

# THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

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## TERMS

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From the N. Y. Recorder.

**American and Foreign Bible Society.**  
REMARKS OF ELDER THOMAS TAYLOR, OF PHILADELPHIA.

*Resolved*, That as the Holy Scriptures we circulate are able to make men wise unto salvation, through faith which is in Christ Jesus, we ought to pursue the great work of translating and disseminating the Bible, confident that through the blessing of God, our labor shall not be in vain in the Lord.

*Mr. President*—A low infidel writer, at the close of his examination of the books of Scripture, has this arrogant sentence: "I have now gone through the Bible as a man would go through a wood, with an axe on his shoulders, and fell trees; here they lie; and the priests, if they can, may replant them; they may perhaps stick them in the ground, but they will never grow." It is now more than fifty years since this vaunting sentence was penned by the author of "The Age of Reason," but, in the meantime, what has become of the Bible? Has the infidel prophecy been fulfilled? Have the sacred Scriptures been cut down, never again to grow and flourish? Sir, the abstract of your report, read this morning, falsifies the vain prediction, and stamps it as a lying oracle. The Scriptures cut down! And yet we have heard to-day that they have been planted and are flourishing in the East and in the West, at the North and at the South. Cut down! And yet we know that their seed is scattered and vegetates on the burning sands of Africa—that they grow and luxuriate on the populous plains of India—that they have taken root on the isles which speck the bosom of the vast Pacific—and that the tree is at length beginning to wave its branches over the extended area of the Empire of the Sun. Cut down! And yet at this hour in more than 150 languages and dialects of the earth, they are speaking to man of the love, the surpassing love of Jehovah, and of the dying of the Lord Jesus for our sins, with all his gracious words of light and knowledge and love.

To many persons, Mr. President, it is matter of much wonder, that the Bible has been translated into so many tongues, and that so many millions of copies have been distributed among the nations. They look at the large sums of money expended, the numerous agents employed, and the vast apparatus now in motion to supply the world with the bread of life, and they are filled with amazement. I must confess, sir, that my astonishment is not excited in that way.

I trust this heart is deeply thankful to God that so much has been done, but I am still not the less amazed that so much has been left undone. When I consider that Christianity has existed more than 1800 years, and that her professed friends are so numerous, and when, moreover, I consider our abundant facilities for scattering, broad-cast over the world, the seeds of immortality, I do wonder that not a tithe of the six hundred million pagans of the earth, have never yet seen a copy, or any part of a copy of the Bible, or heard a syllable of the way of salvation through Christ. The world's Redeemer is still unknown to the greater portion of the world! That awful fact, sir, affects and startles me!

I believe it was in the year 1804 that the first Bible society was formed for the translation and diffusion of the holy Scriptures. I should like to know, sir, how it was that the churches, prior to that time, contrived to remain so cold and inactive in the Bible cause. Did they not know that the heathen needed the word of life—or did they vainly suppose that faith would come without hearing the Word of God?—or did their apathy arise from want of due reflection on the condition of the perishing millions in far-off lands, without the book of books. There must have been a strange state of things in those churches, when no energetic exertions were made, and no systematic operations were pursued to distribute the inspired volume to the ends of the earth. I know that they did something in this way, but so little commensurate with the wants of mankind, that it was hardly a sand-grain to the mountain, or a drop to the ocean. The Christians of the last century in this respect may well appear a marvel to us.

But, sir, perhaps we of this age are too much accustomed to self-laudation—are too apt to exaggerate the greatness of our efforts in the cause of truth and righteousness, and to underrate the labors of our pious forefathers. Alas! for us, generations will arise that will look back on the nineteenth century, and in their turn may speak disparagingly of our puny efforts and small success in this work of faith and labor of love. They will learn that we professed to feel much for benighted Pagans—asssembled in vast multitudes

to give utterance to our seep concern for the world—and that the different religious bodies numbered by hundreds of thousands. When they read of the paltry amount raised, the few agents enlisted in the work, and the scanty supply we issued of the Scriptures, they will judge, I am afraid, sir, that our love was more in word, than in deed and in truth.

With me, Mr. President, it is a favorite thought, that the Great Head of the Church has committed the conversion of the world to his people, and that to accomplish this object he has furnished them with his powerful word, to wield as an instrument in the salvation of man. Grant that he is profoundly ignorant as well as desperately wicked, and none can depict his wretched state in darker colors than the facts warrant, yet it ought not to be forgotten that the Bible is admirably adapted as an instrument, to enlighten his mind, renew his heart, and ameliorate his condition. It has indeed been formed and fitted by infinite wisdom for this very end. And from the nice and perfect adaptation of its matter and style to the constitution of our moral nature, it never fails when brought by means of faith into direct contact with the soul, to exercise a quickening and transforming influence on the conscience, the will, the temper, and the life. What a wondrous book, sir, is the Bible! "How comes it that so small a volume has exerted more influence on the human mind, and on the social system, than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions and habits of mankind—has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home, and crowned its other triumphs by causing benevolent institutions to spring up as with the wand of enchantment?—What sort of a book is this, that even the winds and waves of human prejudice and passion obey it? What other engine of moral and social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried and failed; many codes of jurisprudence have arisen and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this blessed book is still going about doing good; leavening society with its holy principles, cheering the sorrowful with its consolations, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death." And it is now, as ever, able to make wise unto salvation, through faith in Christ. Its trophies are numerous as the dew drops of the morning. It is indeed perfect, converting the soul, making wise the simple, enlightening the eyes and rejoicing the heart. And whence comes all this moral and spiritual energy, but from Him whose word it is, and whose Son it reveals. The sinner, sir, can never be awakened and converted but by an agency that is Divine. Without this there will be night, with all the portentous dimness of her murky reign; there will be sleep, fastened by a necromantic spell, which nothing human can disturb; there will be darkness, deep, settled, impervious and palpable. The Divine Spirit, however, operates through the word, and by it, and with it, upon the hearts of the children of men, and is the one efficacious source of all that is holy and redeeming in the character and the circumstances of man. It is the word that quickens—it is the word that sanctifies—it is the word that begets men into the blissful family of God. It is Heaven's appointed instrument of the world's regeneration. And the secret of all its mighty influence is that God's saving power is in it, and accompanies it, and acts through it upon all who believe.

