THE BIBLICAL RECORDER

AND SOUTHERN WATCHMAN.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE.—T. MEREDITH EDITOR.

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TERMS.

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From the Southern Churchman.

THE PASTORAL OFFICE.

How can you aid your Pastor in attaining the ends of his office?

You can aid the pastoral office by a seasonable attention to the cases of discipline. It does not belong to the pastor to move first in such cases. Often he cannot do it without injury to his personal influence. If he takes the lead, he becomes the principal object of resentment.

Again, you are acquainted with many who do not attend on the preached word and public worship on the Sabbath. One half of the population of Vermont habitually refuse or neglect to worship God in the sanctuary. It is found that these persons do not worship God in their families, and it is to be presumed, not in their closets. What a fact is this! *Half the people of Vermont do not worship God—do not worship any God!*—How should this stir the hearts of all Christians. Here is a wide and hopeful field of effort. With Heaven's blessing on your faithful efforts, you may bring these multitudes to hear and obey the *truth, and thus save their souls from death.*—This, brethren, is a duty which cleaves to you. The responsibility is pre-eminently yours. Be constrained now to pray, reflect and act. Be courageous. Go forth to your neighbors in an earnest and affectionate manner, and say—'Come let us go up to the mountain of the Lord, and to the house of the God of Jacob.' You will not plead in vain. You shall find in every human conscience, however blinded by sin, a ready witness to the truth, that every man ought publicly to worship on the Sabbath that which his conscience calls God.

3 What manner of Spirit in us all, and what kind and degree of co-operation on the part of the laity, are demanded, in order that the pastoral office may accomplish these high ends:—the perfecting of the saints, the edifying the body of Christ and his intellectual elevation and sanctification of the whole public mind?

Pastors themselves, you say, brethren, must be men of prayer and laborious life, filled with spiritual light and holy love. They must be learned, laborious, holy, and entirely devoted to their work. Suppose they are such, still, all the power they have for accomplishing their work, resides in their office, their character, and in the sustaining cooperation of their flocks.—They claim no secular authority. The weapons of their warfare are not carnal, but, when skillfully used without obstruction, they are mighty through God, to the *pulling down of strong holds*, and for turning men from the power of Satan unto God.

It is the revealed purpose of God, to fill the earth with the knowledge of himself, to abolish all corruptions, to destroy all adolatry, infidelity and false religion, and to rebuild the fabric of human society on the principles of holiness.—The Bible has predicted it, and it is the common expectation of all Christians, that the day is coming in which 'all the ends of the earth shall remember and return unto the Lord, and all the kindreds of the nations shall worship before him.' Ps. xxii: 27. When you fix your tho'ts on this *mighty change*, & when you reflect, further, that the Christian ministry, as connected with the Sabbath and with public worship on that day, is the great organ appointed of God for effecting this change, under the power of the Spirit, you cannot wonder that we exclaim, *Who is sufficient for these things?* nor that we should ask you to be fellow laborers with us.—That the ministry may instrumantally accomplish these ends.

1. It must be sustained by the prayers of the church. There is no request presented so frequently and earnestly by the Apostle Paul, as that wherein he says, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.' He meant what his request implied, and what we mean, dear brethren, when we say, 'Pray for us."

2. That the high ends of the ministry may be gained, the pastoral office must hold that place in the minds of Christians which God designed it should hold. This is not now the case with many. Christians must come to look upon this office as capable of producing the results for which it was ordained. We have seen what these are. Ministers must preach, & Christians must pray for them, and co-operate with them, so as to expect that sinners will be converted and saints perfected every Sabbath day, and feel disappointed and humbled if such are not the results. If Christians would sustain their pastor's ministrations on the Sabbath, with the same prayer, and effort, and intensity of desire, as in a protracted meeting, we might have the same results every Sabbath day.

3. You will aid the pastoral office in the attainment of its ends, by exhibiting the truth before the world in your life and conversation, *so* that the pastor may say of you, *Ye are our epistles known and read of all men.* If you would give to this office the moral influence it claims from you, you will cause your holy life, to say impressively to all around you, We are journeying to a place of which the Lord hath said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. Num. x. 29.

4. You will increase the power of this office for doing good, by providing for it an adequate and permanent support. The want of this has been a leading cause of the instability of the pastoral relation among us—as well as of the destitution of many of our churches, and of the fact that only about one out of seven of the ministers raised up by Vermont, ever returns to settle in his native state.

5. By a hearty co-operation in all beneficial labours. Ministers have to do with serious Christians, with individuals and families in affliction, with disorderly walkers, with anxious inquirers, and with the unawakened and unconverted; and in all these parts of service, they greatly need your hearty and active co-operation. We urge on you the duty of conversing with the impenitent with *reference to their immediate conversion.*—This is a common Christian duty, obligatory on every disciple of Christ. No one can excuse *himself from it and be guiltless*, by pleading want of time or of qualifications. A holy heart and supreme devotedness to God are the principal qualifications needed—and no Christian can be *wholly destitute of these.*

Such, dear brethren in the Lord, are some of the ways in which your co-operation is required, in order that the pastoral office and relation may accomplish the ends of God. You must sustain the ministry by your prayers—by an adequate support. You must give to the office its mirited place in your own esteem, and defend and protect it as the Saviour's last gift, and as the world's last hope, against the assaults of the adversary. If Satan is ever permitted to come forth in great wrath against the church and Christianity, he will no doubt, make his *first attack upon the ministry of reconciliation.*—See, then, that ye become fellow helpers in the Lord. There are the elements of a great deal of moral power in the twenty-two or three thousand communicants whom we address. God holds us responsible for the use of this power.—Our churches have been agitated by many questions theoretical and practical, but there are none so *important as those to which we ask your attention in this letter.*

And while we solicit your sustaining aid, and a continual remembrance in your prayers, we renew our own pledge of entire devotion to this blessed work. It is a work which demands all our heart, soul, mind and strength. We *feel* the weight of our responsibility, and therefore ask your hearty co-operation in this good work of God. Let each have the other's prayers, that we may all be aided from above, whence cometh our help. And now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy;—to the only wise God our Saviour—be glory and majesty, dominion and power, both now and ever. Amen.

From the Conference Journal.

THE AGE OF THE EARTH.

By the Rev. Wm. Patrick.

Egypt, like India, has been long a field in which the infidel has catered for materials to overturn the truths of revelation. In that country of wonders and antiquities, it was vainly hoped that some lucky fact would ultimately turn up to prove the great antiquity of the earth, and thus disprove the record of Moses, and free the world for ever from the dominion of ignorance and superstition. It was not, however, till the invasion of that country by Napoleon, that sufficient opportunities were afforded for the exploring of its antiquities, and in this highly curious and interesting undertaking, the *savans* of France were encouraged by their republican leader. Among the many relics of antiquity then dragged to light, were the famous Egyptian zodiacs which for some time occupied almost the entire attention of the antiquaries, and of learned men in most parts of Europe. There were two of these zodiacs, one in the ceiling of a temple at Dendera, in Upper Egypt, and another in a corresponding position in a temple at Esire, the ancient Satapolis. These works were eagerly seized upon by the atheistical disciples of the French schools of philosophy, and were supposed to afford the most conclusive evidence, that no history yet known had recorded the true epoch of the creation of man; and not a few writers exulted in the belief, that at last reason and science had triumphed, and that now the minds of men were no longer to be held in religious bondage. The zodiac mania for some time went a great length in France, and infected with the same leprosy not a few in other countries. But to let the reader understand the meaning of his phrenzy, for it seemed to be little else, it is necessary to state that the zodiac is the path in the heavens in which the sun, moon, and planets seem to move, and is formed of the Greek word *ignifying animal*, because the constellations in the zodiac have the forms of animals given them. In that at Dendera, the same figures are employed that are chosen to represent the constellations at the present day. Here the sign of the lion is made to head the band. He is directing his course towards the north (the temple faces the north) and his feet towards the eastern wall. Then follow the other figures of the constellations in succession. Now the force of the argument for the antiquity of this monument, lies in the supposition that the peculiar distribution of these figures represented the exact state, or relative positions of the constellations, with respect to each other, at the time when it was constructed; and that, by astronomical calculations made backward, from the present state of the constellations, it could be ascertained at what period they were actually in the position represented by this zodiac, and thus the period of its construction would be known. Figures of the zodiacs were first published by Denon in his work on Egypt; and it appears that the subject excited the most intense interest among learned men of Europe, and particularly of France. Science struck out into systems very bold; and the spirit of infidelity seizing upon the discovery, flattered itself with the hope of *drawing from it new support.* In the midst of this apparent triumph of infidelity a circumstance happened which gave a new excitement to the subject of the zodiacs. This was no less than the arrival of the plainsphere of Dendera at Paris. M. Leloraine, an enterprising young traveller, in spite of many obstacles, was the means of detaching this celebrated monument from the ceiling of the temple, and of transporting it to the sea, whence it was shipped, and finally reached Paris in 1821. Mr. Greepe describes the intense interest there excited: "An object of interest," he says, to educated men, and of vanity to those who thought themselves such, it could not remain unnoticed by the multitude and classes of society, who knew not even the signification of the term zodiac, rushed in crowds to behold it. In the journals, in the saloons, the zodiac was the only topic of discussion. Have you seen the zodiac? What do you think of the zodiac? were questions to which every one was seemingly compelled to give a well-informed answer, or to be degraded from a place in polished society." It was pretended, that the zodiac exhibited the state of the heavens at a very remote date; but how far back, philosophers could could not agree among themselves. M. Buttillard pretended to demonstrate, that the temple of Esire had stood seven thousand years; while M. Mouet, from the same data, proved that this temple was built four thousand six hundred years before the Christian era, or six hundred years nearly before the creation, according to the Mosaic chronology. M. Dupius, taking a still *different view of the subject*, and making his demonstrations from some peculiar data, which his learning and sagacity had discovered, shows, by calculations through which few could follow him, that these temples must have stood at least fifteen thousand years. The figures of the zodiac, be it known, were engraved on wood; so that the sight of a piece of *of timber fifteen thousand years old*, must of itself have been a great curiosity. A man of ordinary sense would at once have said, that the existence and entire preservation of an organic piece of matter for such a length of time was an impossibility. But infidelity is easily deluded; and although it would not believe in the record of Moses, yet it would believe in the existence of a *carved piece of timber at least eight thousand years older than the surface of the earth on which it grew.* At the very height of the discussion of the zodiac system of unbelief, a circumstance arose, which gave a new turn to the arguments of the philosophers; who, it would seem, had no correct notions as to the actual age of the temples in which the zodiacs were found, and far less of *the zodiacs themselves.* This was the arrival of no less a personage than M. Champollion the *younger*, the celebrated antiquary from a visit to Egypt. This youthful philosopher, in the course of his peregrinations, had contrived, like our countryman Dr. Young, to master the Egyptian hieroglyphics. He had visited the zodiac before its removal from Dendera, and had there decyphered not only the inscriptions which it contained, but also several others, inscribed on various parts of the temple itself. It was reserved for him to show, that the following letters AOTKPTP, with certain letters interspersed, which are written on the zodiac, form the Greek word for *Emperor.* He also discovered in the temple of Dendera, the names, titles, and surnames of the Emperors Tiberius, Claudius, Nero, and Domitian; and upon the portico of Esire, whose zodiac has been judged many centuries *older than that of Dendera*, he read the names of Cludius and Antonius Pius! In this simple circumstance, the substratum of the "zodiacal system of infidelity," so, *carefully concocted, so zealously fostered and propped up by its fanatical* friends and abettors, is at once and forever annihilated; and like the hopes of those by whom it was fabricated, flies off in smoke like the mists from the summit of the mountains on the approach of the "lord of day." In proof of its utter want of foundation or stability, it is only necessary to state, that *it is now demonstrated*, beyond a doubt, that the Egyptian zodiacs can boast of no greater antiquity than the Roman dominion in Egypt, *which commenced* one or two centuries after the Christian era; and that these signs do not in any respect, relate to astronomy, but are connected with *the idle phantasies of* judicial astrology! The figures, therefore, which were so lately and confidently expected to revolutionize the Christian world, and *reduce* it to heathenism, are nothing more than what adepts in the pretended science of astrology call themes of nativity!

