that blood was running freely. We hastened out as hastily as possible, but owing to the thick chapparal, the work of death was ever before we reached the horrible scene, and the perpetrators were returning to camp glutted with revenge.

Let us no longer complain of Mexican barbarity—poor, degraded, "priest ridden" as she is. No act of inhuman robbers, can excel the work of yesterday, committed by our soldiery. God knows how many of the unarmed peasantry have been sacrificed to alone the blood of poor Colquitt. The Arkansas regiment say not less than thirty have been killed. I think, however, that at least twenty of them have been sent to their eternal home. I rode through the chapparal and found a number of their dead bodies, not yet cold. The features, in every instance, were composed and tranquil—lying upon their backs, eyes closed, and feet crossed. You would have supposed them sleeping, but for the gory stream which bedewed the turf around them. In some instances, after the vital spark had fled, in the overflow of demoniac vengeance, the carbine ball dashed out the brains of its clayey victim.

Death in all its horrors, I have seen, and been familiar with from boyhood, and I could not feel the dread reality before me, until Col. B. and myself rode down the "arroyo," to where, from the curling smoke, we supposed the women and children of these poor creatures were seceded. We rode up. Fear and anxiety were depicted upon every countenance—the women crowded around us for protection—and, notwithstanding they were not more than half a mile from the scene of this murderous butchery, they were wholly ignorant of what had been going on. An old female, who looked as though she might be the grandmother of the whole, advanced to us, and in the most imploring manner, asked us to send back her husband and sons from the camp, where they supposed they had all been taken. I then told them that I feared their men had been killed. They soon comprehended my fears, and the old woman asked us to lead to the dead bodies; and accompanied by two little boys of about two years of age each, we set out for the scene of murder.

The first body we approached, the old woman exclaimed was a "cavero"—a *donde estan los otros, madre de Dios, adonde iremos?*—where are the others? Mother of God, where shall we go? We then led them to another body, that of a man about thirty years of age, who lay as tranquil as though he was in the sweetest sleep. The little boy, impelled by that instinct which seems to lead us into trouble and difficulty ere it is ready for us, outstripped his companions and was the first to reach the body. He advanced steadily to its side; gazed upon the countenance, which was half concealed beneath the broad brimmed sombrero; folded his hands upon his breast, and looked with dreaming earnestness upon the bloody victim of ill-fated vengeance. The heaving of his manly little chest, and the silent tears stealing from his dark eyes and rolling their scorching way down his cheeks, told too eloquently that the little fellow had lost a friend. I said to him in the most soothing tone I could command, "Do you know that man?" To which he replied, "Es mi padre, cabellero;" "walked round the body, examined the bullet hole in the side, turned away from us, drew his sleeve across his eyes, and without an audible sob or murmur returned to the glen, where his mother, brothers and sisters were to hear the tale of their desolation.

No earthly power now exists, to punish the perpetrators of this horrid outrage. Congress, in its wisdom, has executions in the field for murders committed here, and all that can be done is, to send the perpetrators back with disgrace. The army condemns the bloody deed, and, through the agency of Capt. Coffee, of our regiment, who rallied his men and stepped between the victims and their executioners, seventeen others would certainly have been killed, who were brought by him into camp. Had the Arkansas men, in the first flow of their excited feelings, shot down a Mexican or two, in retaliation for their murdered comrade, I could pardon, though not justify it; their wholesale slaughter, I fear, will bring a reproach upon the whole volunteer force. It was but the act of a few reckless desperadoes, who care neither for God, man, nor themselves.

"He is my father, sir."

From the New-York Recorder.

Revival in Brown University.

PROVIDENCE, April 9th, 1847.

DEAR BROTHER—You have doubtless heard ere this of the interesting revival with which we have been favored at Brown University. Twenty-four individuals connect with the different classes, have, we trust, been "born again," and are now rejoicing in a Saviour's love. Among these are many of the most promising and influential members of the college, who already feel determined, upon the completion of their studies to go forth "everywhere preaching the Gospel."

In reviewing the scenes of the past term, we are reminded of the inefficiency of mere human efforts—"Not by might nor power, but by my Spirit, saith the Lord." For more than twelve long years there had been no special outpouring of God's Spirit upon this college. In view of this fact, the pious students had on several occasions held extra meetings for solemn prayer and supplication, but the time to favor Zion had not yet come. It was near the close of the summer term of 1846, that a member of the junior class, unable longer to resist the influences of the Spirit, which, unknown to all save himself, had been striving with him for many months, called upon President Wayland, and freely disclosed to him his feelings. The President conversed with him, and endeavored to direct his mind to Christ as an almighty and all-sufficient Saviour. A few weeks since he was enabled to say in the fulness of his heart, "I believe, help thou mine unbelief." Then, for the first time, he felt that "glad and peace"

which passeth understanding." He related his experience before his class-mates and fellow-students. There was scarcely a dry eye in the chapel. Soon another and another testified what God had done for their souls. The work now became general, and a seriousness appeared to pervade the minds of all. God was indeed in our very midst, converting sinners unto himself. At the close of the term (last week), the results were as stated above.

A pleasing feature in this revival has been the absence of all noise and unnatural excitement. Few extra meetings have been held—God's Holy Spirit has been the prominent and effectual agent in the work—Men have thought upon the subject of personal religion, have read their Bible and have prayed, and they have become believers in Jesus. The friends of Zion will remember us during the coming term. Our brethren, who are now spending their vacation with their friends, we hope to see returning to college, "strong in the Lord and in the power of his might." We hope, too, that others still unconvinced to God, will be led to seek and find the "pearl of great price."

Yours truly,

G.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, APRIL 24, 1847.

TERMS.—Two dollars per annum payable in all cases in advance.

A Few Days will make no Difference.

Some of our friends who remit a little out of time, say, they hope "a few days will make no difference." Well, the facts are just these:—When we have a payment to make in bank, a single day will make a material difference—so much so, that, if we do not get the money *somehow*, and make the payment in season, our paper must be protested, our credit injured, and our interest essentially impaired. Often times we are exceedingly embarrassed, just for want of that *brother's punctuality*, which happens to be a few days out of season. *Punctuality is the life of business of every sort*, and it is impossible for any establishment to prosper, where it is not observed, both in the payment and collection of debts.

We will say this, however; that "a few days" *shall* make no difference, as it regards the amount of our charges, where we think a subscriber has a good reason for his delay. And if any of our friends, who have unavoidably omitted to make their remittance in season, will enclose us the money *immediately*, a few weeks, shall make no difference; especially when *punctual and permanent subscribers* are concerned.

To many of our friends in arrears, we have written on the subject; but, with very few exceptions, we have received no response. We shall shortly write them *again*. The money we are compelled to have.

N. B. Those friends to whom we have forwarded accounts for collection, will greatly oblige us by giving the subject early attention. Some of our creditors are becoming very impatient.

South Western Baptist Chronicle.

A paper has been coming to us for several weeks, bearing the above title, which is published by our Baptist brethren in New Orleans. It is a large and respectable looking sheet, and appears to be conducted with judgment and ability. It is edited by Wm. C. Duncan, and published by W. C. Duncan & Co., proprietors. If this paper can be sustained, and can have a suitable circulation in the South West, it cannot fail to do good. The enterprise displayed in its origination, is honorable to its projectors, and deserves, and we trust will receive, a corresponding measure of patronage.

The Ministry—No. 14.

On the Delivery of Sermons.

The manner and the style adapted to the delivery of sermons have, successively, been made topics of remark. The next in order claiming attention is the temper; that is, the affection, or disposition of heart, by which the speaker is influenced. On this head it will be sufficient to observe, briefly, that a preacher may be censorious, dictatorial, persuasive, affectionate; and that much of his success will depend on the proportions in which these attributes mingle or abound in his discourse.

Some preachers seem to consider themselves raised up for the special purpose of censuring every thing of which they happen not to approve. Not content with condemning the vices and follies of mankind, in general, all sentiments, practices, parties, and persons, that happen not to come within the circumference of their own special predilections, are made themes for reprehension, and not unfrequently subjects of abuse. The discourses of such preachers are generally controversial in the worst sense of that term; and are delivered in a temper of mind of corresponding bitterness and severity. It is needless to say that such preachers rarely do any good. Aside from the fact that their matter is for the most part inappropriate and offensive, their censorious manner, and their unkind and vindictive disposition, are sure to fortify the minds of their hearers against them. A few selfish, narrow-hearted partisans may be gratified by such preaching; but all intelligent, right minded hearers, even of these not included in the parties censured, will necessarily feel grieved and offended. No one can be edified—still less can any be conciliated or made better. Such was not the temper of Christ and his apostles. Such was not the character of the message which the minister of the sanctuary was commissioned to proclaim to men. In short, such is not the kind of preaching that will convert sinners, build up the faithful, or do good to the world. On the contrary, such preaching is without a divine sanction, is inconsistent with the temper of the gospel, and is productive of much and positive injury.