If we may judge, sir, by the action of the churches, all are agreed that God never works but by the instrumentality of the gospel in the conversion of sinners to Christ. Are not all concerned to send forth missionaries of the cross? Are not all desirous to furnish the Bible to every child of man? And are not all praying, "O send out thy light and thy truth!" Whether men will be converted to the Lord, who have never heard of him—whether they will love an unknown as well as an unseen Saviour—and whether they will attain to the knowledge of God and eternal life, without the living oracles, are questions we need not moot in these times. In theory, possibly some may take the affirmative, but in practice all exemplify the negative of these questions. I have heard, sir, of persons laboring under so singular a hallucination of mind as to conclude that God would supply all their natural wants, without any exertion on their part. They expected the joy of harvest without the labor of the sowing season. And I have read of a few who had such entire confidence in their do-nothing system, as to make trial of it, and to the credit of their consistency, they held on to it, till they were literally starved out of it. But, sir, if there are professed disciples of Christ who believe that pagans will come to the knowledge of the truth and be saved, without the word of God, yet there are none whose faith is strong enough to induce them to monopolize the Bible, or to act as if they possessed patents for the use of the sacred Scriptures. Sir, it is too late in the Christian era, to fold our arms in listless indifference, and expect God to work without the instrumentality of divine and saving truth. It has been, as I humbly conceive, well said, by Dr. Jenkyn's, in his masterly work "On the Union of the Holy Spirit and the Church in the Conversion of the World," that "where the word is not, there the converting presence and saving influences of the Holy Spirit are not. Where the

word is introduced, there his presence and influences are introduced. Where the word is rejected or lost, there his presence or influences are lost. In the word, the influence of the Holy Spirit is ever present without fluctuation, diminution, or uncertainty: present as surely and abidingly as magnetism in the loadstone, or light in the presence of the sun, or, to use Scriptural metaphors, as vitality in a seed, or the waters of salvation in a well."

Sir, we possess the weapons formed and attempted in heaven, wherewith to wage a successful warfare against sin and superstition, and we have proved on many a hard-fought field, that they are mighty through God. We have the incorruptible seed, wherever it has been sown in faith, watered in tears, and breathed upon with prayer, it has been productive of an abundant spiritual harvest. Where is the desert so arid, it will not cause to blossom as the rose! where the wilderness so barren, it will not transform into the garden of the Lord? Does it become us then, to permit and despondency to paralyze our exertion? Shall we circulate the Holy Scriptures with a niggardly hand, under the unbelieving impression that they will return unto God void, and not prosper in the thing whereunto he has sent them? The world is pleading with us—its sins are pleading, its miseries are pleading, its thick-coming destinies are pleading—all pleading with us to shake off our lethargy, and to awake to the high duty of diffusing the word of life amongst the nations of the earth. I am afraid, sir, we are of little faith in the efficiency of the conversion of men, or we should not rest contented until we had given to every child of man that Word which would direct them to the Lamb of God which taketh away the sins of the world. On every side I hear that more funds are greatly needed to carry on this work, and yet we have those in our churches who live in princely mansions, fare sumptuously every day, array themselves in costly apparel, and indulge in a thousand luxuries which are but inviting disease and hastening death.—According to the genuine meaning of the scriptural idea, it is to be feared "they are sowing to their flesh." Oh, sir, with one half of the self-denial practised which Christianity requires, and we might presently fill the world with the knowledge of the Lord: with a tithe of the zeal of the apostles of Christ, and every creature under heaven would soon hear the glorious gospel of the blessed God.

As one not belonging to your religious denomination, Mr. President, perhaps I may be permitted to take this occasion to say, that I have ever esteemed the Baptists for their unflinching advocacy of the true principles of civil and religious liberty. I honor them, too, for their earnest contention for the spirituality of Christ's kingdom.—And not the less is my admiration excited by their late conduct in sacrificing friendship and love for truth and principle, in their separation from the American Bible Society, and their formation of the American and Foreign Bible Society. Sir, with your principles, and they are based on immutable truth and justice, I see not how you could do otherwise than to determine at any cost, to give the Bible, faithfully and fully translated, to the world. It is not in dispute whether *baptizo* signifies to immerse, and why then is all this unbrag taken when your missionaries translate it accordingly. It is in dispute whether the Greek term signifies to sprinkle or to pour, and hence your agents cannot render it by these expressions. They must therefore leave the word untranslated, or translate it into each language by a word equivalent of immersion. To pursue the former course would be to leave the heathen reader in ignorance respecting an ordinance of Christ, while to adopt the latter, is but to follow the solid convictions of their own minds, and the admission of all their opponents, as to the correctness of the translation. I do trust, sir, that all the different parties in this country who practise baptism as a divine ordinance, instead of the modern substitutes of sprinkling and pouring, will make common cause with your society in this matter. The opponents of this society are ours as well as yours and in one mighty phalanx we ought to go forth to the conflict.

I would, sir, that anything I could say might enkindle the ardor of all the friends of "the Bible, the whole Bible, and nothing but the Bible." The Bible is a universal boon to mankind, and we who believe in its inspiration and efficiency, ought to do our utmost to secure it pure and unimpaired, and to give it extension and effect. It is not written for any particular nation or age. It does not depend for its authority or its vouchers upon any church or all churches. It stands upon its own peculiar evidences; and no more requires the endorsement of the Church to make it current, than the sun requires the authority of the astronomers to warrant our belief in its existence, or our perceptions of its light and heat. The Bible, sir, belongs to the world like the air, the ocean, the rivers, and the fountains of water. It is a common light, a common blessing—the imperishable heirloom of humanity: our whole inheritance lies there. No party can claim any special property in it; none has any right to monopolize it, or dogmatize upon its contents. It adequately vindicates its own claims by the light, and truth, and love which never forsake it. Happily, it has long since achieved for itself an emancipation from the priestcraft which had restricted its circulation and dictated its import to the world. It has since been gradually diffusing its light, and advancing towards that universal dissemination, which its own prophecies foreshadow as certain, and the auguries of these times indicate as near. Great and auspicious events to mankind seem to be travelling for their birth hour. But whatever char-

acter they may give to the eras which have yet to revolve, our own times have received their appropriate stamp; they can hardly miss the designation of the Bible Age.

From the N. Y. Recorder.

## Foreign Evangelical Society.

Dr. Hutton's Church—Tuesday Evening, May 11th.