I shall only allude to one other notorious piece of jugglery respecting the lava beds of Etna, which has been practised upon the too ready susceptibilities of the infidel, by an individual of our own country, the well known Brydone, author of a volume of travels in Sicily.—Brydone, in the present instance, is cautious enough not to publish his own opinions, but those of the canon Recupero, who lived in the neighborhood of Etna, and who, it is stated, was *a competent judge in such matters.* This man *of undoubted piety, of great simplicity of life*, and well known for his hospitality, is made by Brydone to say that, in his *opinion*, a bed of lava requires two thousand years' exposure to the weather, in order to undergo sufficient decomposition to form a soil of certain thickness. On examination, it was found that Etna afforded seven beds of lava, with a thickness of soil between each equal to that which the canon had said could only have been formed in two thousand years.—By this mode of calculation, it was therefore proved that the first eruption in this series must have been fourteen thousand years ago, and there would, of course, be reason to suppose that the *mountain itself might be much older than the* first bed of lava. This pretended discovery was, as usual, instantly seized upon by the infidel press, and was at once set down as an undeniable proof that the world is much older than the record of Moses supposes it to be. But before yielding our *judgments to the theory of Mr. Brydone*, and his lava currents, let us see upon what grounds the assertion is made, and how far he and the canon are trustworthy on such a subject. In the first place, supposing Mr. Brydone's statement to be correct, that no estimate of time can be obtained from any such circumstance is proved by observations on other beds of lava. M. Daubuisson shows that some of the lavas of Auvergne have maintained an entire surface, all over blistered and bristling with asperities whose edges and angles are still sharp and well preserved. We might even imagine these lava streams to have just flowed from the bowels of the earth, and that they had hardly had time to cool. It is however, probable that these lavas have lain on the soil of Auvergne for three thousand years, exposed to the action of the elements, so that here Mr. Brydone's *theory is evidently at fault.* But, on the other hand, Sir William Hamilton has shown that over the matter which buried Herculaneum, there are six streams of lava, with veins of good soil between them. Now, Herculaneum was destroyed about one thousand eight hundred years ago, which shows that veins of good soil have there been formed in three hundred years instead of two thousand, so that Brydone's theory is here also at fault. For, on the one hand, we have seen that lava may lie exposed to the sun and air for three thousand years without assuming a vegetable covering, and that, in *in other instances, this effect may be accomplished* in three hundred years. But worse than all this (if M. Daubeny is to be believed) Mr. Brydone's statements respecting the lava of Etna, are not true—they are not according to fact. This able and philosophical traveller lately visited the famous pit at Ace Reale, on which the Scottish traveller made the canon to speculate without his consent; and after discussing the subject at some length, remarks, "at all events, Brydone has been greatly deceived in imagining that the seven beds of lava, lying the one above the other near the great have been successively decomposed into vegetable mould; the substance which really *interferes* between the beds being nothing more than a sort of furruginous tuffa, just similar to what would be produced by a shower of volcanic ashes, such as naturally precedes, or follows, an eruption of lava mixed up with mud, or consolidated by rain;" so that Mr. Brydone's pretended vegetable soil between the lavas might be deposited in a few hours instead of two thousand years. But Brydone has not only misstated facts but, if Dolomieu the celebrated mineralogist, be right, he has also greatly injured the Canon Recupero. On this subject Dolomieu says "The Canon Recupero deserves neither the praises which have been bestowed on his science, nor the doubts which have been raised concerning his orthodoxy. He died without any other affliction than that which was caused to him by the work of Brydone." This simple man, very religious, and attached to the faith of his forefathers, was far from admitting, as an evidence against the book of Genesis, pretended facts which are false, but from which, even if they had been true, nothing could have been concluded." Dolomieu then goes on to show, as Daubeny has already done, that Brydone was mistaken in his observations, that there are no layers of vegetable soil between the beds of lava—that which he believed, or pretended to believe was decomposed lava, was only what geologists call *volcanic tufa* or *volcanic ashes*, either of which, as we have seen, might, under ordinary circumstances, cover the surface of a lava current, a foot or two deep, in a few hours, instead of two thousand years, as he makes the canon to suppose.

Another portion of philosophical speculators try to prove the antiquity of the globe by its internal heat, discovered by those scratches on its upper crust termed mines and artesian wells; and also by the saltness of the sea: but the arguments furnished up for the occasion, are too childish, *and too superficial to require notice.*

It must be gratifying to the Christian to know, that the bulwarks of his holy religion are proof against the united attacks of its ablest and most powerful enemies. It is also a singular circumstance, that most of these attacks have, under the *providence of God, been refuted* by infidels themselves; and thus all idea of collusion, on the part of the friends of religion, is precluded. At the present moment, it is not the fashion for philosophers generally to attack the truths of revealed religion; they have been so often beaten off, that they are at length ashamed of their own futile attempts. We have the testimony of the chairman of the British Association, that philosophers are now rather favorable to the truths of religion. Comparing this statement with former statements from the same class, especially in infidel France, we may truly say, "This is the doing of the Lord, and it is wondrous in our eyes."

ARGUMENT IN PROOF OF A DEITY.

A moment's reflection may convince us, that some being must have existed from eternity. Of our existence we are conscious. And we have but to open our eyes to perceive that we are surrounded by other beings without number, rational and brutal, animate and inanimate. Whence came they? How are we to account for their existence? Did they produce themselves? The supposition is impossible; for it would imply that *before they existed*, they began to act; that while in a state of non-entity they exercised a creative, that is, an infinite power. Did they come into being themselves? Was there a period when they did not exist; when *nothing existed*; and did they of themselves rise into existence? This supposition is equally inadmissible with the former. If they began to be, the ground or cause of their first beginning to be, must have been either *in themselves or in some other being.* It could not be in themselves; for this would imply that they existed, and did not exist at the same time. It could not be *in another being*, because by the supposition, no other being was in existence. Here we are necessarily led to the conclusion that some being has existed from eternity. If, at any assignable period, nothing had been in existence, nothing could ever have existed. Since we are absolutely certain that something now is, the conclusion is irresistible that something always was, or that some being had existed from eternity.

Further: it is not less certain that this eternal being is underived and uncaused. What always existed, and never began to be, can have no cause of existence. To affirm of any being that it was produced, is but affirming in other words, that there was a period when it did not exist. Besides, either all beings had a cause of their existence, or some being is uncaused. If we suppose the former, then we suppose that some being, namely the first, produced itself. But this we have already proved to be absurd and impossible. Of course the conclusion presses itself upon us, that some being is uncaused; and this being is God.

It may be observed farther, that this Being is absolutely independent. If he existed from eternity, if he is underived, it directly follows, that he did not depend on any external cause for the commencement of his existence. And the cause is precisely the same respecting a continuance. To affirm that a Being is self existent, *and yet dependent on another for the continuance* of being, would be a contradiction in terms. Beside, it must be conceded, either that there has *existed from eternity, an independent Being* to whom all other beings in the universe owe their existence, or else there has been an infinite succession of dependent beings, produced from one another, without any original or first cause. The last supposition is utterly inadmissible. Its absurdity has been illustrated by the following comparison. Suppose a chain hung down from an infinite height in the air. Suppose that every link gravitated towards the earth, and that it hung on was invisible, yet it did not descend, but retained its situation. Suppose the question should arise, what supported or kept up this chain? Would it be a sufficient answer to say that the first or the lowest link hung on the second; the second on the third; and so on *ad infinitum?* For what holds up the whole? A chain of ten links would fall, unless prevented by something able to beat it. One of twenty would need to be supported by something of greater strength. And one of an infinite number of links would certainly fall, unless sustained by something infinitely strong and capable of bearing up an infinite weight. Thus it is with a chain of causes and effects. The last or lowest depends, or is suspended upon the cause above it. This, again, if it be not the first cause, is suspended, as an effect, on something above it. And should they be infinite, unless there is some cause on which all hang or depend, it would be but an infinite effect, without an Efficient.*

Thus we are reduced to the evident necessity of supposing some one independent Being; from whom all other beings have derived their existence, and on whom they absolutely depend.

Watchtower.

*See Wallaston's Religion of Nature.

HOW TO MAKE AGRICULTURAL PURSUITS PLEASANT AS WELL AS PROFITABLE.

For ages the employment of the husbandman has been looked upon as dull, uninteresting work. It has been thought to be a dull plodding occupation of the hands and not of the head. And there has been too much foundation for such an impression. The agriculturists of years, not long by gone, did little with the head to dignify or enliven the work of the hands. A change for the better is now near at hand. Perhaps in your day farmers may be more intellectual, more intelligent, and more able to bring the truths of *science to benefit them* in their manual labors, and to give them interest and delight in their occupations. But what others do, I hope you at least will take such measures as will convince yourself if not others, that agricultural employments are as interesting, intellectual, and pleasing pursuits as any with which they may be put in comparison. I know of no method by which you can more effectually render them so, than by employing your mind upon your work. Most assuredly the more your mind is employed upon your work—in tracing effects to their causes, in accounting for failure and disappointment, in understanding the operations of nature, in devising improvements, &c. —the more interest you will take *in your employments*, and the pleasure and gratification you derive from them. Moreover this is not the only way to make your pursuits pleasant, but it is the way to make them profitable also. Your mental operations must be wrongsided and injudicious indeed if they do not lead you to the discovery of means whereby you can educe more produce out of any certain amount of labor and expenditure. The most intelligent farmers, you may easily convince yourself if industry is not wanting, generally succeed in making their farms the most profitable. But what I wish especially to inculcate upon you at this time, is, that you will feel more interest, more pleasure, more conscious dignity, in your pursuits the more you occupy your mind on the subject.

Agricultural schools would aid in thus elevating agriculture.

Albany Cultivator.

From the Presbyterian.

JEWS OF COCHIN.

Summary of the History of the Jews of Cochin, and an account of their present numbers, presented by them to Mr. Baber, March, 1839.

After the destruction of the second temple, in the 3828th year of the creation, 3468th of tribulation, and 68th of the Christian era, about 10,000 Jews and Jewesses came to Malabar, and settled themselves at Cananganore, Paloor Mahdam, and Poolootto; and three fourths of this population remained at Cananganore, then called Mahodranapatna, and subsequently Chingly, under the government of Churum Perumal.

In the year 4139th of the creation, 3479th of tribulation, and 379th of Christ, Cheruman Perumal, Eravy Virma granted to the Jews the honors and privileges they were to exercise, and which was engraved on a copper plate, called Chempeada in Malayalim, and thereby appointed Joseph Rabbaan the head of the Jews, and called him Sriandandam Mapla; and that same Raja divided his country into eight divisions, which he bestowed, as will be seen in the following translation of the copperplate.

To that God, who of his almighty will and pleasure created this world, I, king Eravy Virma, lift up my hands in adoration, and bestow this grant as from time immemorial our sovereignty existed, on this day of the 36th year of my reign, at Cananganore; and thus, I do hereby ordain and give all manner of power to Joseph Rabbaan, to wear five different colours; to salute by firing of guns; to mount on elephants and horses; to give the call on the roads; to make converts of the five nations; to use lamps by days; to have cloth spread on the ground; to adorn houses; to make use of palanqueens, high parasols, kettle drums, trumpets, and small drums; and all these privileges, I grant unto him, and 72 of their houses (families) free of ground rent, and duty on scales, and appoint him as the head of all the subjects, and their churches in whatever part of my country they may be established. And all the above cited privileges, we have, hereby, and without any the least difference or contradiction, fully granted by these copperplates unto the said five coloured Mr Joseph Rabbaan, and his heirs, male and female, bride and bridegroom, to hold and exercise as long as they may be in this world, and his descendants shall exist. And may God grant his blessing to the here undernamed witnesses, Banahto Coverfon Mahtaundan, Bennuvellanauda Coatten, Sir Candon, Eartunaieda Mahna Vigaram, Baloda Nauda Irricaran Chaitten, Keddaroor Coadda Irvy, Killa Pautto Moodacan Chaiten, Vajahchery Kaadan. Written by Kelappen, and as Perimpahdappa, the Cochin Raja is my heir, his name is not included in this. (Signatures.)

The following is the subsequent history of the Jews in Malabar.

Upon the arrival of the Portuguese, they lived on the sea shore; but when the Portuguese had taken Cranganore they left in the 5326th year of the creation, and 1565th of the Christian era, and settled at Cochin, where the Raja granted them places to build their synagogue and houses next to the Raja's palace, in order to protect and advance them best. The grant of the ground allotted, was given in the names of Samuel Casteel, David Baleha, Ephraim Salah, and Joseph Levy; and their buildings were completed in the 5328th year of the creation, or the 1567th of the Christian era; but still they continued to suffer oppression from the Portuguese, as they were not allowed quietly to enjoy their customs, and the privileges granted them, nor were they suffered to follow their trade and to go about unmolested. The hardened Portuguese took whatever was found in their hands; robbed, beat, and drove them away, wherever they were seen, and neither redress, truth, nor justice, could be found. And thus the Jews underwent the greatest hardships and sorrows until the arrival of the Dutch at Cochin in 1662, when the Jews afforded them every assistance they wanted, and obtained a livelihood; but at that time a disagreement occurred between the Dutch and the Cochin Raja, and they killed the Rajah, the Dutch on that account left Cochin and went over to Ceylon.—Since their departure, the Portuguese, driven by their spleen and connected with the native Malabarians, set fire to the Jews synagogue and houses, robbed and killed them on account of their having given the Dutch some provisions; and as at that time the Jews had a book called Sepher Jahshar, containing a detailed account of all the Jews' proceedings ever since they came into Malabar to that period—which book was kept in the synagogue with the rest of their rituals—it was totally burned, so that they were driven away in despair, and on the point of sacrificing their lives, when fortunately the Dutch again returned to Cochin, and in a very few days, the town of Cochin was taken possession of by Commodore Peter de Peter and Admiral Van Goes, on the 8th of January, 1663, 839th of the Malabar era.