We by no means disapprove of controversial preaching under all circumstances, or when conducted with a proper spirit. On the contrary, preaching of this description is often necessary. It is often necessary also to censure the evil deeds of parties and persons. All this can, and should be done, however, with a proper spirit. That is, a spirit of kindness and christian forbearance—a spirit of meekness and brotherly love. And we are sure that when a preacher exercises such a spirit, and evinces such a temper of mind, he may censure the practices of men freely, without giving offence, and without doing harm. Most persons will bear to be reproved, and will even be thankful for reproof, when it is prompted by good nature, and proceeds from one who evidently respects and loves them. Let the truth be spoken in love, and it will

rarely fail to benefit those for whose good it is intended.

Some preachers, again, are remarkable for a dictatorial temper. Although they may be free from all charges of censoriousness, yet a dry, crusty, crabbed spirit runs through all they say, and modifies and vitiates their best discourses. They abuse no one—they censure no one. Their discourse is not controversial; neither is it delivered in what may be called a bad spirit; and yet there is nothing winning or attractive about it. The matter is generally unexceptionable, and the style is free from serious errors; but there is an air of reserve, of self-importance, of rigid dictation about the speaker, which never fails to produce a frigid and withering effect upon an audience. The hearers may not be offended; neither may they be disgusted. Still they are unmoved—uninterested. They may not be able to tell precisely what is the difficulty; but they know that all is not right—they know that they are not affected as they should be. The sentiment of the discourse may be good; the phraseology in general may be acceptable; but the spirit is dictatorial, and of course, frigid and repulsive. And here lies the mischief.

In opposition to the foregoing, the temper of a preacher should be remarkable for its persuasiveness. It is the great business of the gospel ministry to move men in the right direction, not by might nor by power—not by force nor by violence—not by threats and abuse—but by argument and truth—and to make these effective, they must be urged with a spirit of meekness and persuasion. When an audience is convinced that it is their duty to act thus and so, something is accomplished. When they are convinced that it will be good and pleasant and praiseworthy for them to thus act, much more is done. But when they are convinced that their interest, their salvation, requires them to act as proposed, and when this last argument is sent home accompanied by the winning accents, the melting tones, and perchance the involuntary tears of the speaker, his eloquence is apt to become irresistible. It was this last attribute which distinguished so greatly the preaching of Massillon. And it is this which characterizes the delivery of perhaps all our most popular preachers of the present day. And so potent is its influence on an audience, that it will, and often does, compensate for the lack of many other properties of pulpit discourse. A sermon may have but little argument—and the manner and style of delivery may be essentially defective;—still, if the temperament of the speaker be meek and gentle, and if a spirit of earnest and importunate persuasiveness run through the whole, his preaching will be attractive and popular, if not the most substantial and effective. And when this last quality comes to be added to other and higher attributes of pulpit composition—such as rich and original matter, clear and natural arrangement, conclusive argumentation, fervid conception, and a chaste, ornate, and vigorous style, the appeals of the preacher become powerful and overwhelming.

In the last place, the temper of pulpit discourse should be affectionate. This property has been partly anticipated by the last mentioned. A preacher may perhaps be affectionate without being persuasive. But he cannot be really persuasive without being affectionate. No doubt, a speaker of the higher order of attainments, who has been schooled to the practice of oratory, may become an effective, and even a persuasive speaker, without much natural affection. But it is when the minister of the gospel comes to address the congregation that he loves, over the moral condition of whom his soul habitually yearns, and for whom his spirit melts with tenderness when he comes to speak to them on the subject of their salvation—that he is apt to be most touchingly persuasive. Without intending it—without any studied expressions of endearment—without any stale or farfetched professions of interest—the natural affection of his heart will mount up to the attitudes of his body, the glances of his eye, the tones of his voice, no less than the impassioned utterance of his lips, and exert a measure of persuasiveness, and impart a power and pathos to his discourse, which can be neither unperceived nor resisted. In this way affection and persuasiveness, in a pulpit speaker, mutually strengthen and promote each other. In short, let a preacher be naturally affectionate—let him love his people—let him pray for their salvation—let him ardently desire their good, and he will be certain to address them in a temper and tone of persuasiveness. And in like manner, let him cherish a spirit of kindness, of sympathy, of christian benevolence for mankind in general, and when ever he rises to address a congregation of sinners, whether at home or abroad—whether in christian or in pagan lands—he will quickly feel the impulses of affection arise, and will utter his thoughts in the fervid tones of meekness and persuasion.

It will doubtless be observed, that all which has been said above, is as applicable to our uneducated preachers as to any others. While our brethren who have enjoyed but few literary advantages, cannot be expected to excel in those attributes which presuppose scholastic training, still so far as it regards the temper and disposition of the heart, they ought to be inferior to no others. Beyond all doubt, an uneducated preacher may be, and ought to be, as kind in heart, as gentle and winning in his manner, as kind and affectionate in his disposition, and as bland and persuasive in his pulpit addresses, as any other class of men. Here then is a point where all are equally capable of improvement. Of course, here is a topic in the consideration of which, all, educated and uneducated, should feel a deep, an abiding interest.

Declaration and Protest of Baptist Ministers.

In a late number of the New York Recorder we find an article entitled "Declaration and Protest of Baptist Ministers," and claiming to be a remonstrance against slavery, as it exists in the Southern States. The article purports to have been written by Baptist preachers in Boston, and seems to have been intended for the use of ministers there and thereabouts. Taking it altogether, this said remonstrance is rather a singular affair, and as such may, perhaps, be entitled to a few passing remarks.

The first thing that strikes us is the fact, that this remonstrance was drawn up by a committee of three, two of whom are native Englishmen. There is something very beautiful in the idea, that men born and educated in England, should come to this country, and here set themselves up to be the reprovers and calumniators of American citizens. The consistency of this arrangement is enhanced not a little by the fact, that the factory and colliery systems of their own country, disclose abominations which have no parallels on this side of the ocean; and by the additional fact, that, at this moment, Ireland, poor, degraded, starving Ireland, reduced to her present condition by the system of oppression under which she lives, is holding out her imploring hands, to the land of slaveholders, for the means of subsistence.

The next thing worthy of observation, is the fact, that the framers, and we suppose the signers, of this document, have been acting, in this matter, "under the direction of enlightened consciences." This must be so, because they have said it themselves. And the fact derives importance from the circumstance, as here implied, that it is not a common thing for christians in this country, and especially for slaveholders, to act under the direction of such consciences.

The next thing that surprises us, is that the views of these gentlemen, with respect to slavery, should need a public avowal just at the present time. Most of them, in fact all of the committee, have been writing letters, delivering addresses, and entering their caveats and protests on the subject of slavery, for years. It seems strange that all this time they should have failed to make themselves understood. It may be, however, that there is something in "the positions which they occupy," or in "the relation which they sustain to God and their country," which has not heretofore existed, and which demands at their hands, this new but disagreeable paradox of anti-slavery indignation.

The committee are greatly surprised and pained, they say, to find that all the works of abolitionists and anti-slavery men, for the last ten or twenty years, have made things worse, instead of better—and that instead of a disposition to yield to foreign influence, on the part of the South, they have "witnessed a growing disposition to justify, extend, and perpetuate the iniquitous system." We see no reason why our friends should be surprised or disappointed at this. The result which they have witnessed, and which we are glad to see they have the candour to admit, is precisely the result they might have looked for; and which, had they had their eyes open, they might have witnessed long before. What seems strange, is, that, under such circumstances, they should calculate to do any good by their present protest. Their reasoning on this point, is about equal to that of a physician, who should resolve to give his patient a special dose of medicine, for the precise reason that he had been dosing him with the same drug for ten years before, and all the time been making him worse! The North has been physicising the South with protests, remonstrances, and all such nostrums, and have thereby confessedly made the patient worse—and yet these gentlemen feel bound to administer to the same patient, a fresh potion of the same specific.

The gentlemen go on to say, that "Religious men, both in the ministry and laity, with limited exceptions, not only give their personal influence in favour of the system, but even pervert the word of God, and all the institutions of Christianity, to its support." This last statement, we must be allowed to say, is a direct and barefaced calumny; which is not only essentially untrue, but for which there is not even the shadow of a foundation. All who know anything about this matter, know full well, that if there are *perversions* in connexion with this subject, they are to be found on the other side of the question.

These gentlemen say, further, "we owe something to the oppressed and the oppressor." It has surprised us, somewhat, that these English philanthropists have no bowels of compassion for the oppressed and oppressors of their own country. Charity, the old saw says, begins at home.

They say further—"We can therefore sustain no relation, and perform no act, that will countenance the system." This they have said for perhaps the hundredth time. They have said it in all manner of ways, and on all manner of occasions. They have chosen their relations, and taken their positions accordingly.—The South have understood it all, and have been entirely satisfied that it should be so. Why sing the old song over again, as if it contained something new—or as if there were some who had not heard it before? It is by no means material to Southern Christians, what positions may be taken by those of the North. The former have taken their positions, and will most probably sustain them—the views, the positions, the protests, and the calumnies of their Northern friends to the contrary notwithstanding.