The eighth anniversary of this Society was held on Tuesday evening, at Rev. Dr. Hutton's church. Rev. Dr. DEWITT presided. The annual report was read by Rev. Dr. BARN, which stated the fiscal affairs and the operations of the Society for the year to be as follows:

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|------------------------------------------------------------------------|-------------|
| Appropriated and paid to the work in Europe                            | \$7699.37   |
| Canada                                                                 | 1000.00     |
| South America                                                          | 309.64      |
| Africa                                                                 | 540.00      |
| Annual Report and Quarterly Paper                                      | 673.51      |
| Expenses at home, including salaries, office, traveling expenses, etc. | 4412.84     |
| Cash on hand                                                           | 193.90      |
| Total                                                                  | \$14,820.26 |

The report mentioned the disease of Rev. Caleb Strong, of Montreal. It went at some length into the design and scope of the Society, and a review of its results. It alluded to the progress of the work among the Catholics in various lands, and argued that a most desirable advance had been made. Besides what has been done by this Society, the Protestant Society has exerted an efficient influence, as well as the colporteur system of the Tract Society, on the same general field.—The Society's labors in foreign countries have not been without results. In South America, a good work has been begun; in Canada also, a successful enterprise for the instruction of Catholics is in existence; in France, the Society's efforts have been increased, and have been attended with encouraging results. Never was there so much to encourage Christian efforts in this interesting land as at the present. A small donation has been made to the Waldenses. One hundred dollars have been expended in Poland, besides a donation from the Tract Society for the promotion of temperance. Something has also been done in Italy.

The report also spoke of the encouraging aspect of the Catholic world. Many of these countries are now accessible to the influences of pure religion, and the signs of progress are everywhere visible. Dr. B. gave it as the result of his extended observations in Europe the past year, that evangelical religion is decidedly on the advance, and that whatever Popery may be doing in this country it is not advancing at home.

Rev. Mr. Davies, of British Guiana, South America, first addressed the audience. Coming from a country where every man is attacked and harassed for the support of Popery, it might be justly expected that he would take an interest in the object of this Society. He had long wished to visit this country, and now greeted the free people of a country which was not cursed with an established church, with emotions of unusual pleasure. He could hardly believe he was in a country where religion was unprotected by law. How could it be that such sanctuaries as this should arise without the fostering aid of an established church? He congratulated the country on its freedom—and heartily desired that the same freedom might be extended to all the world. What a need there is of such a Society as this! We ought to have had it years ago. There is a boundless field for its labors; and abundant means which it can use for the accomplishment of its objects. When he considered the power of the gospel and the certain promises pledged for its success, he was ashamed of the church and of Protestantism that so little has been done. He hoped that the voluntary principle, which was the glory of America, was making progress in the Old world, and he thought its triumph was identified with the ultimate success of the gospel. "American example ought to provoke his own countrymen to a more vigorous assertion of the voluntary principle. He was fond of pointing to this country as a specimen of what that principle can accomplish. Nor did he permit the undeniable faults of this country to blind his eyes to its excellences. He felt somewhat as the painter did in taking the portrait of the Russian Emperor, whose face was disfigured with the unsightly scar. The painter was anxious to be true to nature, yet anxious to conceal the imperial deformity. He accordingly placed him in such an attitude of thoughtfulness that his hand, on which his head was leaning, entirely covered the hateful scar.—He would ever delight to represent America, that her worst scar shall not be disclosed to mar her beauty and detract from her influence.

Mr. D. went into a brief statement of the religious state of Guiana, and of South America generally. Guiana is the only Protestant country in South America, and even there the power of Romanism is painfully felt. Yet the Romanism of South America afforded but little obstacle to missionary efforts. Mr. D. mentioned some humorous facts illustrative of the weakness and decay of the popular religion. He thought the state of things exceedingly favorable for missionary effort. The revolutions of those countries have impaired the influence of Romanism—and as the countries make advances, the power of superstition wanes, and the want of a purer and freer religion is felt. Mr. D.'s farewell remarks were quite complimentary, and his wishes for the Society's prosperity and our country's honor, were cordial and eloquent.

Rev. Dr. Vermilye made the next address. He begged to call attention to the scope of the Society's operations, and the objects which the Society proposes to itself. In many respects these are peculiar. The sphere of its operation is to re-

kindle the extinguished fires first kindled by apostolic hands. He was deeply interested in an object so broad and so pure as this. It is a very natural question, "what need is there of assisting countries so cultivated and well supplied with the means of religious knowledge. Europe is the cradle of Protestantism; and why need we attempt to teach them. But a glance at the position of Europe will remove the imputation of presumption. Protestantism has really become extinct in many of the countries of Europe; and to all appearances, if a new life is ever to be infused into the dead forms of religion and morals in those countries, it must come from abroad. Dr. V. mentioned a striking case of a community of converted Hollanders, who found so little sympathy at home with their religious feelings, that they resolved to leave their homes and encounter the perils of emigration and a new world, in order to enjoy freedom of conscience.

There are struggling desires for a better state of things in various countries of Europe, which give encouragement for Christian labors. Europe is in a state of extraordinary agitation. Dr. Pusey has rightly said that once again, and probably for the last time, the two opposite systems are in conflict, the Catholic and the Genevan. So it is. The great battle of formalism and spirituality, of freedom and despotism, of life and death, has begun. The marshalling of the hosts in this conflict is going on. What its final result will be, we need not be solicitous about; but that the day of triumph may not be too far protracted, requires of every friend of truth the utmost vigor of assistance, and the warmest sympathy of his heart. Dr. V. eloquently described the difference in nature, power and effect, between these two systems. It is the conflict of the age.

## Rules for Governing Children.

1. Exercise your authority as seldom as possible; and instead of it, employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie.—Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the third threat, repents it half a dozen times, with a voice of increasing violence, and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and exhibiting only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases, the tones should be kind and persuasive, rather than authoritative; and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, that had a particle of efficient government.—L. D. Griffin.

## Without God in the World.

If the import of these words be rightly weighed, they describe a state of destitution exceedingly dreadful; a kind of destitution which awes the mind that comprehends it. Without God—living, feeling, thinking, acting as though that great and glorious Being were not, and of course receiving none of those blessings which flow only to the soul that recognizes, loves, and rejoices in his being and perfections.

Without God in the world—in this world where we so greatly need him; in this world, where he is willing to be found and waiting to be gracious, and where he has revealed the way of access to himself; in this world, where if we fail to make him our Father and Friend, we secure our eternal seclusion from his love; in this world, where, if any where or ever, he must forgive our past sins, and preserve us from future fatal wanderings; to be without God in these and all other high and holy relations, is, we say, a state of destitution, at the length and breadth of which the soul shudders. It is a kind of destitution, a description of want, for which there can be no provision by substitute or compensation. If there were but a single case of such a nature; if instead of the multitudes of the ungodly, there was but one of whom it could be written, "He is without God in the world;" and we could take this case by itself, and consider it distinctly and without distraction, and dwell upon all that is comprehended in that dreadful description, we could not very well avoid being overcome and crushed by the awfulness of such a person's state.

The fact, however, that not one only, but millions, a vast majority of our fellow-pilgrims to eternity, are in this dreadful state, should in reason not diminish but increase our sense of the awful condition of a world lying in wickedness around us, and impart vigor to every effort for the salvation of souls.