On hearing of the surrender of Cochin, the Jews, overjoyed at the happy event, returned from the different places they had taken refuge in, and rested again at their own places; repaired the losses sustained; and were under the guidance of their head and leader, Samtob Casteel, praising the Almighty for the deliverance they had received, and praying him that under the auspices of the Dutch they may obtain further blessings. Ever since the Jews obtained every favor and protection from the Dutch, and the native Raja: and in trading with them, as likewise serving them, the Jews obtained a livelihood and every comfort at Cochin, in Malabar.

In the Christian year, 1686, when Gilmer Vosberg governed Cochin, four merchants arrived from Amsterdam, namely Moses Fereira de Paiwa, Isaac Mookat, and Abraham Bort, of the Sepharadim; and having visited the Jews of Cochin, they were glad, and consented to live with them. They wrote to Amsterdam whatever they had seen and heard of the Jews in Malabar, and desired to get all the books that were required; and when the congregation of Amsterdam (on whom may rest the blessing of God) received those glad tidings, they immediately sent the books of Moses and of the Prophets, prayer books* and of the laws and other books, then wanted, which proved a great rejoicing to the Cochin Jews' congregation; and from that time they entered into close intimacy with those of Amsterdam, and annually corresponded with them, and received from them all such books as they required from time to time, and sent copies to be printed in Amsterdam; in return for which the Cochin Jews' remitted all that was desired from them. Thus the Cochin Jews' customers of the Sepharadim.

Now of the numbers of the white and black Jews of Malabar.

Cochin was considered the metropolis of Malabar in India. Those called the white Jews are a people coming from the ruins of the Holy land, and they have one synagogue and no more.

Those called the black Jews, are of the natives of Malabar, that were in Cranganore, and its vicinity, and who of their own spontaneous will joined from the beginning with the white Jews; and of slave emancipated by the white Jews.—These, in connection with each other, formed that people; but the white Jews never connected with them by intermarriages; nor have they any of the Cohen or Levy family among them; nor have they any of the Levitical ceremonies in their synagogues, or any relationship in other countries, so that they are a separate nation of themselves in Malabar. Still they have the Mosaical laws (Torah;) and their customs and usages are like those of the white Jews, with a few exceptions and differences in their prayers and songs, and greatly differing with the manners and proceedings of the common people of the country of Malabar. Then inhabit the following seven places, viz. at Cochin, Anjecaimal, Paroor, Moottum, Chanotto, Mala and Tirtoor; and their head or leader at that time was Samtob Casteel.

The Jews (white and black,) after their having abandoned their two synagogues and habitations at Moottum and Tirtoor, during the invasion of Tippoo Sultan, are now fixed at the following places, and their number is as hereunder.

At Cochin, next to the Raja's place, the white Jews have a synagogue, and 38 houses, inhabited by males, including children,	85	
Females, including children,	98	
Total of white Jews,		183
Of black Jews, being emancipated slaves in 28 houses of males, including children,	36	
Females, do. do.	54	
		— 90
Of Creoles, including children,	60	
Females, do. do.	66	
		— 126
Of black Jews, that had three synagogues to the southward of the white Jews, of which one synagogue being abandoned, they now form two congregations, and have two synagogues and 53 houses, inhabited by males, there are, including children,	89	
Females, do. do.	137	
		— 226
Total of white and black Jews and Jewesses at Cochin,		625
At Ajencimmul (commonly called Ennaculum) of the black Jews belonging to two congregations, having two synagogues and 52 houses, there are males, including children,	85	
Females, do. do.	108	
		— 193
At Chanotta, (commonly called Chandramangallum) the black Jews have one synagogue and 43 houses, inhabited by males, including children,	74	
Females, do. do.	90	
		— 164
At Malla, the black Jews have one synagogue and 16 houses of males, including children,	13	
Females, do. do.	18	
		— 31
At Paroor in Travancore the black Jews have one synagogue and 5 houses of males including children,	12	
Females,	14	
		— 26
Total of white, black, and emancipated Jews in Malabar,		1039

The following is the present state of the Sarkar (Government) school at Jew town.

The school was opened by the Resident Cassmajor in the year 1835. The Sarkar allows Rs. 25 per month.

English Teacher.	Rs. 9
Hebrew do.	" 10
Malayalam do.	" 4
Housekeeper,	" 1
Stationary,	" 1
Total	Rs. 25

There are forty scholars altogether. Twenty-five of them attend regularly. Some went to Bombay as petty merchants, and some are desirous to learn, but their parents are very poor, and are not able to afford them clothing, otherwise they would attend regularly.

The 1st class contains 8 boys, who learn in *English*, spelling, reading, writing, arithmetic, and tables; in *Hebrew*, reading the Bible, translating into Malayalam, and writing copies; in *Malayalam*, reading Bible and Amaravashum.

The 2d class contains 9 children, who learn in *English*, spelling, reading, writing, and tables; in *Hebrew*, reading the Bible, and writing copies on slates; in *Malayalam*, reading the conversation between the master and scholar on the Ten Commandments.

The 3d class contains 10 children, who learn in *English*, some monosyllables, and some dissyllables; in *Hebrew*, the same; in *Malayalam*, writing on the floor and learning.

Oriental Christian Spectator.

*A liturgy, a copy of which we have seen, was expressly printed for the Cochin Jews.

From the Religious Herald.

[The following is an extract from the Seventh Annual Report of the Virginia Association.]

SEVENTEETH ANNUAL REPORT.

Having, by the kind care of our heavenly Father, been permitted to witness the return of another anniversary, your Board present the following report of their proceedings since the last annual meeting, with extracts from the reports of the missionaries laboring under your patronage.

Before entering upon the business details,—permit us to make two or three brief general remarks. The past has not been a year of large increase in our churches. The refreshing seasons which God in mercy has given to many of the churches in our sister states, have been, except in a few instances, withheld from ours. If, then, the accessions reported by our missionaries are not equal to those years in which the denomination in this state was in a prosperous condition, such a result might have reasonably been anticipated. That their labors have been so much blessed, and so many brought to the obedience of the truth through their instrumentality, ought to be matter of heartfelt thanksgiving to the friends of the Redeemer.

Since our last anniversary, the pecuniary condition of our country has been one of embarrassment and difficulty—this, with the repeated indisposition of our General Agent, has affected our collections for the last six months. Whilst we confidently hope that the contributions forwarded by the churches to the annual meeting, will equal those of the past year, and that the aggregate amount will not be less, the Board, deeming it their duty to act with due caution and prudence, laid over, towards the close of the year, several applications for missionary appointments to the annual meeting.

During the past year, our heavenly Father, in his wisdom, has taken away from the evil to come, five of our ministering brethren, Elders Woodson, Sherwood, Segar, Dix, and Goodall.—Three of them were present with us at our last anniversary, and each of them felt deep interest in the welfare of the Society. They were all useful, devoted, and pious ministers, and their removal has left a breach in our Zion which we fear will not be soon filled. By removal to other states, we have also been deprived of the services of some valuable ministers, whose labors have been blessed to the salvation of many souls—Elders Broaddus, J. S. Baker, and W. Laws. By death and emigration the number of our ministers has been lessened at least 12; whilst but three have been received from other states, and the beneficiaries in our Seminary have decreased to seven. The destitution of our churches is thus increasing instead of diminishing, and we are the more imperatively called on to pray that the Lord of the harvest may send forth more laborers, and to use greater efforts to call forth into the field brethren of useful gifts, whose time is now almost entirely devoted to secular employments. We must not relax our efforts in the great cause in which we are engaged, whilst the destitution is so great, and the demand for missionary labor so urgent.

MISSIONARIES.

At the last annual meeting, including the General Agent, 21 missionaries were commissioned. At subsequent periods, five additional missionaries were appointed. Two, after laboring a short space, withdrew to assume the pastoral care of churches who engaged to supply their wants. The hand of death arrested one, Elder S. Sherwood, just as he had entered upon his labors. From three we have had no intelligence—two of them have probably not accepted their appointments. Of the others, 16, including the General Agent, have been employed the whole year—the remainder for limited periods. Nine of these missionaries have been laboring in Eastern Virginia, and 11 in the Valley and Western Virginia.

From the Religious Herald.

EDUCATION SOCIETY.

The Virginia Baptist Education Society held its tenth annual meeting at the First Baptist church, Monday morning, June 8th, 1840, Elder J. B. Jeter in the chair.

The meeting was opened with singing—and prayer by Elder Thomas Hume.

On motion, the annual report was read by Elder H. Keeling.

On motion of Elder, C. F. Burnley, seconded by Elder William Southwood, the annual report was adopted.

On motion of Elder G. B. Ide, seconded by Elder E. L. Magoon, the following resolution was adopted;

Resolved, That the exigencies of the church at the present day, demand a well trained and powerful ministry.

On motion of Elder L. W. Allen, the act of incorporation of Richmond College was presented on behalf of the Committee, and laid on the table.

On motion, an abstract of the Treasurer's report was read; exhibiting the receipt during the year of the sum of $2605, 75; the expenditures during the same period had been $2605 28; leaving in his hands a balance of 47 cents.

On motion, the report was accepted.

On motion, the act of incorporation for the Richmond College was taken up and read.

On motion, the subject of accepting the act of incorporation, and the terms on which it shall be accepted, was referred to a committee of five; and on motion, Elder J. B. Jeter was appointed chairman of said committee—brethren Addison Hall, Thomas Hume, A. B. Smith and J. H. Steger, with the chairman, were chosen as the committee.

On motion, Elder A. Broaddus was requested to furnish a copy of the sermon delivered by him on Saturday evening last before the Education society, for publication in pamphlet form.

ANNUAL REPORT.

The Board of Managers of the Virginia Baptist Education Society, in submitting this their Tenth Annual Report, congratulate the Society, and render thanks to the "Father of Lights," that the Institution under their control, has enjoyed the divine blessing through another year. Exceedingly small in its origin, affording facilities for education to several young brethren, called in the judgment of the churches to the work of the Christian Ministry, by placing them under the instruction and domestic government of our esteemed brother, Eld. Edward Baptist, then of the county of Powhatan, now a resident of Alabama, its progress has been gradual and uninterrupted until it has attained to a high Academical grade. The grain of mustard seed has become a tree. As the sole business of your Managers has been to discharge the duties of guardianship over the Institution, their report will be confined to its affairs.

THE FACULTY.

The Instructor's chair, vacated in Oct. 1838, by the resignation of Elder William F. Nelson, as stated in the last Report, has been supplied by the appointment of Elder J. G. Barker.—Brother Barker is a native of Western Virginia.—He pursued his academical studies at Granville College, in Ohio; but subsequently pursued Theological studies at Newton, whence he repaired to our Institution, at the beginning of our present session in September last. He has fulfilled the duties of his office to the entire satisfaction of your Board, and as far as they are informed, of all concerned. In consequence of ill health, and with a view to devote his whole time to the work of the ministry, Eld. Elias Dodson resigned his office as third Teacher, at the close of the session in July last. Since the first of January, his place has been temporarily supplied by Elder Joseph S. Walthall, a graduate of Columbian College, and well known to the Board as a competent and faithful man.—Doubtful whether his health could sustain habits so sedentary, and desirous to be entirely devoted to the ministry, brother Walthall accepted the appointment only for a limited time; and we are now looking for a successor. None will be appointed to the office, without the most unquestionable testimonials for capability and integrity.—Your board think they have such a one in prospect. The salaries of the Instructors have been increased to $900, $700 and $500 per annum. These compensations are not deemed inadequate because the expenses of living at the Institution are less than in a city, or in many country places; but they are, at the same time, moderate, because the learning, talents, & fidelity requisite for the offices, would command higher salaries in other situations. This item of expenditure has been increased, only because it was the honest conviction of the Board, that the interests of the institution imperiously demanded it.