It is evident to the most cursory reader, that the purpose which led to the framing of this said remonstrance, is not exactly obvious. We conjecture it was done to operate as capital in England, or elsewhere, where the views of the parties were not known; or else to meet some expected emergency, such as the sailing of Southern missionaries from the port of Boston. Be the occasion what it might, we can see nothing that rendered it necessary, or even proper. And if it was occasioned by the anticipated embarkation of missionaries, it was certainly as rude and uncivil, as it was uncalled for and extra-officious.

We do not publish the article referred to, in accordance with our custom in such cases, for the single reason, that our paper is no longer a vehicle for Northern protests and calumnies against the South.

Heathenism at Home.

We see frequent allusions in Northern prints to what is called "heathenism" at the South. The Christian Reflector, alluding to the late sailing of Southern Missionaries, represents them as going "from the heathen at their own doors." We do not profess to be personally acquainted with the state of society at the North, half so well as these Boston gentry claim to be with that at the South. But, judging from their own representations of the state of things among themselves, we have inferred that there is considerably more heathenism, in the proper sense of that term, at their own doors, than at those of their Southern neighbors. This must be so if the numerous accounts are to be relied on, of murders, forgeries, thefts, rapes, frauds, licentiousness, infidelity, blasphemy, socialism, anti-Sabbathism, anti-churchism, anti-governmentism, &c. &c. &c., with which the Northern papers constantly teem. Compared with such a state of society, our Southern population, both bond and free, are a moral, religious and enlightened people. It is difficult to read such *taunts* as those referred to, without being reminded of the Ancient Pharisees, and of the memorable words of our Saviour—"Ye blind guides, which strain at a gnat and swallow a camel."

Query.

MR. MEREDITH:—

As you are willing as well as able in solving queries, please to answer the following:—

1st. Would it be inconsistent or unscriptural for the Baptists as a denomination of Christians, at their communion seasons, to invite all Christian denominations who take the word of truth for their guide, to unite with them in sheaving the death and sufferings of our Saviour?

2d. Would it not be the means of making strong affections that should exist between all christians on

earth, as we think there is neither separation nor distinction in heaven; for we are told that God is no respecter of persons; but all that fear him and work righteousness before him is accepted of him?

3d. Would such a privilege be injurious to any body of christians, for Christ received sinners and eat with them; and when he instituted his supper Judas partook with the rest. Christ did not object to these on account of unworthiness, but exhorted them to believe in him, and obey his commandments, as set forth in the scripture?

4th. Is not the denying of this to any professors of Christianity virtually judging of them; and we are told to judge no man, also to condemn no man.

5th. Would not such a privilege by the Baptists complete their object in setting forth to the world, a religious course which is not selfish nor sectarian but strictly spiritual?

Please answer these candidly, if they are worthy of it; if not, lay them by.

YOUR FRIEND.

April 5th.

REPLY.

1. The practice alluded to would be, in our opinion, both inconsistent and unscriptural, and for the following reasons:—The sacrament of the Supper was intended for the church, and no others;—that is, it was intended for such only as had made an authorized profession of Christ, and had thereby become his avowed disciples. But the large of discipleship, no less than the medium of admission into the church, is baptism.—From these facts it follows, that none can be entitled to the Lord's supper who have not been baptized. The reasoning is admitted, so far as we know, by all denominations of Christians who allow the use of baptism at all.

Now, it so happens, that, on account of the peculiar views of baptism, as held by Baptists, they cannot believe that persons who have not been immersed, have been validly baptized. Hence, agreeably to the above principle, they cannot believe that those not immersed, are entitled to the privilege of the Supper. And hence their difficulty in admitting unimmersed persons to their communion tables.

2. It would, doubtless, be very gratifying to the feelings of liberal minded Baptists to commune with such as they believe to be lovers of God in sincerity, did they consider themselves at liberty to do so, in accordance with the provisions of the gospel. But whether such union would be productive of any permanent good, may perhaps admit of a doubt. It would, manifestly, be wrong, to disobey Christ, or to alter the arrangements of his church, for the purpose of promoting any object of their own, however good and desirable it might be considered.

3. It is not because of any supposed personal unworthiness, on the part of their Pseudo-baptist brethren, that Baptists do not feel at liberty to commune with them. The difficulty is altogether of a social, or rather of an ecclesiastical nature. In a personal point of view, our brethren of other denominations are doubtless superior to many among ourselves. It is important that this distinction should be understood and borne in mind.

4. To withhold the communion from any individual, would not be to judge him;—that is, to condemn him. It would be simply to judge of his external fitness for the ordinances of the church; which is done by all denominations who make baptism a condition of communion.

5. We think that open or mixed communion would aid in the promotion of no object had in view by the Baptists. To maintain, as they do, that there can be no valid baptism without immersion—to concur also in the sentiment that baptism should necessarily precede communion—and then confessably commune with such as had not been immersed—would be to convict themselves of an act of inconsistency and self-contradiction, which must sink them in the estimation of all reflecting and discrete Christians.

For the Recorder.

March 27th, 1847.

MY DEAR BROTHER:—

I have been the innocent cause, more than once, of introducing controversy into your valuable paper. One has recently occurred between "Timothy" and myself. I suppose you are aware who he is. I would have sent a reply for the Recorder, but knowing that it is contrary to your rule, to extend controversies of a mere personal or local nature, I have declined doing so. The rule, I am now satisfied, is a good one; and therefore, I would not infringe on it. Still, I would take it as a great favor, if you would state on my authority, that, in alluding to his sermon, I was not influenced by the motives, which he most strangely imputes to me—nor by any unkind feeling whatever. I referred to it, merely to illustrate what I had to say. The piece was not written to serve a purpose, as he seems to think. He is also mistaken as to the frequent private interviews which we had on the day he preached. The naked truth is, we had no private interview whatever. Of this, there can be no doubt. He no doubt refers to a previous Saturday, the 1st of Dec. when we had several private chats, particularly in reference to his locating at — where he now preaches. But, on the 1st of Jan. we barely spoke to each other—and I have not seen him since, living as we do 20 miles apart. He is further mistaken as to the use he made of the passage referred to. He did say, that it refers to the supper—and I think he has virtually admitted this in his reply.

Not wishing to trouble you further, I will only say, that there never has been the least unpleasantness between this young brother and myself. I have known him from his boyhood, and always thought highly of him. It was with my approbation, that he was called to succeed me at —, and I know of no instance, in which he can accuse me of acting unfriendly towards him. If I have injured him, in the least by my piece, I deeply regret it; for he is not only a worthy young man, but is connected with me by marriage.

Yours truly,

PAUL.

As our correspondent has made a very reasonable request of us, and as we perceive nothing that can be regarded as controversial, and therefore as exceptionable, in his present article, we have thought that he might as well be permitted to speak for himself. We see nothing that calls for a rejoinder from Timothy; and trust that he will see cause to be satisfied with the disclaimer of our correspondent;—and that, hereafter, there may be a perfect re-establishment of brotherly love and christian confidence between these brethren.

For the Recorder.

Darlington C. H., April 14th, 1847.

MR. EDITOR,—I see in your last paper that bro. Graham has extended his list of appointments for me to Charleston. I do not wish to go to C. by the route he has marked out. I wish you in your next to call in all the appointments after Sumterville. When I see my good bro. G. I will tell him why I have done so. I hope bro. Antly will make no appointments for me at present. I will thank bro. G. to make an appointment for me to preach at Swift Creek, near Camden, on the 5th Sabbath in May, and at Camden at night. I con-

template being at Bethel church, in Sumter Dis. on the 4th Sabbath in May. LEWIS DUPRE.
 (3- The Carolina Baptist will please copy.

For the Recorder.

A Reply to Mr. Watchman.

BROTHER MEREDITH:

I see in the Recorder of the 10th inst., a communication on the subject of the Mexican War having the above signature. I hope you will permit me to drop a few remarks in reply to him, a few to your readers generally, and if I say a caution to yourself, I hope I shall not be thought presumptuous, though far your inferior in talents, years, and experience.