And let us inquire, also, whether this expression, "without God," is not often descriptive of our own state. Is it not true that much of our time, and many of our doings and thoughts are "without God." Are we not sometimes without him even in the sanctuary and the closet, as well as in much of the every day business of life? Alas! how often does it happen that God is not in all our thoughts, that he is excluded from our meditations, banished from our homes, rejected from our counsels. These are inquiries which it may be painful to press upon our consciences, but which, nevertheless, we are deeply concerned to answer. N. Y. Evangelist.



From the Ch. Recorder.

### American Seamen's Friend Society.

The Nineteenth Anniversary of this Society was held at the Tabernacle. Capt. Edward Richardson, President, in the Chair. After singing, prayer was offered by Rev. Mr. Douglas, of Philadelphia. An abstract of the Annual Report was read by Rev. J. Spaulding, one of the Secretaries. Receipts \$17,515; disbursements \$17,908, not including local expenditures, nor a legacy lately received of \$2,400. A letter was read from the King of the Sandwich Islands, thanking the Society for appropriating Mr. Darner Missionary, in place of Mr. Deal, who was also highly commended. The King spoke highly of the Missionary efforts in his islands, particularly for the suppression of the strong waters of intemperance. The Sailors' Home has accommodated during the last year 4319 sailor boarders, and during the last five years 18,256.

Rev. Dr. Krebs moved that the report be adopted and printed. He explained the propriety of a distinct organization for the salvation of the seamen on the principle of a division of labor. This Society had accomplished great good. It had established the Sailor's Home with its library, its temperance influences, &c. Not only on shore, but on the great deep it had done much to meliorate the condition of seamen. He alluded to the want of physical comforts experienced by the sailor at sea, and spoke of the hubbub lately created on board a vessel because 18 sailors had taken luggage with them for their comfort. He read an extract from the Diary of a Sailor in which he describes the hardships of a sailor's life, and declares that prayers, Bibles and tracts would be of little use unless the forecastle was made better than a pig-pen.

Dr. Krebs related several instances of religious experience on the part of the sailor to show his religious susceptibility and the encouraging operations of the Society. The very superstition of the sailor is in his favor. Religion is a supernatural thing. The sailor is no infidel. He is accustomed to the wonders of Providence on the great deep, and his conscience and heart are easily reached. The seaman is an effective preacher, a tract distributor, a colporteur. There are now 800 or 1000 pious sea-captains and some 10,000 pious sailors, and it is no uncommon thing to hear the voice of prayer in the forecastle.

Charles J. Jones, for ten years a sailor, addressed the meeting. His language had no power to portray his emotions. He stood a practical illustration of the fact that the sailor could be reformed and saved, and that the efforts for seamen had not been in vain.—From the age of twelve years he had been on the sea. He had sought pleasure in all lands, and, like Noah's dove, he found no resting place until in 1840, in Boston, one Sunday, the grogshops being closed, he was persuaded to go to church, and was converted.

He had had much experience with sailors, and had found them susceptible to religious influences. The word "mother" had brought tears to the eyes of a friend whom he was consequently enabled to save. He himself was a proof what could be done by religion, and of what the Society is doing for the sailor. Every sailor, when converted, became a preacher and distributor of tracts. He had known many of them to buy tracts in the language of the people of the country to which they were going, and to distribute them in the rum-shops—and had known one sailor to convert a Roman Catholic priest, who had tried to dissuade the former from reading the Bible. No language can describe the influence of the ten thousand pious seamen. The sea is speaking in a language not to be misunderstood.

### American Peace Society.

This Society held a public meeting, on Monday evening, in the Winter Street church, (Mr. Rogers') Samuel Greely, Esq. presiding. Rev. Mr. Adams, of Brunswick, Maine, introduced the exercises by reading the seventy second Psalm, and offering prayer. The President made some appropriate remarks, in which he expressed his pleasure that a meeting of the Mass Bible Society had been held in the same place during the afternoon. It happily proceeded the meeting of this Society, which was based on the Bible. He believed public sentiment was with the Society, and when awake would earnestly demand peace—that the time was near when monuments could be erected to perpetuate the memory of the advocates of peace; instead of warriors stained with blood. He alluded to the fact that a vessel of war had been sent on an errand of peace and good-will to a foreign nation. He regarded it as an omen of good, as a harbinger of better days.

Parts of the Annual Report were read by the Secretary, Rev. Mr. Beckwith. Allusion was made in the commencement to the war in Mexico, and the Report spoke of several attempts made by the Society to hasten its termination. The President of the United States, had twice been petitioned, a large number of petitions had been presented to Congress, and other measures have been adopted. The progress of peaceful principles was noticed. During the past year, a larger number of tracts had been printed and widely circulated. The Society has now sixty-three tracts stereotyped—has employed, during the past year, two agents all the time, and two more part of the time. The finances of the Society are in a favorable state. There is need of great effort to diffuse the principles of peace in the Great Valley.

After the report, the Secretary read a series of resolutions, when the meeting was addressed by Rev. Mr. Clark, of N. H.

### American and Foreign Sabbath Union.

The anniversary of this Society was held in the Old South Chapel, on Saturday last. Chief Justice Williams, of Connecticut, was chosen President for the year ensuing, Chief Justice Hounblower, of New Jersey, Chancellor Walworth, of New York, and some twenty other distinguished gentlemen were elected Vice Presidents; Rev. Justin Edwards, D. D., was chosen Corresponding Secretary.

The Secretary, Rev. Dr. Edwards, read extracts from the Annual Report, from which we learn that arrangements have already been made and measures taken, which will put a copy of one or both the Sabbath Documents, into more than two hundred thousand families. By means of a man at New Orleans, another at Buffalo, supplied with them, not only in English, but in German, French and Spanish, we are able to reach a great portion of the emigrants which go through those places into the southern and western country. It is often exceedingly grateful to a foreigner, in a strange land, ignorant of the language, to see a book in his own tongue. It reminds him of home. He seizes it with eagerness and reads it with great avidity. He carries it with him; and an influence is exerted, not only on himself and his children, but on his neighbors and their children, and through them on coming generations.

The Committee are wishing also to furnish all home missionaries and colporteurs with a sufficient number, to enable them to put a copy into every family they visit. In this and various other ways, but they mean, they would easily supply from one to two thousand families a year; and thus make known the will of God, as revealed in his works, his word and his providence, with regard to the Sabbath, to half a million of souls. And as conscience enlightened, takes the side of the Sabbath, who can estimate the benefits that would result to the temporal and eternal interests of men. Many of these documents might be sold at cost, and thus means procured to furnish others.