MANUAL LABOR.

About twenty, or little less than one-third of the whole number of young gentlemen in the Seminary perform manual labor. This is entirely voluntary, and the average profit to each will be from $10 to $12 this year. The expectations of the society on this score, have been doomed to disappointment. But as far as we can learn, the same has been true of all similar schools; North and South of us, in this country and in Europe, from the Hofwyll Institute down to this day. The theory is plain and feasible, that fifty young men, with premises and preceptors gratis, could, by devoting less than half of their time to manual labor, support themselves or pay their board and incidental expenses; but theories are useless when contradicted by facts.

REVIVAL IN HALIFAX, MASS.

To the Editor of the Christian Watchman,—

Dear Brother,—As it is agreable to you and to the readers of the Watchman, that a record should be made in your columns of the revival of the work of God in the different churches, I send you some account of what has been done in this place. We are located six miles from the Central Baptist Church, Middleborough, and are a branch of that church. About a year and a half since, the younger people requested me to visit the place and give them instruction in sacred music. I complied with their request, and preached several times on the Sabbath.

At the end of three months, the school consisting of about thirty persons, and the brethren of the church, and others in the vicinity extended to me a unanimous invitation to become their pastor. With this request I have complied. The number of members was then only twelve or fourteen, and the worship of God had not been regularly maintained among them for several years.

Nothing remarkably interesting appeared among us until the first Monday in November, the day set apart by the churches in the Old Colony Association as a day of Fasting and Prayer. On this day though our number was small, God was with us of a truth. It was a day which will always live in the remembrance of some who were present. Such a spirit of earnest, wrestling prayer, I have seldom witnessed.

The spirit of prayer from this time seemed to prevail among the members, and our desires that God would come by his Spirit and convert souls, gained strength. We did not hear, however, of a single case of awakening until February, when we learned that one person in the neighborhood had just entertained a hope in the mercy of God. From this time the attention to religious meetings increased, and soon became general. Our house of worship was thronged every night, and meetings for prayer were held for several weeks at 9 in the morning. Several conversions occurred every week, and what was peculiarly gratifying to my own feelings was that in a few weeks nearly every member of the singing choir, expressed a hope in the mercy of God.

The number who now appear to give evidence of a saving change, is more than forty, and we still have several inquirers. I have buried in baptism 24, and we expect others will soon follow them. This refreshing from the presence of the Lord has occurred under the ordinary means of grace, except that as the work advanced, the number of our meetings was unavoidably increased, and several ministering brethren in the vicinity came and gave us an evening Lecture. The work is the Lord's, and to his name we desire to ascribe the glory.

CALEB BENSON.

Halifax, May 27, 1840.

RECORDER AND WATCHMAN.

RALEIGH, Saturday June 27, 1840.

TERMS.—Three dollars payable in six months or two dollars and fifty cents if paid short of that time.

To our Agents and Subscribers. The first of July next will constitute the utmost limit allowed by our terms for the reception of advanced pay for the present volume of the Recorder. Those who delay payment beyond that time will of course be charged three dollars. Those who pay short of that time, besides greatly obliging us, will save to themselves 50 cents on each subscription. Those of our agents who have funds in hand, or who can possibly obtain them, will confer a special favor by making early remittances. The peculiarities of the times, added to the scantiness of our receipts the present year, have created emergencies which were not anticipated, and such as we have never before realized. More need not be said, we are sure, to show our friends the necessity which calls for more than their customary promptitude.

A correspondent wishes to know what has become of our old friend "Laurentious." In reply, we would say, that, agreeably to the latest advices, he was about republishing his articles on the "Antiquity of the Baptist Church," in pamphlet form, for the good of the nation. Whether he designs to give both sides, or whether, in conformity to modern tactics, he intends to practice the safer method of gagging his adversary, the deponent saith not. We shall see.

Commencement. Five young gentlemen received the degree of A. B., at Wake Forest College, on Thursday of last week. As we have not been favored with a bill of the exercises, we are unable to give their names. Addresses were delivered on the occasion by Rev. Mr. Trip, of Fayetteville, and also by Wm. H. Battle Esqr. of this city. A large company was in attendance, among whom we were pleased to see Judges Gaston and Badger, together with a number of gentlemen of the bar, and other distinguished citizens. The exercises were appropriate, and we believe well approved. The young gentlemen acquitted themselves in a manner equally creditable to themselves and the institution.

N. B. The next session will commence on the first Monday in August.

Meeting of Trustees. A meeting of the Board of Trustees of Wake Forest College, is appointed to be held at the College, commencing on Wednesday the 12th of August. Punctual attendance is particularly requested. It may be proper to add, that the meeting now appointed has been rendered necessary by the smallness of the numbers in attendance at the late meeting. Matters of general interest require general attendance; and, unless some plan can be devised to secure greater punctuality on the part of members of the board, it is feared the interests of the institution will be subjected to serious detriment.

Wood Cuts. The editor of one of our exchanges calls the attention of his readers to a *wood-cut* on his last page, and thinks the appearance of said *wood-cut* an occasion sufficiently momentous to call for new efforts to increase his subscription list. The discerning part of mankind cannot fail to feel the force of such pungent appeals to their reason and good sense. Nor can it well be doubted that a few more such *wood-cuts*, will greatly conduce to the success of our worthy cotemporary, in his arduous and incessant labors to "increase his subscription list."

Malcom's Travels. We call attention to the advertisement of Messrs. Turner and Hughes, respecting a new edition of the above mentioned work. It seldom falls to our lot to lay our hand on a book more handsomely got up, or which is better calculated to please the eye of the tasteful reader, than the volume now referred to. We will add, that no friend of Eastern Missions should be without a copy of Malcom's Travels.

The Second Advent, is another periodical devoted to the cause of Millerism—or to that form of doctrine which teaches that the coming of Christ will take place in 1843. Although we have no faith in the chimeras of Mr. Miller, we have no objection to any works calculated, either directly or indirectly, to cast light on the prophecies of Scripture. We think it probable that the pamphlet now before us may conduce to this end. It is published in Boston, under the editorial management of Joshua Hymes, editor of the "Signs of the Times," and is to be issued as occasion shall require. Price ten cents for each number.

The fifth number of the Southern Baptist Preacher has just reached us containing a sermon by Wm. Carey Crane, pastor of the Baptist church in Montgomery, Ala. The subject—"Christ, the author of the believer's joys," &c.

The editor of the Vermont Telegraph will please accept of our thanks for his numerous handsome notices of ourselves. His articles, when properly construed, we regard as complimentary in no very small degree. He will please be assured, in the mean time, that we are still of the opinion already expressed, namely, that when he and his compeers shall have made provision for the half famished population in their own streets, interference from them, in behalf of the South, will come with a better grace, and will be allowed the credit of some degree of sincerity. That nothern fanatics have manifested of late a great degree of *affinity* for their "colored brethren," and have made a great show of words respecting them, is very readily conceded; but that they have *done* any thing for them, or that their condition is any better now than it was ten years ago, are points in regard to which we have yet to be informed. When the thousands of dollars which are now annually thrown away, in pampering abolition lecturers, abolition editors, abolition publishers, and abolition agents and emissaries, shall be laid out in procuring bread and clothing for them that are ready to perish, within their own borders, we shall have a better opinion of abolition principles and abolition partisans.

"Another step." The abolition prints inform their readers, that they are about to take "*another step*" in the way of moral reform; namely, to vindicate the propriety of women's mixing up, speaking, acting, &c. &c. with men, in public meetings for abolition and other purposes. This is as was to be expected. We wonder what the *next step* will be. Be it what it may, it is clear to our mind that these people, in their phrenzy, will take *step* after *step*, and will drive along from one absurdity to another, until the region, not of religion only, but even of common sense, shall be left far in the rear. We are no prophet, nor the son of a prophet; yet we hesitate not to record the prediction, that Abolitionism is destined to fall by the weight of its own extravagances; and that it will soon share the fate of Anti-Masonry, and sundry other Antis, that have had their day, but have passed away with the occasions that gave them an ephemeral existence.

Please look again. The editor of the N. H. Baptist Register, in a late number of his paper, makes the following statement:

"Our brother Meredith of the Recorder and Watchman has appeared considerably stirred up of late on the subject of Slavery. In one article *in reply to the Christian Watchman*, he says of slavery: "*We believe it to be an evil of great magnitude and should rejoice to see it removed.*"

If our brother of the Register will look again, he will probably find that the words quoted from us, were used not in reference to "Slavery," as he says, but in reference to the "American system" of Slavery. He will find too, perhaps, on further examination, that we have no where said that the apostles tolerated the "American system" of Slavery. He will be apt to see also that what he has attributed to us, as a *contradiction*, is altogether a misconception of his own, arising, perhaps from want of attention to our language, perhaps from a failure to discriminate between things essentially different from each other.

Baptist Abolition Society. We learn from a correspondent at the North, that there was, in fact, no organization of a Baptist Anti-Slavery Society, as reported in the papers a few weeks ago. The facts as stated by our correspondent we give in his own words:

"You are mistaken. There was no Society organized in New York at the anniversaries, called the "Bap. Abolition Society." The facts of the case, as given me by brethren who attended the so called Baptist Abolition Convention, are these, viz. "None but the *Ultras* met the *first* day, when they resolved that no man should be allowed to speak in the Convention who was opposed to the formation of such a Society, and appointed ultra committees to report next day.

Next day, the *moderate* party was so far in the majority, that they *run over*, or totally disregarded the *gag law* resolution—re-committed the reports with instructions, &c.

The third day, they *razed* the reports—one from 8 pages to 8 lines, &c. &c. then appointed a large committee of correspondence all over the country, and then *broke up*, without organizing any society at all.

Galusha and Colver are gone to Europe, pretty much upon their *own hook*, aided no doubt by the friends of Abolition."

From this it would seem that our abolition friends get about as little sympathy from their brethren at the North, as they do from those at the South.

And this is not all. It will be recollected that, some time since, we published an article showing that the abolition *mania* was likely to eat out the interest of its subjects, in every thing else; and that the abolitionists were gradually relaxing their

efforts in behalf of missions, &c. From the following extract from our correspondent, it will be seen that the aforesaid surmises were but too well founded:

"I sent you the little N. Y. paper which contained their abolition advertisement of their meeting which alluded to you personally in no very friendly terms. Colver, Dunbar, Dennison, Grosvenor, Murray, Aaron, and others, never *showed* their faces at one—even *one* of the *religious* meetings! Galusha attended the meeting of the Bap. Board of Foreign Missions only *once*, and that was all."

A strong disposition was manifested by many of the brethren to have a *counter* meeting, and disclaim all participation or sympathy with such movements, but finally, we concluded it might bring the thing more into public notice, and hence, did not."

LITERARY STAGE DRIVER. The editor of the N. Y. Baptist Register gives the following account of a Yankee stage driver, whom he happened to fall in with, in some of his wayfarings. If stage drivers can find time to read newspapers, and while on the box too, one would suppose that industrious farmers might squeeze out a little time for a similar occupation.

A stage-driver would be the last man in the world, in the view of most persons, who could find time in the *midst of his occupation* to indulge his love of literature,—and yet on every excursion I have seen just such a driver. He drove the mail coach from Norwalk to Danbury; and when about half way, he tucked the reins under his arm, drew the New York Observer from his pocket, and commenced the perusal of it with as much non-chalance as if he had been one of the passengers. The gentleman who sat next to me could not suppress his astonishment, nor his risibility; and though quite impatient to get on, tho't the spectacle too extraordinary to be disturbed; and he sat and gazed with an overflow of good humor on the peculiarities of the Yankee character. This, I remarked, was a fair specimen of old Connecticut,—and surely we need not be surprised that her sons, wherever they go, take such high rank for enterprize, intelligence, and morals. Let it be remembered that this was a religious paper that he was reading, and while he was extending the sphere of his information on secular matters, he was not forgetting the improvement of his heart. Will any one hereafter have the temerity to say that if a stage-driver can thus find moments for literary improvement, in the midst of his busy labors, a farmer can not among his? Let not the unworthy assertion be ventured. The book may be made a recreation, during the interval of toil. Every farmer should have his religious paper, for the benefit of his family, if he himself has spent the great part of life in mental indolence, that the rising generation may not fall behind the spirit of old New England.

For the Recorder and Watchman.

Newbern, N. C. June 1st, 1840.

According to previous appointment a meeting was held in the study of bro. J. J. Finch, pastor of the Newbern Baptist Church. Jas. Riggs, one of the Deacons of said church, was called to preside during the meeting. Jas. McDaniel was appointed Secretary. The following preamble and articles were presented to the consideration of the meeting.