1. In the first place Mr. Watchman, writes a great deal about the curses of national wars, the many widows they have shrouded in mourning, the great works of architecture they have either destroyed or defaced, the vast amount of national treasure they have exhausted, and the many souls suddenly ushered into an awful eternity. Although there is an abundance of truth in the remarks; yet, I wonder if there ever has been as great a curse brought on any nation by war as was brought upon the Israelites for the sin of David in the tampering of Israel, when the plague raged three days; or as was brought upon the Assyrians when they blasphemed the God of Israel, and there fell in one night 185,000 of them. Again, I would have Mr. Watchman examine into the causes of the Mexican war before he so unhesitatingly lays the curse upon the "American Gentiles," as he is pleased to call the highly favored people of these United States. He very readily compares these United States to the Hebrew nation. This so far as prosperity and religious privileges are concerned is very correct; but further, I think there is no comparison. The Hebrews were apostate people from the religion of their fathers; can this be said of the inhabitants of this favored land? I think not. For if there ever has been a time since the settlement of this country when greater efforts were made for the general diffusion of religious knowledge both at home and abroad, than are now making I should like to know on what page, in what history, by what author, political or religious it is to be found, that I might feast my eyes upon it. They were divided among themselves. Army against army, and city against city. Are not our armies agreed? Are they not all fighting in the same cause, on the same side? Even the inmates of the palace were at such variance as to accuse each other of the blackest crimes, and to seek each other's destruction; the king against the queen and the queen against the king; the parents against their children, and the children against parents I ask if this is the condition of our happy country?—If so I have yet to learn it. At that time the religious teachers were frequently destroyed or forced from their native homes to seek refuge among a foreign people. Has it ever been the case here since we have been a free people? If it has I have yet to learn it, or that any have even been reproached, except it be one in each of the northern States who prayed for his country and for the success of her armies.

2. Now to your readers generally, together with Mr. Watchman, I would say, it is written, "Let every soul be subject unto the higher powers. For there are no powers but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Our rulers are not a terror to good works but to the evil." Again, it is written, "Thou shalt not speak evil of the ruler of thy people." Now here in this free country where the people are their own rulers, is not he who speaks against actions of a majority of them speaking against his rulers? Let those who speak take heed. We are commanded to pray for our rulers, and yet, he who attempts it publicly is reproached and if those people had the power what would they not do?

3. To yourself, bro. Meredith, I would say, I fear you will suffer the cause of religion, the Baptist cause, and your own interest to be injured by admitting such communications into your columns; not that I shall quit your paper, but others have on like occasions, to my knowledge, and will no doubt again. My request is that you, myself, and Mr. Watchman, let all such things alone; but if Mr. Watchman continues his numbers, I hope I may be admitted to do so too.

A LOVER OF HIS COUNTRY.

We admit the foregoing, as a matter of course, without hesitation. We are obliged to our correspondent for his caution, and for the interest which he takes in our welfare. Still, however, we do not see wherein we have erred in the premises alluded to. Although we would by no means indorse all that has been written by Watchman, yet we have not been able to learn from our correspondent, in what respect he considers the articles of that writer unsuited to our paper, or injurious to our cause. We would ask him, whether, in his opinion, national wars—national sins, supposing them to exist—the moral and religious conduct of rulers, &c. &c., are not proper points of inquiry for religious readers, and of course proper subjects of discussion for the religious press? It is the duty of Christians to pray for their rulers; may they not be permitted to inquire whether the conduct of such rulers is just or unjust—righteous or unrighteous? If it is the opinion of the friends of the Recorder, that all such topics should be excluded from our columns—and that on every question affecting the moral and religious conduct of those in authority, and of the nation—we should be perfectly silent, it shall be as they say. Most unquestionably we have no interest to subvert in this matter, but that of truth, of religion, and of our readers. And if it shall appear that this can be done most effectually by suppressing every article of the kind referred to, it shall most assuredly be done.

Although we have no idea of admitting any thing like a controversy on the matter in hand—still less any thing of a partisan nature, we wish our correspondent to understand, that he or any one else, shall have liberty to respond to the statements of "Watchman," or of any other writer, who may appear in our columns.—Our principle is, to give ample scope to free inquiry, on all subjects properly belonging to a religious paper.—And we are unwilling that any subject should be suppressed, or that any writer should be thrown overboard, merely from a selfish fear of losing a few subscribers. But, as before said, let us know the will of our readers in general, and it shall be obeyed—or we will leave post. Every one knows, who knows any thing of the Recorder, that it never has been, and never can be while in the present hands, a vehicle for party politics—still less the medium of conducting a rancorous and one-sided controversy.—EDITOR.

From the Southern Miss. Journal.

Instruction of the Colored Population.

From the report on domestic missions, adopted at the last meeting of the Alabama Baptist Convention, we extract the following, referring as it does, to an important department of our operations. The report was prepared by Dr. McWhorter, of Montgomery:

Your committee feel that they cannot close this report, without calling the attention of the Convention to another important field of missionary labor, viz: our colored population. There is no class of our population who wait with more cheerfulness upon the ministrations of the sanctuary, when they have it in their power, or receive with more readiness the consolations which the gospel of the grace of God affords. The little that has been done, with special reference to them, has been, like the hand full of corn scattered on the top of the mountain, and brought forth a harvest which waves like the cedars of Lebanon. Where is the church that has attended to the instruction of our colored people, that have not received large accessions of willing converts from their ranks? We rejoice at the efforts now making to christianize the sable sons of Africa, and turn them away from their dark around the Devil Bush, to the service of the only true God and our Saviour Jesus Christ, and hail with joyful anticipations the time when Ethiopia shall stretch forth her hands to God. Let us not neglect longer her children that are at our doors, and in our houses, and who are sinking every year into the dark grave, without one ray of hope to dissipate its gloom. How heavy is the pressure of the weight of responsibility which rests upon us! Let us, as one man, come up to this work, and by united and persevering efforts wipe off, at least from our denomination, the opprobrium of the South.

Dr. Judson's Removal to Rangoon.

We have already notified our readers of Dr. Judson's intention to re-occupy Rangoon, the place of his early missionary labors. In a communication to the Corresponding Secretary of the Union, he gives some further information concerning this movement, which will be of general interest. We copy from the Macedonian.

Maulmain, Dec. 29th, 1846.

My DEAR BROTHER,—I have enjoyed the great happiness of landing once more on these shores, and meeting with my dear missionary associates and native Christians; and it is peculiarly gratifying to find that there has been an evident advance in every department during my absence. The native church, under the care of brother Stevens, is not much enlarged, but it is much improved in consequence of the exclusion of unworthy members, and the admission of more promising characters, chiefly from among the children of the converts. Bro. Howard's school has greatly improved, both in numbers and in qualifications. Bro. Binney's school, which was just beginning when I left, has attained a high degree of respectability and usefulness. The Karen missionaries and their disciples are mostly absent from Maulmain at this season, but I understand that prospects in that department of the mission were never more encouraging. The printing office and the secular business of the mission are managed by Bro. Hanney with promptitude and efficiency. Bro. Haswell resides here at present, superintending the printing of the New Testament in the Peguan, and preaching on all occasions. Bro. Stilson is also here, making and superintending the printing of elementary books for schools in the Burmese, a work for which he has a peculiar tact and penchant.

As to myself, I am looking towards Burmah Proper. Both the dethroned kings are dead, and the eldest surviving son of the latter, who during his father's life acted as prince regent, has just ascended the throne. He is said to be not well disposed towards foreigners, and the present administration is thus far as decidedly unfavorable to the propagation of the Christian religion as the preceding. This is evident from the severe persecution which the Karen converts north of Rangoon are even now undergoing. But in Maulmain all the departments of labor are well supplied. In Rangoon there is not a single missionary, nor in all Burmah Proper. If one can find entrance and shelter there, he may be instrumental of saving a few souls. My time for the next two or three years must be chiefly expended on the Burmese dictionary. If I am allowed to live in Rangoon, without perpetual annoyance, I may as well spend my time there as here, and indeed should be able to carry on that work to greater advantage in a place where I could better avail myself of learned men and books than is possible in Maulmain. In Rangoon I shall be in the way of the openings of Providence into the heart of the country. It may be that the time for opening Burmah to the gospel is near. In that case it would be a pity if any delinquency on our part should retard the divine operations. My faith, however, is not very strong, nor my expectations very sanguine. The first motive is my leading one—there are some souls in Rangoon who are groping in the dark, and feeling after the truth. Let there be at least one hand on which they can lay hold, and be assisted in their researches. I expect to leave this place with my family in a ship which will probably sail in about a fortnight. I know not whether I shall find any footing or place of residence, but this can be ascertained in no other way than by making an attempt. I would that the friends of the mission, those dear souls with whom I so lately enjoyed sweet communion in my native land, knew what I am about, that they might aid me in this dark attempt, and pray for light to be shed down on my future pathway; but I will trust that I am not forgotten, and remain,

Your affectionate brother,

A. JUDSON.

SECULAR.

From the Seat of War.

The following contains further particulars relating to the conquest of Vera Cruz. From this it appears that the slaughter produced by the American batteries was chiefly among the women and children.

BOMBARDMENT AND CAPTURE OF VERA CRUZ AND THE CASTLE OF SAN JUAN D'ULLOA.—The United States steam frigate Princeton, Capt. Engle, bearing the broad pennant of Commodore Conner, arrived at Pensacola on the 4th inst. The Princeton sailed from Vera Cruz on the 29th ult. and brings the intelligence of the reduction of that city with the Castle of San Juan d'Ulloa, the capture of that Garrison, and their entire unconditional surrender to the American forces. The Pensacola Gazette states that they are indebted to one of the officers of the Princeton for the following summary of the proceedings, in this most brilliant achievement.