*The Koran and the Bible.*—I sold a Bible to a Mohammedan who knows the Koran well. I asked him afterwards how he liked the Christian Bible. He replied, "There is much difference between it and the Koran. The Koran agrees with man's nature; one can do what he likes and believe in it. But I find the Bible against our nature; it requires us to do what we don't like."—J. Mader, Louisiana.

## THE RECORDER.

RALEIGH, N. C.

SATURDAY, JUNE 12, 1847.

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

THE EDITOR is absent this week. The receipts will appear in our next.

### Mr. Grosvenor.

Our old friend Grosvenor, of Utica, has been pecking at us for some time; but until now we have seen nothing which seemed to require our attention. We find in his paper of the 19th May, however, an article, of which, though perhaps not really more worthy of attention than others, we are tempted to take some little notice. The writer first charges us with misrepresentation;—then requests us to give a rendering of the Greek term *doulos*;—and, what is really wonderful, in the event of our compliance, even promises to publish our article. This last consideration we admit has had some weight with us. And although we must confess that we have but little confidence in these abolition promises, having been deceived by them so often, we have concluded to try the nerve of our friend of the "Contributor," and furnish the article demanded.

The misrepresentation with which we are charged, is, that we have said that "all learned and intelligent writers, on the Anti-slavery side, now readily admit, that, in the primitive churches, the relation of master and slave did really exist." This our friend denies, and calls on us to "give him the name of one or two writers (not to say learned and intelligent) who have made the admission" of which we have spoken. This is certainly a very liberal demand, and we will try to meet it in the same spirit of liberality; and instead of "one or two," we will give him four or five names to begin with.

We commence with the name of Dr. Wayland. His concession is well known, and fully admitted by our friend himself. That Dr. Wayland is an Anti-slavery writer is well known by all who have seen his letters to Dr. Fuller, and by many who have not; the denial of our friend of the Contributor to the contrary, notwithstanding.

We next mention the name of Dr. Barnes, of Philadelphia. We adduce this name on the authority of Mr. Hague and the N. York Recorder—not having seen the production referred to. Both concur in representing Dr. B. as an Anti-slavery writer, and as having made a similar concession to that of Dr. Wayland.

In the third place, we adduce the name of Dr. Church, of Rochester. His concession was published in the Recorder only a few weeks back; and we hereby commend it to the special attention of our friend Grosvenor.

In the fourth place, we give the name of Mr. Hague. It was our impression when we saw the extracts from his book, published in the N. York Recorder, that he denied the existence of slavery in the primitive churches. We have since seen his book, however, and are now prepared to prove that he virtually concedes all that has been conceded by Dr. Wayland. The N. Y. Recorder did not misrepresent him when he thus stated the basis of his argument.

In the fifth and last place, we must not omit the name of our old friend of the Christian Secretary:—whether very learned and intelligent this deponent saith not. He is good authority however, as he comes within the limits prescribed by our generous friend of the Contributor. That he is an Anti-slavery writer will not be denied, we presume. That he has admitted the concession referred to, is proved by the fact of his having indorsed and adopted the letters of Dr. Wayland.

The above we presume will satisfy our friend of the Contributor. If they do not, he will please let us know, and we will try again. In the mean time, he will do us a favor by giving us as many names, "of learned and intelligent writers on the Anti-slavery side," himself excepted of course, who have not conceded that the relation of master and slave existed in the primitive churches.

In the next place we are required to give a rendering of the word *doulos* in the following places: Rom. 1. 1. James 1. 1. Rev. 1. 1. to which might have been added sundry other places, where the same term is used to signify the same thing.

The term *doulos* in these places, it is conceded on all hands, means *Servant*. The question is, what sort of a servant is here denoted? We have never known, so far as we recollect, but two sorts of servants mentioned in connection with this controversy, namely, *hired servants*, and *bond servants* or *slaves*. The question to be asked here is, which of these two sorts of servants is denoted by the term *doulos* in the cases now before us? Our friend Grosvenor, who understands Greek, and who, it is to be presumed, has made himself master of the subject, maintains that the word in question does not mean slave or bond servant. As the said term can have but one other signification, the question is answered; the import of the term is determined; and we are ready with our translation, sustained by no less authority than that of Mr. Grosvenor himself. Rom. 1. 1. "Paul, a *hired servant* of Jesus Christ, called to be an apostle" &c. James 1. 1. "James, a *hired servant* of God, and of the Lord Jesus Christ" &c. Rev. 1. 1. "The Revelation of Jesus Christ, which God gave unto him, to show unto his *hired servants*, things which must shortly come to pass; and he sent and signified it by his angel, unto his *hired servant* John." &c.

So also Matt. 25. 30. "And cast ye the unprofitable *hired servant* into outer darkness: there shall be weeping and gnashing of teeth." 1 Cor. 7. 22, 23. "Likewise a he that is called, being free, is Christ's *hired servant*—ye are bought with a price." Rev. 7. 3. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the *hired servants* of our God in their foreheads." Rev. 22. 3. "And his *hired servants* shall serve him; and they shall see his face; and his name shall be in their foreheads."

Should any one object to this rendering, he will please bear in mind the following facts:—Christians, as the *doulos*, or servants of God, and of Christ, are represented by the New Testament writers, as *not their own*—as having been bought with a price—as having been redeemed with the precious blood of Christ—as being, both soul and body, the property of God—as bound to fear him, to obey him, to worship him, and to tremble at his word—as bearing the yoke of Christ

—as having his mark on their foreheads—as serving him; as serving him only; as serving him with the whole heart; as serving him both day and night; as serving him without the least claim to recompense; and this on the admitted principle that they are absolutely and unreservedly his property.

Now, in view of facts and considerations such as these, who does not see at a glance, that the idea of *bondage* could never have occurred to the inspired writers, when designating Christians and Christian ministers, as the *servants* or *doulos* of Christ and of God? The yoke, the mark in the forehead, the price of redemption, &c. are all infallible proofs of freedom—the facts that they were not their own, that they had been bought with a price, and that they belonged, soul and body, to God, forbids every suspicion that they could have been viewed as *property*, or *bondservants*—and the nature of their servitude, together with the fact that it was to be rendered without claim to "fee or reward," proves to a demonstration, that they could have been viewed only as *hired servants*! Here, then, is the proof that our translation is not only conformed to the sense of the original Greek, but that it is in exact accordance with the general ideas and phraseology of the New Testament writers!!

Our friend will now please present the above, with our compliments, to his readers; together with such lucubrations of his own, as he may deem suitable to the occasion.

For the Recorder.