To those who will reflect upon the subject, it must appear evident that there is need of more concert in the efforts of our churches generally, and of their officers in particular. And to have concert in action, organization and system are necessary. This is so evident that we do not deem it necessary to consume time in proving it.

With this view several ministers at the last Convention agreed to organize a Ministers' Meeting, for the purpose of assisting each other in holding protracted meetings at their respective churches, and of promoting ministerial improvement. The first meeting was appointed at Fayetteville, on Thursday before the 5th Sabbath in March, 1840: but owing to the non-attendance of the ministers, no organization was entered into. The next was appointed at Newbern, on Thursday before the 5th Sunday in May. There upon consultation it was thought best that the meeting should be organized so as to include deacons: Whereupon the following constitution was presented.

Art. 1st. This Association shall be called the Ministers' and Deacons' Eastern Conference of N. C.

Art. 2nd. The object of this Conference shall be the improvement of its members in their official duties—in unanimity of sentiment—and in concert in effort; and all to promote primitive christianity and the salvation of sinners.

Art. 3rd. The officers of this Conference shall consist of a Chairman and Secretary, who shall be appointed at each meeting.

Art. 4th. This conference shall meet four times a year, in months that have five Sundays, and to begin on Thursday night preceding the 5th Sunday in the month appointed.

Art. 5th. At each meeting there shall be a special sermon on some subject, previously selected, by some minister appointed to that service. Also critical essays, shall by previous appointment, be prepared and read before the Conference: and topics shall be presented at each meeting for discussion at the next.

Art. 6th. The sermons and essays shall be criticised by the Conference, with faithfulness and affection.

Art. 7th. At each meeting there shall be a conversational exercise, when the members shall report the state of religion, etc., in their respective sections.

Art. 8th. The Secretary shall keep a record of the proceedings of each meeting, and at the rise of the last session in the year, a minute embracing the whole shall be printed.

Art. 9th. Any Minister or Deacon may become a member of this conference, who will conform to this constitution, and *punctually* attend the conference meetings, when not providentially prevented.

Art. 10th. All business shall be introduced into the conference, by motion or resolution, and when seconded shall be in possession of the conference, to be debated and disposed of, but not before.

Art. 11th. The chairman shall preserve order in the Conference, and see that this constitution is not violated with impunity.

Art. 12th. This constitution may be altered at any meeting of the conference, by the concurrence of two thirds of the members present.

The above constitution was duly considered, which being done, on motion, it was unanimously adopted.

On motion, Rev. J. J. Finch was appointed to preach a sermon on Sunday at the next meeting, *on communion at the Lord's table.*

On motion, Rev. T. Meredith was appointed to prepare an essay or sermon *on prayer meetings*, to be presented or delivered at the next meeting.

On motion, Rev. D. S. Williams was appointed to prepare an essay or sermon, *on pastoral visitation*, to be presented or delivered at the next meeting.

On motion, James C. Stevenson, one of the deacons of the Newbern Baptist church, was appointed to prepare an essay *on music in our churches*, to be presented at the next meeting.

On motion, Rev. Jas. McDaniel was appointed to prepare an essay *on the responsibility involved in the ministerial call*, to be presented at next meeting.

On motion, Rev. A. J. Battle was appointed to *preach the opening sermon at the next meeting*—the subject of the sermon left to his own choice.

On motion, Appointed the next meeting at Fayetteville on Thursday night preceding the 5th Sabbath in August.

Adjourned to time and place specified. Prayer by J. C. Stevenson.

JAS. RIGGS, *Ch'n.*

JAS. MCDANIEL, *Sec'y.*

For the Recorder and Watchman.

Dear Brother,

I cannot but hope that the subject you lately touched, that is, of carrying a skeleton into the pulpit, will receive, as it deserves, the attention of our Preachers and hearers.

Every true minister feels, of course, that piety is the first thing. "Create in me a clean heart, oh God, then will I teach transgressors thy way, and sinners shall be converted unto thee." It is not enough, however, that a preacher be pious—Wo unto him, if by indolence or carelessness he furnish one soul with a pretext for neglecting its salvation.

It is of eternal consequence that a minister study constantly how he may preach most effectively; and the brother who proposed the query to you, seems to *have his mind occupied with a matter*, which ought to be fairly met.

From trying all the methods I am satisfied that the plan of Burnet is the best, viz. "let the preacher take an abstract with him into the pulpit—but leave the words to be suggested by the thoughts."

It is not to be doubted that the prejudice of the people against notes is in fact a prejudice against all preparation. Hence should they know that a preacher was delivering a sermon from memory, their pious abhorrence would be equally excited though not a note be used. I regret, too, that this prejudice finds among ministers those who, from evil motives, encourage it. I asked a very fluent brother sometime ago "why he did not use notes?" His sermons were only exhortations, and not worthy of him. I knew that to take notes required thought, condensation, arrangement—in short, prayer and labor. With these he would be a most able preacher. I begged him to use notes—"I have been always afraid to do so" he replied, "for if the people should see notes, they would expect more thought than I had to give them."

I put reading sermons out of the question. It is too bad for a man to be talking to a piece of paper. Such preachers must be almost always inefficient. Besides, how does it look for a man to be praying to God to teach him what to say—"O Lord put words into the mouth of thy poor worm" &c.—and then the said worm quietly to pull out of his pocket the whole thing ready prepared. Bad as this is, our extemporaneous declaimers do really more injury to the cause of truth. Such men delight to tell you that "they make no preparation"—which is manifestly a truth to all that have listened; they "preach equally on any text"—another unquestionable fact; "they know not what they are going to say"—exactly—

"And where the subject then may gang,
Let time and chance determine;
Perhaps it may turn out a sang,
Perhaps turn out a sermon."

Rousseau's maxim for composing a love-letter was, "begin without knowing what you are going to say, and end without knowing what you have said." This is the maxim with such men. It is an awful thing to hear how truth is mangled at times by them. It is still more awful to hear them attribute their *vociferation to the Holy Ghost!*

The reciter from memory, however violent and loud, will never be in *real* earnest; and earnestness is the soul of preaching. He is shackled, too, by *drawing from the memory and not from the heart.* He cannot surrender himself up to the *afflatus* of the moment. Above all, he acts insincerely. Since he is trying to pass off for extemporising—his periods carefully committed,—the tricks he employs to make you believe that he is speaking off-hand are sometimes amusing. It is all insincerity. "My brethren—as I cast my eyes over the congregation I am filled with solemn emotions—I am reminded of that passage in History which tells us that Xerxes when he beheld his army &c." (*here the old story about Xerxes*) "such thoughts oppress me as I look &c."—all fudge—false—hypocrisy—humbug—you "reminded of Xerxes by the sight of that audience! you "filled with solemn emotions at viewing them"!! Ar'nt you ashamed?

I once requested some of my brethren in the up country to employ short skeletons. They immediately felt the need of study. And their hearers asked them in a little while the reason of their improvement.

I would with humility, say, 1. Let a preacher be natural—no man can do any thing on stilts—2. Let him be earnest, and this implies the absence of all affectation—for fire and straw can as soon dwell together as affectation and real earnestness—3. Let him not say good things merely because they are good; this often makes the best things in a sermon the worst—because out of place—4. Let him not be culling flowers where he should be shaking the conscience—what would we think of a soldier charging a battery, who should stop to hang a garland on his musket?—5. Let him, if possible, not read on a subject till he has thought himself hungry—and not compose till he has read himself full—6. Then carry a short skeleton, and throw himself with prayer and faith upon his subject—and if he fail to do good then—let him inquire seriously if he have not mistaken his calling.

I scratch this hastily for the mail, I cannot send it however, without saying that the great difficulty in us as preachers is the want of holy devotion. In all things I feel my need of those succours of grace which can alone make us "able ministers." May God grant these to us all!

Yours, &c.

O.

SECULAR.

FOREIGN.

FIFTEEN DAYS LATER FROM EUROPE.

Via Boston.

The long expected steamer Unicorn has arrived at Boston, having left London on the 15th ult. She made a stop of twelve hours at Halifax, and was forty-one hours from thence to the former city.

The Unicorn brings 27 passengers. The weather during her passage has been extremely unfavorable.

ENGLAND.

Business continues to improve in the manufacturing districts of England.

Mr. Robert Stuart has resigned his office as lord of the treasury.

Mr. Alderman Harmer will, it is expected, be the next lord mayor of London.

Col. Pasley was going on with his operations on the wreck of the Royal George, and from his success it was hoped that the hull of the old ship would not much obstruct the harbor of Spithead.

The expenses of the British government for the past year have been £49,452,000; revenue, £46,700,000; deficiency, £2,752,000.

Lord Wm. Russel was murdered in his own house in Norfolk-street, Park lane, May 5; it was supposed by his own valet. His throat was cut while he was lying in bed, and he was found weltering in his blood, and dead, his chamber having been rifled.

FRANCE AND ITALY.

The chambers have adopted a resolution, appropriating one million of francs for the purpose of bringing back from St. Helena the remains of the Emperor Napoleon.

The ceremony of re-interment will be an imposing one. Thousands of strangers will repair to Paris to be present at the magnificent funeral of the great captain. He will probably be buried under the dome of the invalides, or under the triumphal column which commemorates his victories in the place Vendome.

The Neapolitan dispute has been arranged by the mediation of France.

Letters from Malta ascribe the conduct of the Neapolitan government, respecting the sulphur monopoly, to the influence of Russia and Austria.

Dr. Morrison, the Hygean pill inventor, died in Paris on the 10th of May.

Some corn riots had occurred in France, in consequence of the advance in the price of grain; but they were quelled by active police measures, aided by a severe rain storm.

The grand duke of Hesse has officially announced to the States the approaching marriage of his daughter with the crown-prince of Russia.

Mr. Barton, late United States minister to the court of Spain, has arrived at Paris with his family.

The Belgian government had appropriated 400,000 francs to the encouragement of steam navigation between that country and the United States.

The amount collected in France for the sufferers by the great earthquake in Martinique, was 1,364,000 francs, or $271,707.

It is stated in the French papers that our government has agents negotiating with France for the purchase of a portion of land on the African coast, for a naval station.

A Lyons paper asserts that the batteries of Syracuse had exchanged shots with, had compelled the retreat of two British ships of war, that had chased under their guns some Neapolitan vessel.

Advices from Naples of the 8th inst. state that, on that day the king had transmitted to his ambassador in Paris power to treat with the sulphur company respecting its dissolution, and the amount of indemnity to be awarded to them.

MARRIED,

In Anson county, on the 3rd inst., by Rev. Dr. Lee, Mr. Stephen M. Alsobrooks to Miss Sarah Moore.

RELIGIOUS NOTICES.

The next session of the Ministers' and Deacon's Eastern Conference of N. C. will be held at Fayetteville, on Thursday night preceding the 5th Sunday in August. As it will be a leisure time of the year, we hope there will be a full attendance. Preparations will be made for the accommodation of all who will attend.

JAS. MCDANIEL.

A CAMP MEETING

Will be held by the Baptist Church at Conneconary, in Halifax co., to commence on Friday before the 4th Lord's day in August next. For some time past the church at Conneconary has been in the enjoyment of a most delightful state of feeling: the members of the church are devoted and zealous; and the congregation always serious and sometimes much wrought on. Several of late have made a profession of religion, and numbers are anxious, enquiring what they shall do to be saved. The people seem to be all anxious for some meeting of the kind, and all things seem to indicate that the meeting if properly conducted will be the means of producing much good. We would cordially and pressingly invite our ministering brethren far and near to come up to our assistance. Conneconary is 9 miles south from the town of Halifax—8 miles west by north from Pollock's ferry, and 7 miles east from Enfield.

G. M. THOMPSON, Pastor.

A protracted meeting will be held with the Lower Fork of Lynches Creek church, Darlington Dist. S. C, to commence on Thursday before the first Sabbath in August. All ministering brethren are requested to attend. Those with whom the undersigned is acquainted are requested to give this request the force of an appeal to them by name.

JNO. CULPEPER, JR.

Eld. Wm. Jones will preach July 6th, at Mars' Hill; 7th, Clement; 8th, Roxboro; 9th, Olive Branch; 10th, Hester's; 11th, and 12th, Grassey Creek; 13th, Island Creek; 14th, Grassey Creek; 15th, Olive Branch; 16th, Bethel; 17th, 18th, and 19th, Mill Creek; 20th, Roxboro; 21st, Clement—at night Leasburg; 22nd, Beulah; 23rd, Milton; 24th, rest; 25th, and 26th Country Line.

For the Recorder and Watchman.