March 9th.—Disembarkation of troops commenced.
 13th.—Investment of the city completed.
 18th.—Trenches opened, at night.
 22d.—City summoned to surrender—on refusal seven mortars opened a fire of bombs.
 24th.—Navy battery, three long 32 pounders, and 3 68 pounders—Paishan guns—opened a fire in the morning; distance 700 yards.
 25th.—Another battery of four 24 pounders and three mortars opened. This day the Navy battery opened a breach in the wall of the city; the fire was very destructive to the town.

26th.—Early in the morning, the enemy proposed for a surrender. Commissioners on the American side; Gen. Worth and Pillow, and Col. Totten, and Captain Aulick of the Navy.

29th.—Negotiations completed.—City and Castle surrendered.—Mexican troops marched out and laid down their arms. The American troops occupied the city and batteries of the town and castle at noon of that day.

the American ensign was hoisted over both, and was saluted by our vessels.

The garrison, of about 4000 men, laying down their arms as prisoners of war, and being sent to their homes on parole. Five Generals, sixty superior officers, and seventy company officers being amongst the prisoners.

The total loss of the American Army, from the day of landing, (March 9th) is 63 persons killed and wounded. The Mexicans variously estimated their loss at from 500 to 1000 killed and wounded, but all agree that the loss among the soldiery is comparatively small, and the destruction among the women and children is very great. Among their killed is Gen. Felix Valdez, an officer of some celebrity. The commanding General was stationed in the city, while his second in command held the Castle. Their regular force was about 3000, and they had about the same number of irregulars. Outside the city was Gen. La Vega, with a force of from 6000 to 10,000 cavalry. Col. Harney, with between 200 and 300 U. S. Dragoons, charged on and repulsed this immense force with terrible carnage, scattering them in all directions. They had barricaded a bridge to protect themselves, but our artillery soon knocked away this obstacle, and gave Harney's command a chance at them.

In the attack on the town and castle, only our smaller vessels, drawing not over nine feet were available. But few shot and shells were thrown into the castle—the attack being mainly upon the town. None of the enemy's missiles struck our vessels, and Midshipman Shubrick, who was killed, was serving over a battery on shore. With the city the hopes of the enemy fell, as they had no provisions in the castle to sustain a protracted siege. As the Princeton sailed from Vera Cruz, Commodore's flag was saluted from the castle of San Juan d'Ulloa. The Commodore is a passenger on board, having been relieved by Com. Perry before the commencement of the operations. The Princeton having landed the bearer of despatches for Washington, Col. Totten, at this place, sails immediately for Philadelphia, via Havana, to land Commodore Conner.

During the 16 days that intervened between the disembarkation of troops and the opening of negotiations, there were five days of violent "northerly," in which all landing of stores, &c. was interrupted. And, during the seven days of open trenches, there were two days and nights in which it was impossible to undertake any new work; or even, by clearing the trenches and batteries of large quantities of drifting sand, to arrest the accumulating damage. The Washington Union says, that the official field return of the forces under Gen. Scott, on the 25th of March, before Vera Cruz, shows an aggregate of 13,470.

SIGNIFICATION OF MEXICAN NAMES.—Almost every name given to a town or other locality in Mexico, is in honor of some saint or hero, or denotes some peculiarity of the place: thus: Brazos Santiago or St. Jago—Arms of St. James; Vera Cruz—true cross; Saltillo—a leap; Monterey—mountain king; Agua Nueva—new water; Buena Vista, good view; Corpus Christi (Latin) body of Christ; La Vaca—the cow; Lobos—wolf; seals are called sealcoats by the Spaniards, and hence the name of the island signifies more properly sea island.

The Gale.—The gale which commenced on Friday of last week extended a great distance over the country, north, south, east, and west. Accounts from various quarters represent that an immense amount of damage has been sustained. Great numbers of trees, barns, fences, and telegraphic posts, were blown down, and among other things, the Potomac was blown so low that the steamers were left high and dry at the wharf. The travelling on the railroads was impeded by snow in some places, and land slides in other parts.

MELANCHOLY DEATH.—On Thursday of last week, Mr. William T. Faucett, a son of Mr. Robert Faucett, living a few miles south-east of this place, after finishing his day's work at ploughing, mounted his horse with the gear on to ride to the house; just as he reached the yard, the horse became frightened and ran off, throwing the rider, whose feet caught in the gear, and dragged him for near a mile with his head touching the ground. His head was dreadfully bruised, and some of his limbs; he was probably killed almost instantly. We understand this happened in view of the family; and the shock must have been terrible in the extreme.—Hillsboro Recorder.

Curious.—A good deal of curiosity was excited in Wall street, New York, on Monday last, by the appearance of a nondescript carriage with two large wheels and one small one, supporting a black tub some ten feet or more in length. At that it was taken to be some new fashioned gun, destined to operate against the Mexicans, but it was soon found that it had a very different purpose. It was the great telescope made by Mr. Levenberg, of which the papers have said a good deal recently. We understand that the maker of the instrument intends to build a reflector which shall exceed even Lord Rosse's famous reflector in magnifying power.

The Macedonian.—The United States ship Macedonian is now loading at the port of New York, with provision, clothing, &c. for Ireland, under the direction of Captain De Kay.

A SAD SCENE.—The Cherokee Advocate speaks of an execution in Sabine district, on the 24th Feb. but does not mention the name of the criminal—probably an Indian. Whilst under the gallows, says the paper, his infant child was handed to him. Taking the babe in his arms, he scrutinized its little face, with the most melancholy expression of countenance, for a few minutes, then returning it to its mother, he signified his readiness to the executioner. A few moments more, and his soul was in eternity.

The summer residence of Mrs. Robert H. Cowan, at Wrightville Sound, eight miles from town, was destroyed by fire on Wednesday night last, together with all the furniture and out buildings. It is not known how the fire originated.—Wilmington Chronicle.

From the Boston Daily Times.

WISTAR'S BALSAM.—The following certificate has been handed us for publication, and as the case is one of a very remarkable character, we comply with pleasure. Certainly, well attested cases of cures of severe diseases by the use of a particular medicine, should be made known to the public for the benefit of others similarly afflicted:

No. 45 Union street, Boston, April 18, 1846.

MR. SETH W. FOWLE, Sir: A sense of gratitude to you, and of duty to the public, prompts me to make the following statement, which, if of any service to you, is entirely at your disposal. It may have the effect to induce some other sufferers to make a trial of your invaluable medicine, which I can truly say, has literally snatched me from the grave to which I was just hastening.—Last July I was attacked by a sudden cold, which resulted in a very severe inflammation of the lungs, and in the side and chest. From that time I began to waste away, notwithstanding I was under the treatment of skillful physicians. They prescribed for me in vain. I became so much reduced that my friends frankly told me that I must die, and that I was liable to do so at any hour. At this crisis I heard of Wistar's Balsam of Wild Cherry, by way of a neighbor, whose life had been saved by it, and immediately sent for a bottle. The effect produced was indeed wonderful. My physician, one of the most respectable in Boston, who had previously told me that a cure was hopeless, came in, and I informed him what I had taken, and told him the good effects I had experienced. He examined the Balsam, and told me to continue the use of it; since which time I have continued to improve daily, and told me a few days since, that I might yet live many years. I feel that I am now nearly recovered, and gaining strength every day.

We can cheerfully testify to the truth of the above statement, Mrs. Rowe having been an inmate of our family for some months past.

WILLIAM DENNETT.
 MARTHA DENNETT.

For sale, wholesale and retail, by WILLIAMS, HAYWOOD & CO., Raleigh, N. C.

MARRIED.

In this County, on the 14th instant, by J. Bushee, Esq., Rev. Rigdon Johnson, aged 69 years, to Mrs. Esq. Baucum, aged 51. This is the third time J. Bushee has married her, viz: in January 1823, in January 1839, and in April 1847.

On the 8th instant, by the Rev. A. M. Craig, Mr. P. C. Tyler, Jr. of Bertie County, to Miss M. A. Green, of Hertford County.

DIED.

In this City, on Wednesday the 14th inst., Mr. Rufus Winfree, in the 19th year of his age. His remains were followed to the grave by the "Sons of Temperance," of which fraternity he was an irreproachable member.

In Wilkes County, on the 4th inst., very suddenly, of Convulsions, Mrs. Justina Parks, aged 19 years, daughter of Col. Stephen Hale, of Va., and consort of Col. Felix B. Parks.

For she, the young, the bright, the gay,

Has left us here to weep;

While cover'd with her parent clay,

And wrapt in death's long sleep. [Com.]