### Revival Notices.

Every Christian must rejoice to hear that the Lord's people are revived in any community, and that converts are made to the cause of Christ; but every right minded person must be disgusted at the style in which revival operations are detailed in most of the notices which appear in the newspapers. Several have appeared in the Recorder of late exceptionable in this respect, and I embrace the occasion they offer to specify a few of the faults which are too frequently found in such communications.

And first, too much is said about the persons who get up the revivals, and in a style too laudatory. As a specimen, take a sentence from an article which appeared in the Recorder May 22nd, in which an account is given of a revival: "So far as human instrumentality is concerned, I believe bro. Howell to be entitled to all the credit of this revival." The brother referred to, had himself informed the public a short time before, of his labors and success at Kenansville, and in the communication from which the sentence above is taken, his name and operations had been particularly mentioned, so that there was no need to advertise the public, that all the credit of the revival was due to him. Such was not the course recommended by our Savior, and which he pursued himself. He says, (Luke xvi. 10) "So likewise, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." He seemed more disposed to conceal than to publish his acts, when miracles were wrought by his own divine energy. Peter and John would not suffer the people to think that they deserved any "credit" for what they did in relieving the lame man—they gave it all to "the Holy One and the Just." Acts. iii. ch.

But such puffing is not simply in bad taste, and opposed to the letter and spirit of the gospel—it injures those to whom it relates—it fosters a love of notoriety in the ministry—it promotes arrogance and a love of excitement, under the influence of which, many ministers will be ruined and the strength and health of the churches will be sacrificed for an ephemeral expansion. It is really time for our brethren, to open their eyes to the evils growing out the practice complained of. It has caused the fall of many ministers, and the ruin of many churches!

Too much stress is laid upon the addition of members. Would it not be best to wait a while to see if the converts will hold on, and whether they will be an ornament or a disgrace to the church? If this course was pursued we should have sufficient evidence that a large proportion of the "credit" of the reported conversions belongs to men and not to God, which will account for the sudden reaction that takes place. A drunken man once said to Whitfield "You converted my soul;" to which he replied—"you look like some of my work—it God had converted you, you would not now be in this fix." So many others can say to those whom they have the "credit" of converting.

A few years since there was a great excitement in a certain community—large numbers were added to the church, and flourishing accounts were published in the Recorder. I was informed the other day that nearly all who were then added have turned out badly, and that the church is in a wretched condition in consequence of the trouble that has been experienced in disposing of unworthy materials. And this is only one case of a thousand. We respectfully submit, therefore, if it would not be best to see how the converts will work, before there is too much flourishing over them in the papers.

But whether the accounts of revivals are written immediately or some subsequently to the conversions, the important facts only should be stated, without any puffing of individuals, or any undue exhibition of instrumentalities.

OBSERVER.

For the Recorder.

Stokes County, N. C., May 22, 1847.

DEAR BRO. MEREDITH.—Bro. Roberson and myself commenced a protracted meeting at Friendship 5 miles North of Germantown, which concluded on yesterday (Friday), and resulted in 5 conversions. As I continued the meeting in Surry till last Sabbath, I did not arrive till Tuesday. The meeting was carried on by Bro. Roberson on Saturday, Sunday, and Monday. Tuesday and Wednesday we were together. On Thursday bro. Roberson left to see his family and procure his books.—I continued the meeting Thursday and Friday. We were assisted very much in this meeting by private brethren, Jones, Chatman, and Cordle.

I think they added very much to the interest of this meeting. We generally have one hour preceding the sermon devoted to prayer. I think if the brethren arrive too late to carry on the prayer meeting that the right arm of the meeting is apt to be cut off for that day. If this hour is attended it gives tone to the meeting for the whole day. The ministers are wearied if they attend to the prayer meeting and to preaching. The private members can take this labor of the prayer meeting from their hands. Brother Northam of Va. wished to have a protracted meeting at one of his churches some years since, but could not procure any ministerial aid. He told his brethren he would preach once a day if some of them would pray, sing &c. They consented, the

meeting continued, I think, one week and resulted in 40 conversions.

There was another circumstance which added very much to the meeting at Friendship. There has been a Sabbath School here during this year. Where there is no Sabbath School, meetings are not so apt to be blessed nor are the converts so useful who do profess.

I think that the Sabbath School is one of the tests for the useful minister. If a young man takes a deep interest in the Sabbath School and appears to lose sight of dress, company, and pleasure; he will, if he comes into the ministry, be a useful man.

The Baptist denomination, if they wish their cause to advance, should be very cautious in their ordination of their ministers and never ordain any man who has not shown a disposition of usefulness and self-denial for some considerable time before his ordination. I am surprised that Christian parents do not take a greater interest in Sabbath Schools since they have done so much good. It is much better for children to read on the Sabbath than to fish, fight, curse, and hunt.

I am very anxious that some pious, persevering and laborious minister should settle in Stokes. He would have an ample field for doing good. Another could settle in the North of Surry. A third could settle in Guilford. Greensborough has a population of 2000, and till the present year, has been entirely neglected by the Baptists. There are 6 members in that town and brother Jones preaches for them monthly. I have preached for them of nights, and when I am not called away by protracted meetings, I expect to preach for them as often as I can. There is a great destitution of ministers in this county.

ELIAS DODSON.

N. B. To day bro. Roberson and myself commence a protracted meeting at Good Will in Stokes.

E. D.

For the Recorder.

Sugar Hill, McDowell Co. N. N., May 24th, 1847.

BRO. MEREDITH.—Since I wrote to you in December our meetings have been interesting indeed at Bill's Creek. I believe we have not failed to meet on our stated time in each month. We have had several called meetings, on every occasion we have baptized more or less, from five to fifteen each time. Yesterday I was at their meetings and baptized nine willing converts. I administered the Lord's Supper to the largest assemblage of professed believers I ever saw sit down at the same table. Imagine my dear brother the feelings of my gladdened heart, to see scores of my neighbors and friends sit down to commemorate the death and suffering of our dying (yet living) Redeemer.—Who but a few months ago were in the broad road to ruin, nor was I alone, for I could see the grateful wife look on her husband who a short time before drank of the cup of devils for her sorrow, now sitting around the table of the Lord with his once sorrowful now glad wife, to preach a crucified Saviour to their children. There I saw almost whole families, husband, wife, children, and servants, meet together at the Lord's table, all in full flow of christian love.—O, my brother, such a scene would warm the coldest heart.

Notwithstanding, we have received so many happy converts into our church at Bill's Creek—yet, when an invitation was given penitents, (yesterday) the floor was crowded around the table, and many more unasked bowed down all over the house (to human appearance) deeply affected crying for mercy; may the good Lord carry on his work in their souls till they join the song of redemption with their friends.