The Baptist church at Little River, N. C. Henderson county, have appointed a protracted meeting to be held at that place, to commence on Wednesday the 22nd of July next; and most respectfully invite the gospel ministry to attend the meeting.

By order of the church in Conference,

E. HIGHTOWER, Cl'k.

June 20th, 1840.

A Baptist Protracted Meeting will commence at Mount Zion Meeting house, near the Hillsboro' road seven miles north west of Raleigh, on Friday before the second Sabbath in August next, it being the 7th of said month.

All the ministering brethren are cordially invited to come to the help of the Lord against the mighty, also all the brethren throughout the country will be kindly entertained should they think proper to call on us at that time.

MANY BAPTISTS.

A protracted meeting will be held with the High Hill Church, 6 miles south east of Darlington C. H., to commence on Friday before the first Sabbath in September. Ministering brethren are requested to attend.

JNO. A. FONVILLE.

June 20th, 1840.

FURMAN INSTITUTION.

The members of the Board of Trustees for this Institution will take notice, that their semi-annual meeting was appointed to take place, at the Institution, Saturday *before the 1st Lord's day in July next.*

A crisis has arrived in the history of this Institution upon which is dependent its life or death.—An increase of zeal and union of effort may secure its permanence; or a little more sleep, a little more slumber, will make certain its desolation. Let those therefore (of the Board) who wish and pray for its success, come up to the help of the Lord, and thereby prove the sincerity of their prayers.—And let those who are indifferent as to results, remain at home, pray, and sleep on: or come up and beg leave of absence before their work is half finished. As the Convention at their last annual meeting, elected a new Board of Trustees, we publish, for the benefit of those who have not received a copy of the Minutes, the following list of names which constitutes the Board.

J. DAVIS, President.
R. FULLER, Vice President.
R. FURMAN, Sec'y.
W. SMITH, Treas.

J. C. Furman, J. Graham,
W. B. Johnson, J. O. B. Dargan,
N. W. Hodges, J. Culpeper, Jr.
J. B. O'Neal, W. E. Bailey,
A. J. Lawton, J. K. Griffin,
W. T. Brantly, Joseph Patterson,
J. A. Lawton, Y. J. Harrington,
M. Mims, J. Mobley,
M. T. Mendinghall, J. DuPree,
J. K. McIver, J. M. Roberts,
A. Rice, C. Entzminger,
J. M. Chiles, Z. Watkins,

The whole number 28.

The printer of the Minutes will please send on by mail a copy of the Minutes to *each member of* the Board, and to publish in the Recorder at what place in Columbia the members of the Convention are to call for their minutes, when deposited for distribution.

JON. DAVIS.

RECEIPTS. Henry Sturdevant for Thos. Lockhart 2 50. Jas. McDaniel for Chas. McAlister and Mrs. Eliza Potter each 2 50. Wm. O. Gregory for Thos. Vass jun. 3. John Chapman for G. Foster 2 50. James Tupper for self 10. James Dennis for Zach. Wellon 2 50. Wm. Harvey for self 5. Rev. Joel Allen for D. Palmer, Wm. Hood, Jas. Watson, Com. Johnson, Sol. Proctor, each 2 50. C. H. Neales for A. Rogers and J. Cook each 2 50. Wm. H. Pasteur for B. M. Enoch 6, Mrs. E. Hext 2 50, and for self 2 50. Jos. Adams for S. W. Nicholson 2 50. O. H. Wells for J. T. Coleman 2 50. E. Swan for self 3 50. Mangum for J. Gary, J. K. Gary, G. S. Cannon each 2 50. E. Andrews for E. Yarbrough, N. Lyles, E. Andrews and Jas. Lyles each 2 50. S. W. H. Legg for J. Wells 2 50. B. Rawles for J. Sightler 2 50. G. Bailey for self and Wm. Ramsay each 2 50. R. D. Bumpass for self and Tho. Halliburton each 2 50. Jas. Delk for Jas. Smith 2. Jno. D. O'Dunn for Henry Kenedy, A. Rice, John M. Rust, John B. O'Dum, each 2 50. John Gee for self and Capt. U. M. Robert each 2 50. C. H. Neales for D. R. Lide 1 50. D. F. Richardson for Jer. Soloman 2 50. D. Thomson for Wm. H. Guy for Wm. H. Jordan, for self and A. M. Poindexter each 2 50. T. B. Barnett for self 2 50. Wm. P. Terrell for self 2 50.—Mrs. E. D. Patterson for self 2 50. John Oliver for self 2 50. M. Blackville for John Turner 2 50. H. Smart for self 2 50. Saml. Jones for self 5. Wm. Mendenhall for T. Pemberton and Jas. Watkins each 2 50. Mr. Jones for Mrs. S. Barber 2 50.

MALCOM'S TRAVELS.

Travels in South-Eastern Asia, embracing Hindoostan, Malaya, Siam, and China; with notices of numerous missionary stations, &c.

BY HOWARD MALCOM.

Second Edition,

IN ONE OCTAVO VOLUME.

Just received at the North Carolina Book Store.

June 27th, 1840.

THE VIRGINIA SELECTION

OF

PSALMS, HYMNS, AND SPIRITUAL SONGS,

FROM THE MOST APPROVED AUTHORS.

New Editon, Enlarged and improved.

SELECTED AND ARRANGED

BY ANDREW BROADDUS.

ALSO

Dovers Selection,
Watts and Rippons,
Mercer's Cluster,
Dupuy's Hymns,
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Village Ditto.

Psalms and Hymns adapted to public worship, and approved by the General Assembly of the Presbyterian Church, in the United States of America.

Zion's Songster,
Pitts Songs,
Methodist Hymns,
Union Hymns,
Alexander's Ditto.
Rippon's Ditto.
Sunday School Hymns.

Constant supplies of the above hymn books always on hand at the North Carolina Book Store.

Raleigh, June 20th, 1840.

NEW BOOKS.

Memoirs of Rev. George Whitfield, together with an extensive collection of his sermons, by John Gillers, D. D.
Lives of Virginia Baptist Ministers, by Rev. James B. Taylor, (Pastor of the Second Baptist Church, Richmond.)
Miss Leslies House Book, or Manual of Domestic Economy.
Practical Farmer, or Spirit of the Boston Cultivator, by Wm. Buckminster.
Cultivator's Almanac for 1840.
A Word to Mothers, by Caroline Fry.
Aid's to Reflection, by Coldridge,
Letters and Meditations on various subjects, by William T. Bain.
Memoir of Lott Carey, late missioaary to Africa.

The above works have just been published, and are for sale at the North Carolina Book Store, by

TURNER & HUGHES.

Raleigh, May 16th, 1840.

MUSIC.

Turner & Hughes, continue to keep on hand, the following Musical Works:—

The Southern Harmony, and Musical Companion: containing a choice collection of Tunes, Hymns, Psalms, Odes and Anthems: together with one hundred new tunes, which have never been published. (New Work,) by Wm. Walker.

The Boston Handle and Hayden's Collection, Mason's Sacred Harp, Jones' Evening Melodies, Smith & Little's Collection, Missouri Harmony, The American Harp, Tempi Carmina or Songs of the Temple, Music of the Church, American Psalmody, The Harmonist; Dyre's Philadelphia Collection, National Church Harmony, The Lyrist: Violin, Flute, Guitar, Piano Forte, and Fife Preceptors, with an extensive and valuable supply of the most approved Editions of American and European Books, in History, Biography, Travels and Voyages, Theology, Poetry, Arts and Sciences, Classical and School Books, in Latin, Greek, German, Spanish, French and English.

Together with a general assortment of American and English Stationary, Musical Instruments, of almost every descriptions, Violin and Guitar Strings, together with a large collection of music for the Piano.

Call at the North Carolina Book Store, if you wish to find articles of the above line good and cheap.

TURNER & HUGHES.

Raleigh, April 26th, 1840.

SPLENDID AMERICAN ANNUALS FOR 1840.

The Religious Souvenier, edited by Mrs. L. H. Sigourney—enlarged and superbly bound in embossed morocco, with gilt edges.

The Gift, edited by Miss Leslie, containing nine highly finished engravings on steel.

The Violet, a pretty little book with six engravings, edited by Miss Leslie.

The above annuals are far superior in every respect to those of last year.

They are received and for sale by

TURNER & HUGHES.

RARE (ENGLISH) BOOKS.

Just received at the North Carolina Book Store a large collection of books, (Imported from London) of every description, among them are the following:

Tread Gold on the Steam Engine, or steam navigation and the construction of Steam Boats, &c. 125 Plates.

Godwin's History of the common wealth of England.

The Olio, or Museum of Entertainment.
Gil Blas with Plates.
Don Quixotte "
Hone's Every Day Book for everlasting Ca[lend]er.
Hone's Table Book.
Ditto Year do.
British Cyclopedia of Natural History.
Finden's Illustrations of the Bible, consisting of the most remarkable places mentioned.
Montaigne's Essays—Prior's Life of Burke—Works of Sir Joshua Reynolds.
Theological and Miscellaneous works of Joshua Priestly—26 vols. octavo.
Bohngbrook's works. Addison's works.
Mitford's History of Greece—*splendid editi*
Jeremy Bentham's works.
Wraxhal's Historical Memoirs.
Ward's History of Mexico, *with Engravings.*
Roscoe's Life of Lorenzo De Medici.
Sherlock's Works—Shakespear—*Splendid* Illustrations of the Principal Female Chatacters.
Paul and Virginia with 330 engravings.
Loudon's Hortus Britanicus.
Ditto Encyclopedia of Gardening.
Ditto do. " Agriculture.
Carem's Royal *Parisian Pastry Cook.*
Lindley's Bottany. Baxter's Works complete.
McCullock's Dictionary of Commerce.
Pope's Works, *Splendid Edition.*
Stephen's Greek Thesaurus. in 8 vols. Folio. Bound in Calf—London Edition.

TURNER & HUGHES.

RALEIGH ACADEMY.—The present Session will close on Tuesday, *the 19th of June.* The second Session will commence on Monday, the 22nd of June, and end on Friday, the 20th of November.—The charge for Latin, Greek, and Mathematical Students will be $16; all others $11. No extra charge except that all injury done to the Academy, desks, benches, &c. must be paid for by the injurer. A competent assistant will be employed if needed.

JOHN Y. HICKS.

Raleigh, May 25, 1840. 22-6w.

HOUSE & LOT FOR SALE.

I will sell on very accommodating terms, a pleasant and very convenient residence on Wilmington Street, nearest building to the new Baptist Church. The house is two stories high, with three rooms below and two above stairs, all having fire places. The other buildings are good and convenient. There is a fine garden spot sufficiently large. Those wishing to buy would do well to call and examine for themselves. Apply to

A. J. BATTLE.

Raleigh, May 9th, 1840.

MEMOIR

OF THE

REV. LUTHER RICE.

BY JAMES B. TAYLOR.

Ever since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having develved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, $1 per copy—Calf binding $1 25—Extra calf, $1 50.

Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. M., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

NO. 1.

THEOLOGICAL WORKS.

Matthew Henry on Prayer.
Memoirs of the Life and Writings of Matthew Henry.
Sidney's Life of Rowland Hill.
The Hebrew Wife, or Law of Marriage among the Jews.
Life of Bishop Heber,
" " Gordon Hall,
" " Judson, Carey, Martyn, Fuller,
" " Wesley, Wilberforce,
Kidd on the Trinity,
Manual of Peace, by Upham.
The Life and Times of John Bunyan,
Ossian's Poems,
Milton's Works, with plates,
Waddington's Church History,
Goodrich's " "
Gregory's " "
Gill's Body of Divinity,
Mammon, or Covetousness, the sin of the Christian Church, by Harris.
Wife at Home,
Devotion at do.
Memoirs of American Missionaries,
Missionary Gazette,
Memoir of Beaell,
Memoir of St. Paul,

The above works we offer at a very reduced price, and we invite all who wish to purchase books at their own prices, to call at the North Carolina Book Store. No. 1, Cheap Side.

TURNER & HUGHES.

Raleigh, April 18th, 1840.

A NEW HOME—WHO'LL FOLLOW,

OR

GLIMPSES OF WESTERN LIFE.

BY MRS MARY CLAVERS.

NEW BOOKS.