RECEIPTS.—Rev. B. Cartell for self to Jan. 47. Mrs. Serena Everett for self to do. Rev. Wm. Dassey for self to Feb. 48. and for Jacob B. Williams to Jan. 64. W. A. Marcock for James Fripp jun. to Jan. 48. Rev. P. C. Connelly for self to Oct. 47. M. C. Barnett for self to May 48. Rev. E. Fant for self to April 48. J. B. Mobley to do. J. A. Robinson to do. R. W. Watson to do. S. Banks to do. E. Waters to June 48. Joseph Carter to May 48. and Alex. Robinson to do. W. H. McCullers for self to Jan. 48. P. M. Medon, Ten. for John Kelley to Feb. 48.

Monies paid to H. D. Turner, in Raleigh:—Rev. J. Purdy to July 48. Wm. Yates to Jan. 48. Miss Julia Sanders to do. Danl. Hackney to do. A. D. Henden to do. Jer. Solomon to Feb. 48. Miss Rebecca Rogers to July 48. Sanders Norris to Jan. 48. Mrs. Sarah McCullers to July 48. Jno. Dark to Jan. 48. Wm. Hackney to do.

MARKETS.

Wilmington wholesale prices Current—April 14.

Races, Hams, 9 a 10 cts per lb. Middlings, 8 a 9 do. Shoulders, 7 1/2 a 8 1/2 do. Cotton, 9 a 10 cents per lb. Corn, 85 a 90 cts per bushel. Corn Meal, 20 a \$1 do. Flour, \$6 00 a 6 50 per bbl. Butter, 15 a 20 cts. per lb. Lard, 8 1/2 a 9 do. Tallow, 7 a 8 do. Salt—Turks Island, 25 a 30 cts. per bushel. Liverpool, \$1 10 a 1 15 per sack.

RICHMOND, April 13, 1847.

Tobacco—Manufacturing sorts in demand at fair prices. We quote new lugs at \$1 50 to 2 25; common leaf \$2 50 to 3 25; middling \$3 50 to 4 00; good to fine \$4 50 to 8 00. Flour, Holders ask \$6 25. Wheat, \$1 15 to \$1 35.

NOTICE.

The First Annual Meeting of the Foreign Mission Board of the Southern Baptist Convention will be held in the City of Savannah, on Saturday the 15th of May. Rev. J. Hartwell will preach the anniversary discourse, Rev. David Shaver alternate.

NOTICE.

The forty-second annual session of the Chowan Association will be held with the church at Mt. Tabor, 8 miles East of Marlboro, commencing on Thursday before the 3d Lord's day in May next.

Clerks of churches are requested to state definitely the number of colored members—number of teachers in Sunday Schools, and volumes in their libraries; in addition to the ordinary statement of their statistics. April, 1847.

FRENCH FASHIONS.

J. J. BIGGS,
 MERCHANT TAILOR.

Fayetteville Street, Raleigh N. C.

IS now opening a very beautiful lot of FRENCH CLOTHS, CASSIMERES AND VESTINGS, of nearly all colors and styles, suitable for every age and season. These Goods were selected by himself, in NEW YORK, FOR CASH, consequently all persons wishing DESIRABLE AND CHEAP Goods, will do well to call and examine his Stock. He charges nothing for looking.

His FURNISHING DEPARTMENT is very complete.

All garments warranted to fit. His thanks are tendered to his friends, for past favors, however small, and hopes, by minding his own business, to receive their continued patronage.

March 29, 1847. 14—2m.

Bible Societies.

JUST PUBLISHED.—A Sketch of the Origin, and some particulars of the History of the most eminent Bible Societies, with a more detailed account of the American and Foreign. BY WILLIAM H. WYCKOFF, author of the "Bible Question."

This book will be found very useful to all friends and agents and managers of Bible Societies.

LEWIS COLBY & CO., Publishers. 14—1f.

Fifth Thousand.

THE JUDSON OFFERING.—Intended as a token of Christian Sympathy with the Living, and a Memento of Christian affection for the Dead. By Rev. John Dowling, A. M., author of "History of Romanism," &c. The publishers would return their thanks to the religious public, for that generous appreciation of this work, which, in the short space of about six months, has exhausted the large issue of four thousand copies. Regarding this extensive demand for the work as a verdict of the public that the "Judson Offering" is worthy to take its place as a standard volume in the ranks of missionary literature, the publishers have caused it to be stereotyped.

The number of pages have been somewhat increased, by the addition of several articles, chiefly relative to the late departure of the missionaries for Burmah; to make room for which, without unduly enlarging the volume, a few of the poetical articles selected from various sources, and inserted in the former editions, have been omitted in this. No article, originally written for the "Judson Offering," has, however, been omitted; nor any one having a special reference to the labors or the sufferings of the venerated missionary whose name it bears.

NOTICES OF THE FORMER EDITIONS.

A tribute justly due to living and departed worth—does honor to the head and heart of the estimable compiler—well adapted, not only to awaken and increase the spirit of missions, but to have a salutary impression upon the minds of all who pursue it.—Advocate of Moral Reform.

It is the frame-work of the History of the Burman Mission, interlaced and entwined with the blossoms and fragrance of some of the choicest effusions of poetry. The style of execution is elegant.—Baptist Record, Philadelphia.

Altogether, it will form an acceptable popular offering, and obtain a wide circulation. Considering the taste and perfection of the mechanical execution, the price is low.—N. Y. Recorder.

Published by LEWIS COLBY & CO. 122 Nassau street, New York. 14—1f.

APPOINTMENTS.

Brother L. DuPre requests the following appointments for S. C.: 11th May Black River; 12th at night Kings Tree Williamsburg Dist.; 13th Beilbeck; 14th March; 15th Zoar; 16th Sumterville; 23rd Wassaw; 32 miles West of Charleston; 25th Mount Olivet; 26th Goose Creek; 27th Charleston.

Will Bro. J. S. Antly, commence 2d of June, and make appointments of the remaining churches on the South side of the bounds of the Charleston Baptist Association; so as to close at Amelia township the 15th. Carolina Baptist, will please copy.

NEW GOODS.

WE are receiving, and will in a few days have on hand, our entire Stock of Spring and Summer Dry Goods, which we propose to sell at prices that cannot fail to please those who want Good, Cheap and Pretty Goods. We have received up to this time—

For the Ladies—Paris printed and Ombre Shaded Barges, great variety; Blond do.; Silk Tissue, Ombre Striped; Printed Lawns, Jaconets and Cambrics; best quality Silk warp Alpaca; Berage and Muslin Robes; Organdie and Book Muslin Robes; Fancy Berage Scarfs; Berage and Zephyr Shawls; a large and splendid assortment of Prints; a general assortment of Hosiery, Kid and Silk Gloves, &c. &c.

For Gentlemen—Black French Cloths and Cassimeres, Blue, Brown, &c. Gambroons, Fancy Linens, &c. Vestings, London Quilting, Sattinett, extra superfine Cashmere, Merseilles, &c. Black Silk and Satin Vestings.—Drap d'Ete. Black Silk, Satin and Fancy Cravats. Pongee Handkerchiefs, Black and white Silk Gloves. Gum Suspenders, &c.

And many other things usually in the Dry Goods line, which we think unnecessary to enumerate. Having had a liberal share of patronage, (for which we feel grateful,) we can offer almost an entire New Stock of Goods; and as our aim is to do a swift business, we will be satisfied with small profits.

HEARTT & JORDAN.

March 29, 1847. 14—1f.

SEDGWICK

FEMALE SEMINARY.

RALEIGH, N. C.

REV. J. J. FINCH, Principal,

MISS N. C. BROWNE,

MISS A. S. TUCK,

MRS. M. L. FINCH,

TEACHERS.

THE next Session of this Institution will commence on the first of April ensuing. The encouragement heretofore received, has induced the Principal to employ an additional Teacher, and to incur other expenses, which he hopes will be justified by a still further increase of patronage. The course of instruction will be liberal, embracing all the branches of an accomplished female education; and pupils who go through the prescribed course, will be furnished at the close with testimonials from the teachers.

Pupils can enter at any time, but cannot be withdrawn till the end of the Session without permission from the Principal; nor will any deduction be made for absence, except in cases of protracted sickness.

TERMS, PER SESSION OF FIVE MONTHS:

Board, washing, and fuel,	\$60 00
Preparatory Department,	\$7 to 10 00
Classical and Scientific Department,	12 to 15 00
Music on Piano,	20 00
" " Guitar,	10 00
Ornamental branches, Painting, Drawing &c.,	10 00
French Language,	10 00

There will be a vacation of one month at the end of each Session, during which pupils can remain without any extra charge.

Each boarding pupil is expected to furnish her own sheets, towels, and napkins, which with her apparel, must be marked with her name in full.

For the benefit of persons at a distance, we make the following references: Rev. Wm. Hooper, L. L. D., Rev. T. Meredith, Hon. Calvin Graves, Professor J. B. White, J. C. Stevenson, T. C. Garrison, and D. S. Sanders, Esq's.