I am sorry to say the reviving scenes in our country generally is not so promising as it was a few months past. I would to God, we could be more deeply engaged in our prayers.

I am, as ever yours in love,

BAILEY BRUCE.

For the Recorder.

Kenansville, Duplin Co., N. C., June 1, 1847.

BRO. MEREDITH.—The revival of religion with the church in this place is still going on. On last Saturday brethren Harrell and Newton returned to this place and commenced preaching again. On Sunday morning nineteen were baptized, and at the close of the services at the church on Monday several more were received who are to be baptized at our next meeting. The second Sabbath in this month. This revival is not confined to this church alone, but there seems to be throughout this, and the surrounding neighborhoods, an inquiring and seeking after religion. Brethren Howell and Newton left here Tuesday after the 2nd Sabbath in May. Preached at Johnson meeting-house Tuesday, and baptized at that church, I think, 14.—Commenced preaching at Bethel M. H. on Sabbath following, and at the close of the meeting with that church on Saturday following baptized 28. Commenced preaching at Beaverdam M. H. on Sabbath, (brethren Hufham and Newton commenced on Saturday,) and on Wednesday following baptized 18. The Lord is doing great things for us whereof we are glad. To his name be all the praise.

Yours sincerely,

JAMES CARRELL.

For the Recorder.

### Errata in the 3d No. of A Watchman.

BRO. MEREDITH.—As you have not submitted to the advised interjection of the articles of A Watchman upon the subjects of national sins or the Mexican war, and in that case a correction is promised by your correspondent L. C., it is but justice to the articles, (considered by some so offensive,) that their misprints should be corrected, especially as sentiments clearly expressed have already been misconstrued.—The articles then will stand or fall upon their own merits or demerits; and the author then will be content to withdraw from the field, rather than subject you to the loss of subscribers, and let L. C. have full liberty to reply without defence on the part of the author. If misconstructions are made and inefficient arguments are presented against the sentiments of the author, impartial and intelligent readers will discern them, and those who do not love the truth well enough to search for it, are not apt to receive it when made clear, and if admitted, are not apt to be profited by it.

If the author be in error, he will be thankful for any of your correspondents to prove it, that he and others in like error may be corrected. If on the side of truth, he would be thankful to others to write upon the subject who can present the truth, in any way, more likely to win over those whom he has so highly offended. With these remarks and the publication of the following *errata*, the writer will promise L. C. and

\* He would like to read the views of Rev. Sam'l Furman, Doctors Hooper, Johnson, and other experienced writers upon the subject in question.

those who have taken like offence, that he will no longer be a stumbling block to them in the columns of the Recorder, and gratify their wishes without being kicked out, (if humble retirement will do so,) by being as mute as a mouse; for if truth does not suffer loss, he would rather read the truth from the pen of others, than to perform the duties of A Watchman.

ERRATA.

1st No. For *curse* of death, read *cause* of death.—For nations without *cause*, read nations without *excuse*. For Jonathan an Armourbearer, read Jonathan an armourbearer.

2d No. For the danger of *forces*, read the danger of the *fevers* of the Mexican climate. For, If thou hast hated blood, read If thou hast not hated blood.

3d No. For the American *Bishopric*, read American *Republic*, or any thing but American *Bishopric*.

There are other misprints which do not change the meaning of the author, or which the reader can easily suppose and correct, and therefore not necessary to be noticed, as the author is not ambitious for literary fame, only so far as to give truth its full power.

A WATCHMAN.

For the Recorder.

### Occasional Thoughts.

BY ASAPH.

"I would not live alone."—Job vii. 16.

This was the language of Job, amid trials peculiarly afflicting. It must not, however, be regarded as having been dictated by a pettish, complaining, or discontented spirit. There have been cases in which, though designed of the world, men have impartially wished to die; when, at the same time, they had no hope of a better state beyond the grave. Such was not the case with Job. When he said, "I would not live alone," it was not a hasty expression, resulting from dissatisfaction with the allotments of a wise and benevolent providence; but it proceeded from principle—from an intelligent conviction, that, on many accounts, a removal hence would be infinitely better for him. In other words, his language may be regarded as that of preference. He preferred heaven to earth—the joys of the future, to the sorrows of the present life—freedom from sin, to bondage, to the corruptions of a depraved nature.

And thus it is with every true Christian. While submissive to the appointments of God, and while he would patiently wait the hour of his discharge from his warfare in the flesh; yet, like the afflicted "man of Uz," he "would not live alone," far away from his Father's house on high—"the spirits of just men made perfect"—from "Jesus, the mediator of the new covenant"—from unmingled felicity at God's right hand. Phil. 1: 23. Ps. 16: 11. 36: 9. Well, then, may the christian pilgrim, as he passes along through this vale of tears, sing—

"My rest is in heaven, my rest is not here,  
Then why should I tremble when trials are near?  
Be hushed, my sad spirit, the worst that can come,  
But shortens thy journey, and hastens thee home."

Pine Level, S. C.

### Respect for the Lord's day.

The Correspondent of the Christian Secretary writing from Cincinnati, gives the following sketch of the exercises on Saturday evening before leaving the boat in order not to travel on the Lord's day, and of the exercises at Portsmouth where they stopped.

"Rather than violate the sanctity of the Lord's day, most of our number concluded to stop, though at some pecuniary sacrifice, at Portsmouth, on the Ohio side, and wait till Monday before proceeding to Cincinnati. Very little regard is paid to the Sabbath by proprietors of steamboats and by travellers generally on our Western rivers, and it is to be feared that professing Christians often violate the sacred Sabbath with the multitude. About nine o'clock Saturday evening, we had religious worship in the Saloon, in which were gathered nearly all the passengers on the boat. After singing an appropriate hymn, where many voices blended in sweet and holy harmony, Rev. S. Beck, of Boston, read a portion of Scripture, and Rev. G. B. Ide, of Philadelphia, led in prayer. A scene so solemn and delightful must have had a beneficial influence on every heart. After this, I walked the deck for an hour of that beautiful evening, with an endeared friend, once the beloved pastor of the church of which my parents and paternal grand-parents were members, and where, when a child and a youth, I had often attended. We recounted the scenes of the past, and referred to many a hallowed reminiscence of by-gone days. My friend had passed through many vicissitudes and afflictive trials; yet the great goodness of the Lord has been constantly with him, to cheer his heart and crown with abundant success his arduous labors in the service of his blessed Master.