Floras Lexicon: or Interpretation of The language and sentiment of Flowers: by Catherine H. Waterman, Breckinridges' Tour.
Family at Heatherdale: by Mrs. Mc'kay.
Zenobia, or The Fall of Palmyra, 2 vols. Malcolm's Travels, in 2 vols. *Third Edition.*
Bates on The Four Last Things, &c. &c.,
Venn's Complete Duty of Man.
Robert Hall's Sermons, Essay's, &c—
Christian Retirement.
History of Presbyterian Church, by Charles Hodge.
The Assembly's Digest.
Dominion of Christ; by Wm. Symington, D. D.
Offices " " " George Stevenson
Hoary Head: by Jacob Abbott.
McDonner " " "
Religious Thoughts by Paschal.
Adams' Private Thoughts on Religion.
Boardman on Original Sin.
Mute Christian Under the Smarting Rod.
Crook In the Lot.
Halyburton's Great Concern.
The Vanity of A[illegible] Fashionable Pleasure.
The Way of Salvation Familiarly Explained.
Old and New Theology by James Wood.

The above works are just from the Press, and for sale at the North Carolina Book Store by

TURNER & HUGHES.

POETRY.

SABBATH EVENING.

BY GEORGE D. PRENTISS.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
It slumbers on the hill,
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And, rendering back the hues above,
Seems resting in a trance of Love.

Round yonder rocks the forest trees
In shadowy groups recline,
Like nuns at evening bowed in prayer
Around their holy shrine.
And through their leaves the night-winds blow
So calm and still—their music low,
Seems the mysterious voice of prayer
Soft echoed on the evening air.

And yonder western throng of clouds,
Retiring from the sky,
So calmly move, so softly glow,
They seem to Fancy's eye
Bright creatures of a better sphere
Come down at noon to worship here
And from their sacrifice of love
Returning to their home above.

The blue isles of the golden sea,
The night arch floating high,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with Religion—deep
On earth and sea its glories sleep
And mingle with the starlight rays
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring and wakes
A gush of music there!
And the far depths of ether beam
So passing fair we almost dream
That we can rise and wander through
Their open paths of trackless blue!

Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undefiled!
And holy aspirations start
Like blessed Angels from the heart
And bear it—for earth's dark ties are riven—
Our spirits to the gates of Heaven.

From the New York Mirror.

FEMALE COURAGE.

A striking trait of courage in a lady forms the subject of conversation at present in the French metropolis. Madame Aubry lives in a solitary chatean, not far from the town of ——. The family consisted only of M. Aubry, his wife, a child about a year old, and one maid servant. In the little town every light is out by ten o'clock, and of course the most perfect solitude reigns at that hour in their house, which lies off the road, and is completely hidden by trees. One night last winter, Madame Aubry was sitting alone reading. Her husband had left her in the morning to visit a friend some six or eight miles off, and, as he expected to bring home a considerable sum of money, he had taken the unusual precaution of arming himself with a pair of pistols. At about six o'clock, the lady went up to her room to put her child to bed. Her apartment was a large room on the first floor, filled up on one side by an old fashioned chimney, and on the other by a deep and spacious alcove, near which stood her infant's cradle. The night was a gloomy one, cold and dark, and every now and then a dash of rain beat against the Gothic windows. The trees in the garden bowed to the wind, and their branches came sweeping against the casement; in short, in was a night in which the solitude of the mansion was more complete and melancholy than usual. Madame Aubry sat down on a low chair near the fire, which by its sudden flashes, cast an uncertain light over the vast apartment, throwing its antique carvings and mouldings by turns into brighter relief or deeper shade. She had her child on her lap, and had just finished preparing it for the cradle, when she cast her eyes towards the alcove, to see if the cradle was ready to receive its little occupant, whose eyes were already closed. Just then, the fire flashed up brightly, and threw a strong light on the alcove, by which the lady distinguished a pair of feet, cased in heavy nailed shoes, peeping out under the curtain in front of the bed. A thousand thoughts passed through her mind in an instant. The person hidden there was a thief, perhaps an assassin—that was clear. She had no protection, no aid at hand. Her husband was not to return until eight at soonest, and it was now only half past six. What was to be done? She did not utter a single cry, nor even start on her seat. The servant girl probably would not have had such a presence of mind. The robber probably meant to remain quiet where he was till midnight and then seize the money her husband was to bring with him, but if he should find that he was discovered, and that there was no one in the house but two women, he would not fail to leave his hiding place, and secure their silence by murdering them. Besides, might not the girl be the robber's accomplice? Several slight causes of suspicion occurred to her at once, and all these reflections passed through her mind in less time than we take to write them. She decided at once what she should do, which was to send the girl out of the room.

'You know that dish my husband likes,' said she, without betraying her alarm by the least change in the tones of her voice, 'I ought to have remembered to have got it ready for his supper. Go down stairs, and see about it at once.'

'Does not madam require my help here, as she generally does?'

'No, no, I will attend to every thing myself. I know my husband would not be pleased, if he were to come home after his ride, in such bad weather, and not find a good supper ready.'

After some delays, which increased in the lady's mind that suspicion she was forced to conceal, the girl left the room. The noise of her steps on the stairs died away gradually, and Madame Aubry was left alone with her child, with those two feet, motionless at their post, still peeping out under the curtain. She kept by the fire, with the child on her lap, continuing to caress it and sing to it almost mechanically. The child cried: it wanted to be put to bed, but its cradle was near the alcove, near the dreadful feet, how could she find courage to go near them! At last she made a violent effort. 'Come, my child' said she, and got up. Hardly able to stand erect, she walked towards the alcove, close to the robber. She put the child in the cradle, singing it to sleep as usual. We may imagine how much inclination she had to sing. When the child fell asleep, she left it, and resumed her seat by the fire. She did not dare to leave the room; it would arouse the suspicion of the robber, and of the girl, probably his accomplice. Besides, she could not bear the thought of leaving her child, even if it was to purchase her own safety. The clock pointed to seven. An hour yet, a whole hour, before her husband would come!—Her eyes were fixed on those feet, which threatened her with death at any moment, with a sort of fascination. The deepest silence reigned in the room. The infant slept quietly. We do not know whether even an Amazon, in her place, would have been bold enough to try a struggle with the robber. Madame Aubry had no arms; besides, she made no claims to valor, but only to that passive courage, founded on reflection, which is far the rarer of the two. Every few minutes she would hear a noise in the garden. In that noise, a ray of hope shone on her for a moment—it was her husband, it was deliverance! But no—it was only the wind and rain, or the shutters creaking. What an age every minute seemed to be. Oh, heavens! the feet move!—Does the thief mean to leave his hiding place? No. It was only a slight, probably an involuntary movement to ease himself by changing his position. The clock—only one, it is the half hour only—and the clock is too fast, besides!—How much anguish, how many silent prayers in those trying minutes! She took up a book of devotion and tried to read, but her eyes would wander from the page to fix on those heavy shoes. All at once a thought arose that chilled her to the very heart. Suppose her husband should not come! The weather is stormy, and he has relatives in the village he went to. Perhaps they have persuaded him it was unsafe to travel at night with so large a sum of money about him; perhaps they have forced him with friendly violence, to yield to their urgent invitations to wait till morning. It is striking eight—and nobody comes. The idea we have alluded to, appears to her more and more probable. After two hours of such agony, the unhappy lady, whose courage had been kept up by the hope of final rescue, feels her strength and hope fail her. Soon she hears a noise under the window, and listens doubtfully. This time she is not mistaken.—The heavy outer door creaks on its hinges, and shuts with clamor; a well known step is heard on the stairs, and a man enters—a tall, stout man. It is he, it is he! At that moment, if he had been the worst of all husbands, he would have been perfection in his wife's eyes. He had only taken off his wet cloak and put away his pistols, and delighted at seeing again what he loves most on earth, opens his arms to embrace his wife.—She clasps him convulsively, but in a moment, recovering her self-possession, puts her finger on his lips, and points to the two feet out under the curtain.

If Mr. Aubry had been wanting in presence of mind, he would not have deserved to be the husband of such a woman. He made a slight gesture to show that he understood her, and said aloud 'Excuse me, my dear, I left the money down stairs. I'll be back in two minutes."—Within that time he returned pistol in had. He looks at the priming, walks to the alcove, stoops, and while the fore finger of his right hand is on the trigger, with the other hand, he seizes one of the feet, and cries out in a voice of thunder, 'Surrender, or you're a dead man!' He drags by the feet into the middle of the room a man of the most ill-favored aspect, crouching low to avoid the pistol which is held within an inch of his head. He is searched, and a sharp dagger found on him. He confessed that the girl was his accomplice, and had told him that M. Aubry would bring a large sum home that night. Nothing remained now but to give them over to the authorities. Madame Aubry asked her husband to pardon them, but the voice of duty is louder than that of pity. When M. Aubry heard from his wife all that she had gone through, he could only say, 'Who would have thought you so courageous?'—but in spite of her courage, she was attacked that night with a violent nervous fever, and did not get over her heroism for several days.

From the Christian Observer.

INTERESTING NARRATIVE.

ACCOUNT OF REGINA—A little girl of Wurtemburg who was carried away from her mother, by the Savages in North America, and after nine year's absence, restored to her. Taken from a narrative, written in Danish, by Pastor Ronne, of Elsinore.

Many years ago, several German families left their country and settled in North America. Amongst these was a man from Wurtemburg, who, with his wife and a large family, established himself in Pennsylvania. There were no churches or schools then in that neighbourhood, and he was obliged to be satisfied with keeping the Sabbath at home with his family, and instructing them himself to read the Bible and pray to God. He used very often to read the Bible to them, and always used first to say, "Now, my children, be still and listen to what I am going to read, for it is God who speaks to us in this book." In the year 1754, a dreadful war broke out in Canada, between the French and the English. The Indians took the side of the French, and made excursions as far as Pennsylvania, where they plundered and burned the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wurtemburg, while the wife and one of the sons were gone to a mill, a few miles distant, to get some corn ground.—The husband, the eldest son, and two little girls, named Barbara and Regina, were at home. The father and his son were, instantly killed by the savages, but they carried the two little girls away into captivity, with a great many other children, who were taken in the same manner. They were led many miles through the woods and thorny bushes, that nobody might follow them. In this condition they were brought to the habitations of the Indians, who divided amongst themselves all the children whom they had taken captives.

Barbara was at this time ten years old, and Regina nine. It was never known what became of Barbara, but Regina, with a little girl of two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her, but he was sometimes from home for weeks together, and then the poor little children were forced to go into the forests to gather roots and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner, that they were near being killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated those prayers to the Lord Jesus, and those hymns which her father had taught her, then the little girl prayed with her, and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Reginna reached the age of nineteen, and her little companion was eleven years old. They were both fine looking girls, particularly Regina. While captives, their hearts seemed to have always been drawn towards what was good.—Regina continually repeated the versions from the Bible, and the hymns which she had learned when at home, and she had taught them to the little girl. They used to cheer each other with one hymn from the hymn book used at Halle, in Germany; "Alone, yet *not alone am I*, tho' in this solitude so drear." She constantly hoped that the Lord Jesus would, sometime, bring them back to their Christian friends. In 1764, their hope was realized. The merciful providence of God brought the English Colonel Bonquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace. The first condition he made was, that they should restore all the prisoners they had taken. Thus the two poor girls were released. More than 400 captives were brought to Colonel Bonquet. It was a woful sight to see so many young people wretched and distressed. The colonel and his soldiers gave them food and clothes, and Colonel Bonquet brought them all to a town called Carlisle, and published in the Pennsylvania newspapers, that all parents who had lost their children might come to this place, and in case of their finding them, they should be restored to them. Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but alas! her child had become a stranger to her; Regina had acquired the appearance and manner, as well as the language of the natives. The poor mother went up and down amongst the young persons assembled, but by no efforts could she discover her daughters. She wept in bitter grief and disappointment. Colonel Bonquet said, "Do you recollect nothing by which your children might be discovered?" She answered that she recollected nothing but a hymn, which she used often to sing with them, and which was as follows:

"Alone, yet not alone am I,
Though in this solitude so drear;
I feel my Saviour always nigh,
He comes the weary hours to cheer.
I am with him, and he with me,
E'vn here alone I cannot be."

The Colonel desired her to sing this hymn.—Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the colonel restored the daughter to her mother. But there were no parents or friends in search of the other little girl; and it is supposed that they were all murdered; and now the child clung to Regina, and would not let her go; and Regina's mother, though very poor, took her home with her. Regina repeatedly asked after "the Book in which God speaks to us." But her mother did not possess a Bible; she had lost every thing when the natives burnt her house. She resolved to go to Philadelphia and buy one there, but the pastor Muhlengurg, of that place, gave her one. It was most extraordinary that Regina still retained her early instruction, and was able to read it immediately.

In how remarkable a manner did the Lord realize his words, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

And what reward did the mother, who had diligently taught her children while yet in infancy, the word of God, receive in finding her lost daughter, by the means of those instructions? Why do so many parents forget to communicate this best of gifts to their children? To dress and adorn them, to leave to them earthly treasures, to advance them in their life time to honor and dignities—these they trouble themselves much about: but to teach them to know their Saviour, to pray to him, to believe in him, to love & obey him; how many forget *these* things! But what folly! For, "what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

TORRES' STRAITS.