Raleigh, March 8, 1847. 12-1y

TRINITY ACADEMY.

The exercises of this Institution will be resumed on the second Monday in January next, under the instruction of the Rev. J. J. James, A. M., and Mr. John H. Lacy.

This School (situated in the county of Caswell, eleven miles west of Yanceyville, on the stage road to Greensborough) possesses advantages rarely equalled, and unsurpassed by any Academy in this State. The Teachers are gentlemen of varied attainments, and possessing high qualifications as public instructors. It is in the midst of a community distinguished for its intelligence, morality, and piety; and in point of health, its location is equal to any place in North Carolina. Board can be had in the best of boarding houses

POETRY.

From the Christian Observer.

Lines On The Death Of His Mother.
By BEN E. S. E.

My mother rests in the prairie glade,
Close by the mighty forest shade;
Green grass and fragrant flower cups wave,
Above her low and peaceful grave.

Often, when sinks the sun to rest,
Behind the forests of the west,
Thoughts borne upon the twilight's wing,
Find voice, and of her memory sing.

Full well I mind that dreadful hour,
When first I knew death's chilling pow'r;
When my kind mother, torn from me,
Left me in speechless agony.

I realize full oft the day,
When in her chair she faintly lay—
My arms about her gentle breast,
Her hand upon my forehead prest.

And oh! when with her faulting breath,
She blessed me in her strife with death,
And with her face lit up with joy,
Pray'd God might guard her youngest boy;

I felt that I had never known
How dear a mother makes a home;
How close around the heart strings wind
Love's cords, by mother's hands entwined.

But time his shadowy robe has thrown
O'er my once dear, far Western home;
And I have wander'd far and wide,
Through foreign lands and troubled tide.

Yet often, when the night wind wholed
And fearful tempests round me howled,
My mother's dying words of prayer
Have bid me banish fell despair.

The Star And The Child.

A maiden walked at eventide
Beside a clear and placid stream,
And smiled, as in its depths she saw
A trembling star's reflected beam.

She smiled until the beam was lost,
As 'cross the sky a cloud was driven;
And then she sighed, and then forgot
The star was shining still in heaven.

A mother sat beside life's stream,
Watching a dying child at dawn,
And smiled, as in its eye she saw
A hope that it might still live on.

She smiled until the eyelids closed,
But watched for breath until the even;
And then she wept, and then forgot
The child was living still in heaven.

From the Tribune.

Sonnet: To The Clergy.

It doth appear mysterious to me,
That in this solemn and most awful time
Of national impiety and crime,
The messengers of Christ should speechless be:
The amplitude of our iniquity
Ascends to heav'n, and yet we breathe no prayer
To God for His forgiveness—lay not bare
The measure of our wrong, that we may see
Our depth of sin, and seeing, cry—Proclaim!
O, SPIRITUAL FATHERS! Sleep no more!
There's blood upon our hand—our brother's gore
Crying to God our guilt. Lift ye, then,
A voice that shall be felt, against this War,
And speak as teachers, what ye know as men!

A. D. F. R.

Hope in the Gospel.

The Christian needs the hope which the gospel proffers, to keep him from being borne down by the weight of his own corruptions. When he finds that he has been taken captive by the seductive influence of the world, and his corrupt inclinations have gained a partial victory, it is sometimes a moment of the keenest regret. The Christian never struggles so hard as in the resistance which he makes against the influence of his own corruptions. He is never smitten with severer anguish than when he has violated his obligations to Christ, or brought a reproach upon the Christian character. His heart is never more full than when he goes to the throne of grace, to mourn over the prevalence and strength of his own inclinations. But how cheering is the hope that a process of sanctification will soon be completed in his soul, that the last vestige of pollution will be wiped away, that the sting of remorse will be extracted, and the final struggle with indwelling corruption will be past. If the consolations of christian hope are ever needed, surely it is when the soul can speak forth its feeling in the language of the Apostle, "O, wretched man that I am! who shall deliver me from the body of this death?"

But there is one more season and occasion in which the stoutest courage usually sinks, when the soul is unable to command the consolations of religious hope. I refer to the hour of death. Though philosophy and mere animal heroism may often sustain the soul under the lighter afflictions of life, there is a terror in death which usually admits no other antidote than the Christian's hope. When the eyes are glazing in death, and the heart-strings breaking with pain, and the billows of Jordan raging about the soul with uncontrolled violence, oh then how much is the value of this precious anchor! Nothing but Christian hope can sustain the soul in this fearful tempest; but with this she is safe, and can ride the waves of Jordan without a chill of apprehension. What must not that hope be worth in the hour of death, which can raise its possessor above fear, and which fastens on all the glorious realities of the upper world. Give me this hope when I encounter the King of Terrors, and my dying exclamation shall be in the language of holy triumph, "O death, where is thy sting? O grave, where is thy victory?"

Striking Historical Event.

The destruction of the French armament under the Duke D'Anville, in the year 1746, should be remembered with gratitude and admiration by every inhabitant of America. This fleet, consisting of forty ships of war, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for this purpose. In the mean time, the pious people, apprised of their danger, had appointed a season of fasting and prayer to be observed in all their churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast-day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose, (the day had till then been perfectly clear and calm,) so violent as to cause a loud clattering of the windows. The reverend pastor paused in his prayer; and looking round upon the congregation with a countenance of hope, he again commenced, and with great devotional ardour, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke D'Anville, the principal general, and second in command, both, committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number who remained alive returned to France without health and without spirits; and the enterprise was abandoned, and never again resumed.

With reference to this and other similar instances, the late President Dwight remarks, in a discourse on answers to prayer: "I am bound as an inhabitant of New England, to declare, that, were there no other instances to be found in any other country, the blessings communicated to this, would furnish ample satisfaction concerning this subject to every sober, much more to every pious man." Dr. Wisner.

Mr. Gough, the Temperance Advocate.

This famed temperance advocate delivered two lectures in Utica, in the 1st Presbyterian chapel, on Thursday and Friday evening of last week, to overwhelming assemblies. Every part of the immense edifice seemed to be a jam of people above and below. Some estimated the number to be over 3,000, but this was a great mistake; 2,500 is as many as could be got into the building—even filling all the passages with persons standing, this number would be an ample allowance. His eloquence was altogether beyond that of any other orators we have ever heard on the subject of temperance.

He holds his audience in unflinching attention for two hours on a stretch, and leaves on every mind an impression of the importance of the enterprise beyond what he ever had before; and the obligation of every one, man, woman and child, to increase the ranks of the cold water army, is sensibly felt. His description of the delirium tremens in his own case, after he had taken the pledge, exceeded all we had before read or heard of its horrors. And his description of the heart hardening influence of rum-selling, and the bitter opposition of those engaged in it to the temperance cause, produced a thrill of horror throughout the assembly.

The malignity of the rum-seller was illustrated in his own case. The amount of his statement was as follows: After he had finished his lecture that evening if the rum-seller could by any means entrap, and get him to drink a glass of brandy, he would do it—though it might be his ruin here and eternal ruin hereafter, he would gloat over his fall. The whole concourse of rum-sellers would cry, who, and shout to see him staggering down the street, and would give three cheers on seeing him go off drunk in the cars.—These, he said were the feelings of rum-sellers; could there be anything more horrid? Their business was of no use or benefit to the Government; their manufactures were found in the almshouses and penitentiaries, and in broken hearted wives and starving children. In the great fairs held in different parts of the land, there are seen various articles of ornamental manufacture, from the mechanics shop, the loom, and the dairy, but the manufactures of the rum-seller are never exhibited. If they were, what must they be but a company of ragged, bloated inebriates, and their broken hearted wives and children? Surely nothing else. What then the use or benefit of the rum-seller in community?—no human being can tell.—V. Y. Recorder.

Metallic Resources.

Iron is the most abundant metallic mineral which our country affords. Its value is ten times the value of the gold and silver, and one half the metals produced in the Union. Iron is found in every State in the Union—a fact not generally known.

The most valuable mine is in Salisbury, Connecticut, which yields 3000 tons annually. The mines of Duchess and Columbia counties, in the State of New York, produce annually 20,000 tons of ore; Essex county 1,500 tons; Clinton 3,000; Franklin 6,000; St. Lawrence 2,000; amounting in value to more than \$500,000; in 1837, \$700,000. In Ohio, twelve hundred square miles are underlaid with iron.

A region explored in 1838, furnishes iron sixty-one miles long and six wide; a square mile would yield 3,000,000 of pig iron, so that this district would contain 1,080,000,000 tons. By taking from this region 400,000 annually, (a larger proportion than England produced previous to 1829,) it would last 2700 years!—as long a distance certainly as any man looks ahead. The States of Kentucky, Tennessee, Indiana, Illinois, Maryland Virginia, possesses inexhaustible quantities of iron ore. In Tennessee 100,000 tons are annually manufactured. Notwithstanding our great iron resources, more than one half of our cutlery, hardware, railroad iron, &c. is still imported from Great Britain.