Interesting Discovery and release of an Englishman, after seventeen years' slavery amongst savages.

The Essington schooner, Captain Watson who arrived on Thursday night, brings with her a young man, named Joseph Forbes, picked up by Captain Watson at Louran, Timor Laut, in Torres' Straits, on the 1st of April last. Forbes, it appears, is the only survivor of the crew of the schooner Statescomb of London, which was forcibly taken possession of and ultimately destroyed and the crew massacred by the savages at Timor Laut, in 1822. The lad states, that he had sailed as cabin boy, from London in the Statescomb, Captain Barnes, in 1821; bound on a trading voyage among the islands in Torres' Straits. At Melville Island, Capt. Barnes resigned the charge of the vessel into the hands of the chief officer.—The schooner reached Timor Laut at night, and the next morning the Captain and the boat's crew went on shore to trade, leaving Forbes, the steward, and another boy, named John Edwards, on board. About noon, Forbes took the glass to see whether the Captain was returning to dinner, and to his horror saw the savages attacking and murdering the Captain and the boat's crew. Apprehensive that when the tragedy going on shore was completed, the savages would put off to take possession of the vessel and subject those on board to the same fate as their companions ashore, the boys slipped the cable, intending to get underweigh, to avoid the impending danger; but before they could accomplish their purpose the savages came off in their canoes and took possession of the vessel, letting go the small anchor to bring her up again.—The boys took refuge in the rigging, but the steward was immediately surrounded by the savages, one of whom dashed his brains out with a piece of a handspike, and threw the body overboard. The boys remained at the mast head till the evening. The savages in the mean time, made several efforts to go aloft, but desisted from fear. Several arrows were shot at the boys, but fortunately none of them took effect. Fearful, however, that they could not much longer escape, they at last resolved to come down; the savages immediately stripped them, put them into their canoes, and took them ashore. On their arrival the boys found that the savages had arranged the headless bodies of their murdered companions in a line on the beach, over which they were compelled to walk—Forbes recognizing his brother, one of the crew, in the third body on which he had to tread. On the following day the bodies were thrown into the bay. The heads were tied together and hung upon a tree in the centre of the village, round which the savages danced for three successive days and nights. Subsequently, when decomposition had advanced to such a degree as to become offensive, the heads were taken down and placed alongside a stone near the beach, where they remained until buried by the boy Forbes, without the knowledge of the savages, about six weeks afterwards. On the day succeeding that on which the massacre took place, the savages ransacked the vessel, and after taking everything out of her to which they took a fancy, they hauled the vessel on the beach and set fire to her. The boy Edwards, however, survived his captivity about seven years, when he died through the effects of exposure to the sun, and the ill treatment of the savages. After his death his remains were placed in a basket and hung upon a tree on the beach, where they remained until his bones fell piece by piece through the basket, which had become decayed and were picked up and buried by his surviving companion in misfortune. During the day the boys were employed in planting cocoa nuts, yams, melons, tobacco, &c., and during a portion of the night in fishing. Their food generally consisted of yams and fish. At first before Forbes became acquainted with the language, they used to knock him down and otherwise maltreat him, if he did not immediately do what they told him, whether he understood them or not.—Subsequently when he became better acquainted with the language, he was treated much more humanely; but during the whole seventeen years he remained on the island, he was treated as a slave. The savages cut his ears and suspended from them large ear rings, nearly half a pound each in weight. His teeth were filed to the gums, his arms burnt, and the back of his right hand tatooed. Whenever a vessel hove in sight he was bound hand and foot, and carried into the interior until the vessel had gone. About four years ago, two vessels let go their anchors at Olillet, a village adjoining Louran, and offered gown pieces, and other articles as a ransom, but the natives refused to give him up, even if they should offer the vessels themselves.—In March last a Dutch man of war anchored at Olillet; the natives went on board and informed the commander that there was an Englishman on the island; whom they would give up for some muskets and ammunition, (the boy was at that time unable to walk from disease in his feet,) but the offer was refused. The Dutchman fell in with the Essington about a week afterwards, and Capt. Watson having learned what had occurred, much to his credit, resolved to proceed to Timor Laut and rescue the captive if possible. On the 31st of March, Essington reached Olillet. Several natives, among whom was one of the principal chiefs came on board. This personage Captain Watson took immediate measures to secure, and having succeeded, the others were driven off and informed that the chief should be held captive until the white man was delivered safe on board. Several stratagems were resorted to in order to get the chief off, and an attempt was even made to capture the vessel, which fortunately failed. Capt. Watson finding that moderate measures were useless, then gave the chief to understand that if the white man was not given up immediately, he should execute summary justice on him. The chief, beginning to get alarmed, thought it the best policy to comply with the Captain's demand, and the lad was accordingly given up. The chief was then presented with three old muskets, some handkerchiefs and some fish hooks, and dismissed. Before the boy was taken on board the savages told him that they were determined never to hurt another Englishman. The chief next in authority to the captive, cut the arm of another chief sufficiently deep to draw the blood, and with his finger crossed the sword with it: the chief then tasted the blood and told the boy to do the same, which he did, this being their mode of imposing the obligation of an oath. When the lad was brought on board his hair was of immense length, hanging down nearly to his knees; his ears were extended to an unnatural length from the weight of the ornaments he was compelled to wear; his feet were so much diseased from the effects of the burning heat of the sun on the sand, that he was not able to walk. He had completely forgotten his native language, retaining only a sufficient recollection of it to be able to pronounce his own name; he was not able even to understand what countrymen had rescued him. In the course of a short time, however, he recovered his recollection of the language, and now speaks English as fluently as he ever kid. The crew of the Statescomb consisted of the master, six men, and two boys, all of whom were massacred, with the exception of Forbes and Edwards. Forbes states that about three years ago the savages took possession of a Dutch vessel at a place called Larrat, some distance from Olillet, massacred the crew, and set fire to the vessel. The Dutch government at Copang sent a man of war to punish the murderers, as soon as the intelligence was received. The village was entirely destroyed by the Dutch, the cocoa nut trees cut down, and the plantations destroyed. The inhabitants, who on the first alarm had taken the bush, escaped, but some elderly persons who were unable to leave their hut, perished in the flames. We trust Cap. Watson's humane exertions in this matter will be rewarded by some suitable mark of public approbation.

[*Sydney Gazette.*

From the Christian Watchman.

WANT OF COURTESY, A FAULT IN AMERICAN WOMEN.

Miss Sedgwick notices this remarkable trait in the position and manners of her country women.—In one of her late productions, "Means and Ends," she makes the following observations:—"The most striking and prevailing defect in the manners of Americans is, I believe, a want of courtesy. This has probably arisen from the general equality of rights, condition and education. And it arises in part from that *mauvaise houte*, or shyness, characteristic of our English ancestors, from whom we inherit. A little reflection and moral cultivation would soon remedy this defect. What do I mean by courtesy, and how is the want of it shown, do you ask? A few winters since, a well bred young foreigner came to the interior, and took lodgings at a village inn, for the purpose of learning the English language. To facilitate its acquisition, he generally preferred remaining in the receiving room of the tavern, where travellers were passing in and out. His writing table was placed before the fire. When the women came shivering in from a long dreary drive in the stage coach, he moved his table to the coldest corner of the room, mended the fire, drew chairs near it, and, if they brought in foot stoves or blocks, he found the best place to heat them. He then returned to his own uncomfortable seat, and pursued his writing or reading.

The women profited by his civilities, without appearing to notice them. During the whole winter, he never received one word of acknowledgment—not one, 'Thank you, sir,' or, 'You are very kind, sir,' or, what would have seemed inevitable, 'Pray, don't take that cold seat, sir.' What was the polished stranger's inference? Certainly, that the Americans were a most discourteous, if not a cold hearted people.

Cold hearted we are not. These women were probably generally impressed with the young man's attentions; one of them, I knew in relating her travelling experience at her own fire-side at night, said, she 'never should forget a young man at the tavern in S——. She thought she should have died with the cold before she got there; and when she went in, he moved away from the fire, and gave her the rocking chair—hung her cloak over the back of another, and warmed her block for her, and did every thing just as if he had been her own son!' And yet this good woman had not indicated in her manners to the young man that she even saw him. Here there was no expression of the real feeling, no courtesy.

I have often seen men in steamboats, in stage coaches, in churches, and other public meetings, rise and give their seats to women, and the women seat themselves quietly, without a look or word of acknowledgment. And so with a thousand other attentions which are rendered, and are received without any return. Avoid such discourtesy my young friends—it is not only displeasing, but unjust. We actually owe some return for such civilities, and a courteous acceptance is, in most cases, the only one that can be made. These little chance courtesies are smiles on the face of manners, and smiles are like sunshine; we can scarcely have too much of either."

ON FEEDING FLOCK.

Little and often says experience. In feeding all kinds of domestic animals particular care should be taken to avoid placing too much feed before them at a time, for it is observed that food which has been long blowed upon is never relished afterward, and will only be eaten from the most pressing necessity.

It is well known that the exhalations from the lungs of all animals contain great impurities, which have been thrown off from the blood; and these coming in contact with the food renders it unpleasant if not injurious, and the instinct of animals prompt them to reject all poisonous substances offered them as food. The true maxim is little and often—never crowd the trough with food, or the rack with hay, to avoid the trouble of soon replenishing them again, if you wish your stock to thrive and do well; and particularly, if you wish to economise your winter store of provender. Lazy boys always fill the trough and rack the fullest, in order to save the trouble of doing it soon again.

FAITH.

Is reckoned, and worthily so, among the greatest gifts of God; yea, it is the greatest itself that we enjoy; for by it, as we are justified, and made God's children, so are we temples and possessors of the Holy Spirit; yea, of Christ also, (Eph. iv.) and of the Father himself, (John xiv;) by faith we drive the devil away, (1 Peter v.;) we overcome the world, (1 John v.;) and are already citizens of heaven, and fellows with God's dear saints. But who is able to reckon the riches that this faith bringeth with her, unto the soul she inhabiteth? No man or angel. And, therefore, as I said, of all God's gifts she may be considered the chief. Which if men considered, they would be diligent, and take great heed not to do any thing which might cast her down; (for then they fall also;) and they would, with no less care, read and hear God's holy word, as well for the more and better understanding, as for the loving, living, and confessing of the same, in spite of any or every thing here which may pull us back to hearken to their voice and counsel for longer use of them.

Bradford, A. D. 1555.

VESUVIUS.

The latest arrival from the Mediterranean states that Vesuvius is inwardly convulsed; and thick clouds of smoke cover the mountain top, the vapor of which is so very prejudicial to the vines in the immediate neighborhood, that the Government has remitted the taxes of the growers. It is a remarkable fact that the eruptions of Vesuvius have, almost in every case, been preceded by alarming indications of the volcanic action in Perthshire. About a month ago it will be recollected that some smart shocks were felt at Crieff and Comrie. It now turns out that almost immediately afterwards, Vesuvius became convulsed. It thus appears that there must be a chain of strata, of uniform sympathy, stretching from the Grampian and Ochill hills to Italy. There is nothing in the history of Scotland to show that the earthquakes were peculiar to Perthshire previous to the great earthquake at Lisbon, but, since that time, they have been more or less common, and in this assumption that a chain of electrical strata does exist in the direction, the conclusion might be drawn, that the "foundations of the earth," so to speak, were then rent; and thus, according to Dauben's hypothesis, "water and atmospheric air" would thereafter find comparatively easy access "through the channels in the rocks," and, reaching the heat which is believed to "exist below a given point of the earth's surface," produce the volcanic action. From the borings which have been made in Perthshire, in search of coal, strata have been proved to be highly charged with electricity, more especially in the valley of Strathearn, and it has also been demonstrated that the heat there is not far from the earth's surface. Loch Earne, too, never freezes—a phenomenon exclusively applicable to that lake, as compared with others of equal dimensions in Scotland. Taking all these circumstances into account we think they open up a very interesting and inviting field for the further investigation of physical science in connection with volcanic phenomena, and we hope the attention of scientific gentlemen will be early directed to the subject.

THE ABSENT PHILOSOPHER AT HOME.

The following anecdote is related of Lessing, the German author, who, in his old age, was subject to extraordinary fits of abstraction. On his return home one evening, after he had knocked at the door, a servant looked out of the window, to see who was there. Not recognizing his master, and mistaking him for a stranger, he called out, "The Professor is not at home." "O very well," replied Lessing, "I will call another time;" and so saying he walked composedly away.