A right temper of mind involves blessedness in itself; it is this only change we need to endeavor after. We wear out our days in vanity and misery, while we neglect this work, and busy ourselves to catch a fugitive shadow that hovers about us.—Howe.

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he arose to depart, exclaimed, "Well, madam, if you, a mother, be indifferent to the welfare of your children and do not pray for them, who will?" The right key was touched. "Very true," said she, her eyes filled with tears, "if mothers monsters prove, what can be expected from others!" By her request he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she, "and, oh! remember their unfaithful mother!"

CARE FOR THE YOUNG.—"When," asks Governor Slade, "will the statesmen of this nation—the noble intellects that move senates, and give tone and direction to the popular mind—learn that the surest guaranty of our safety and prosperity is to be found in the silent infusion into the minds and hearts of the people of all parties, and especially of the children who belong to no party, of sound knowledge and true Christian principle?"

That sorrow for sin which drives us away from God, is not without sin; for there is more despair in it than remorse: the soul hath so many tears in its eyes that it cannot see Christ. Sorrow as sorrow, doth not save (that were to make a Christ of our tears) but it is useful as it is preparatory in the soul, making sin vile and Christ precious.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

AGRICULTURAL.

From the American Farmer.

Work For April.
ON THE FARM.

Fences.—As it is useless to attempt to farm without good fences to protect the crop while growing, we would enjoin upon every husbandman to make a thorough examination of every panel of fence on the place, and have all necessary repairs made without delay. Bad fences often tempt neighbors' cattle to break in, and not unfrequently produce ill feeling between those who should be bound together by bonds of the most indissoluble friendship. But there is another consideration which should address itself to one's pride and self-respect. A stranger passing along the road often judges of the character of the owner of a farm by the condition of his fences—if he finds these in bad repair, and the sides and corners infested with briars, brambles and bushes, without knowing anything of the true character or condition of the proprietor, he concludes in his own mind that his habits are slovenly. This conclusion may or may not be just; but as every one should be animated by that laudable ambition which teaches us to appreciate the good opinion of our fellow men, so should each strive to place himself in a position to deserve that good opinion. Therefore, we say to all, repair your fences, bars and gates, and cut down all the bushes which may infest your fences sides and corners.

Sowing Oats.—As ordinarily cultivated, the oat-crop cannot be said to be a profitable one, and yet we believe that with proper care it may be made so. There are many well attested instances which from 60 to 110 bushels have been grown upon an acre, and yet we are very much disposed to question whether, upon a general average, more than twenty bushels are raised upon that quantity of land. This difference we should think is referable to improper culture, or probably to the fact that the poorest field is most generally selected for the growing of this grain. Authors, as well as practical farmers, incline to the opinion that oats is an exhaustible crop—what fact we do not question—does not that fact argue that the oats, to insure its proper growth and yield, requires better soil than is usually allotted to it? We think it does. Then we would ask, why is it so neglected? All soils to qualify them to bring forth full crops of oats, besides being moderately supplied with nutritive manures, should have in their elemental constituents, the mineral manures also, as lime and ashes, as each are necessary to the successful growing of a crop. Where land on which oats are to be grown may not have been limed or ashed previously, five bushels of each to the acre would answer all present purposes, which, after being strewn thereon might be harrowed in at time of sowing the oats. If the land is what is termed thin land, great advantage would result to sowing on each acre a bushel of plaster after the oats are harrowed in. This being done, the roller should pass over the field to compress the earth around the oats-seed and give an early start to germination.

Time of sowing.—With regard to the time of sowing, that must be regulated by the location and condition of the soil. As a general rule, it may be said that oats should be sown so soon in the spring as the ground can be ploughed and put in good condition—it being a conceded point, that the earliest sown oats yield the most grain.—It should, however, be recollected, that oats thrive best when they are committed to the earth at a time when they are secured in a dry bed.

SELECTION OF SEED.—It should be an object with every grower to sow none but clean, heavy, plump seed, and still better, to change the seed every two or three years,—preferring such oats as were grown north of his own location.

Quantity of Seed per Acre.—Two bushels per acre is the usual quantity sown. We, however, observe that the largest products have resulted, where from three to four bushels of seed per acre have been sown. The oats is a plant which will tiller freely where room is allowed for it to do so, but still as the plants which thus spring up are neither as forward nor strong as those which come up at first, the grain upon them do not mature as early as the rest, and hence the necessity of thick sowing at the onset.

As a preventive against the worm which sometimes proves destructive to the oat-plant, it is well to sow two bushels of salt per acre, just after the plants come up, and it would be better if the salt used were old fish salt.

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Extract of a letter from Rev. S. W. LYND, of Cincinnati, O., addressed to the publisher:
"I thank you for your kindness in sending me a copy of your Hymn-book. Numerous engagements have prevented me from giving to it the careful examination which would be necessary for a critical review; yet, from such attention as I have been able to bestow, I think I am authorized in saying that it is decidedly superior, in every respect, to the books of the same character which have been heretofore prepared for our denomination in the West."

THE LONG RUN ASSOCIATION had, at its last meeting, passed the following resolutions:
Resolved, unanimously, That the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote Christian devotion, and is specially adapted to Christians in the Western and Southern States; and it is earnestly recommended to churches and individuals to adopt it and bring into general use.

THE SULPHUR SPRING ASSOCIATION, passed the following at its last meeting:

Resolved, That we cordially approve of THE BAPTIST HYMN BOOK, edited by Elder W. C. Buck, of Louisville, Ky., and we recommend it to the patronage of the denomination, and to the world at large, as the most suitable work of the kind that has come under our notice.

Rev. A. MCKENZIE, of Mississippi, writes: "The Baptist Hymn-book, is universally esteemed as the best ever been in this section, and I have to say, after a careful perusal of it, it is the first in my estimation, and is worthy to take the place of all others, and become a UNIVERSAL MEANS OF SPIRITUAL HYMN BOOK. I have long used Miller's, Morrell's, Clarks, Ripon's, Watts', Dwyer's, and the Psalmist, but out of them all, I have adopted, as my choice, the Baptist Hymn-book. Send in another supply immediately."

Elder EDMOND DYER, writing from Lafayette, Walker County, Ga., Aug. 3, 1846, says, "at our late Unit Meeting, the following resolution was unanimously passed:—On motion of brother B. W. Cordell, the subject of denominational Hymn book, was taken up, (as requested by the Groveland church.) Whereupon, brother B. M. Pomeroy, moved that the churches of the Third District, be requested to adopt and procure the Baptist Hymn-book, published by W. C. Buck, which was unanimously agreed to."

From the Rev. A. D. SEARS, pastor of the First Baptist Church, Louisville, Ky.

To the Publishers of the Baptist Hymn Book.—Having carefully examined said book, especially the latest editions in connection with the condition and present wants of the denomination in the Southern and Western States, I am clearly convinced that no Hymn Book with which I am acquainted is so well adapted to the condition and wants of the Churches as yours; and I trust that the ministry and churches, in the Southern churches especially, will examine the work and compare it with other books, and I am satisfied if they do, they will give it the preference.

Dec. 8th, 1846.

Rev. W. H. HOLCOMBE, Aberdeen, Miss., says, "the Baptist Hymn-book is approved by our brethren, and I have no doubt will be generally adopted."

Brother JOEL M. PERRY, of Apalachicola, Florida, writes, "there is little doubt but what the Baptist Hymn-book, will soon supersede all others in the South and West amongst our denomination."

Brother SIMEON McLELLAN, Wetumpka, Ala., writes for twelve dozen of the Baptist Hymns, and says, "the church of which I am member, have adopted it and all the brethren who have examined the book, approve it, and it will be generally adopted in our churches in this part of the State."

Rev. HOBARD MALCOM, D. D., President of Georgetown College, says, "Part of Baptist Hymn book, I consider admirable—a full, various, select and beautiful collection; every way sufficient for the purposes of public and social worship."

Brother G. N. NOBUE, writing from Baton Rouge, La., says that "all are delighted with the Baptist Hymns. Satisfied it will meet the wants of the denomination. Send me another supply."

Rev. JOS. BAKER, writes me on route of Winchester, Va., Oct. 12, 1846, and says, "I have taken some pains to examine and compare the Baptist Hymn Book with other Hymn Books in order to test its merits, and am decidedly of opinion that it is far superior to any we have in use, and much better adapted to the wants of our denomination than any heretofore published. The arrangement of the Book is excellent. None of the hymns mutilated. Some of the original ones of good sentiment, taste and poetry. The appendix of spiritual songs makes it very convenient, and much more valuable, because having this book no other is necessary, either for the pulpit or for social and revival occasions. This book is destined, it seems to me, to supplant most of the Hymn Books now in use."

The above are a few of the exceedingly large number of testimonies and recommendations that have been received by the Subscribers.

Committees of Associations, Ministers, and Churches, wishing to examine the book can be supplied by application to

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