"It was nearly eleven o'clock when we landed at Portsmouth. The Sabbath was a beautiful day.—There is no church of our denomination in the place, which contains a population of some three or four thousand. The arrival of so many Baptist ministers created quite a sensation. The pastors of the Methodist, Presbyterian, and, however strange it may appear, Episcopal churches, kindly invited us to supply their pulpits, and each held an extra service, that as much preaching as possible might be secured. Rev. E. Tucker preached in the morning in the Methodist church; Rev. T. F. Caldwell in the afternoon, and Rev. J. L. Hodge in the evening. Rev. S. Peck preached in the Presbyterian church in the afternoon, and Rev. Bright, Jun. in the evening. Rev. J. N. Granger preached in the Episcopal church in the afternoon, and Rev. S. D. Phelps in the evening.—The Rector of the last named church appears to be a liberal-minded and piously devoted and able minister of the Gospel. He invited several of us to take tea at his house, and remarked that there was nothing in the canons of their church to shut from their pulpits evangelical ministers of other denominations. Bishop McIlvaine exerts truly a christian influence throughout his diocese. He preached at Portsmouth the Sabbath before we arrived there."

From the Ch. Watchman.

### Popery in Nova Scotia.

Popery is the same every where. Like the beast spoken of in the Apocalypse, of whom it is said "there was given to him a mouth speaking great things and blasphemies," where Popery dares to do so, it continually utters coarse and boastful threats against "the people of the saints of the Most High," and would, if permitted, destroy them altogether. The Christian Messenger, Halifax, N. S., notices some recent developments of the spirit of Popery in that province. It appears that the leaders who place the number of Catholics in that province at 80,000—about one third of the population—are preparing for a political movement. They complain, as usual, that their rights are not fully acknowledged, and give vent to the most coarse denunciations against certain public men and political parties. After quoting some specimens







## POETRY.

## Not on the Battle Field.

BY JOHN PIERPONT.

"To fall on the battle field fighting for my dear country  
—that would not be hard."—*The Neighbors.*

O no, no;—let me lie  
Not on a field of battle, when I die!  
Let not the iron tread  
Of the mad war-horse crush my helmed head:  
Nor let the reeking knife,  
That I have drawn against a brother's life,  
Be in my hand when Death  
Thunders along, and tramples me beneath  
His heavy squadrons' heels,  
Or gory fellows of his cannons' wheels.

From such a dying bed,  
Though o'er it float the stripes of white and red,  
And the bald Eagle brings  
The clustered stars upon his wide-spread wings,  
To sparkle in my sight,  
O, never let my spirit take her flight!

I know that Beauty's eye  
Is all the brighter where gay pennants fly,  
And brazen helmets dance,  
And sunshine flashes on the lifted lance:  
I know that birds have sung,  
And people shouted till the welkin rung,  
In honor of the brave  
Who on the battle-field have found a grave.  
I know that o'er their bones  
Have grateful hands piled monumental stones.  
Some of these piles I've seen:  
The one at Lexington, upon the green,  
Where the first blood was shed,  
That to my country's independence led;  
And others, on our shore,  
The "Battle Monument" at Baltimore,  
And that on Bunker's Hill.  
Ay, and abroad, a few more famous still:  
Thy Tomb, "Themistocles,"  
That looks out yet upon the Grecian seas,  
And which the waters kiss  
That issue from the gulf of Salamis.  
And thine, too, have I seen,  
Thy mound of earth Patroclus, robed in green,  
That, like a natural knoll,  
Sheep climb and nibble over, as they stroll,  
Watched by some turban'd boy,  
Upon the margin of the plain of Troy.

Such honors grace the bed,  
I know, whereon the warrior lays his head,  
And hears, as life ebbs out,  
The conquered flying, and the conqueror's shout.  
But, as his eyes grow dim,  
What is a column or a mound to him?  
What to the parting soul,  
The mellow note of bugles? What the roll  
Of drums? No; let me die—  
Where the blue heaven bends o'er me lovingly,  
And the soft summer air,  
As it goes by me, stirs my thin white hair,  
And from my forehead dries  
The death-damp as it gathers, and the skies  
Seem waiting to receive  
My soul to their clear depth! Or let me leave  
The world, when round my bed  
Wife, children, weeping friends are gathered,  
And the calm voice of prayer  
And holy hymning shall my soul prepare  
To go and be at rest  
With kindred spirits,—spirits who have blessed  
The human brotherhood  
By labors, cares, and counsels for their good.

And in my dying hour,  
When riches, fame, and honor have no power  
To bear the spirit up,  
Or from my lips to turn aside the cup  
That all must drink at last,  
O, let me draw refreshment from the past!  
Then let my soul run back,  
With peace and joy, along my earthly track,  
And see that all the seeds,  
That I have scattered there, in virtuous deeds  
Have sprung up, and have given,  
Already, fruits of which to taste is heaven!

And though no grassy mound  
Or granite pile say 'tis heroic ground  
Where my remains repose,  
Still will I hope—vain hope, perhaps! that those  
Whom I have striven to bless,  
The wanderer reclaimed, the fatherless,  
May stand around my grave,  
With the poor prisoner, and the poorer slave,  
And breathe an humble prayer,  
That they may die like him whose bones are  
mouldering there.

For the Recorder.

## American Baptist Missionary Union.

## Abstract of the 33rd Annual Report.

The missionary year has been one of prosperity. Only two mission laborers have been removed by death, and four by sickness or other cause. Twelve missionaries and assistants have been appointed exclusively of native helpers. The receipts of the year, ending April 1, were \$85,457 24; to which may be added \$10,000 received from co-ordinate societies, the U. S. government, and interest on the permanent fund, making a total of \$95,457 24. The total expenditures for the same period were \$94,338 71, showing an excess of receipts to the amount of \$1,118 53. Seven collecting agents have been employed the whole or parts of the year. Much labor has also been performed by missionaries temporarily in this country, and by deputations from the Executive Committee. The Assistant Corresponding Secretary entered upon his duties in July. The Treasurer of the Union is Richard E. Eddy Esq., in place of Hon. Heman Lincoln resigned. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the two editions of the Maceonian 20,000.

## MISSIONS.

Of the missions in Burmah, Maulmain mission has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants and 36 native helpers. Of the missionaries, Dr. and Mrs. Judson,

Mr. and Mrs. Harris and Miss Lillybridge arrived in Maulmain in Dec. last, and Mr. Simons and Mr. Osgood and wife are in this country. The operations of the mission have been attended with good success, especially in the Karen department. Several of the churches have been greatly enlarged. The total additions on profession of faith the last year, in this mission, including those reported from Burnah proper, have exceeded 1,400. The schools, Burman and Karen, in all their departments have been in successful operation, and have shared in the religious prosperity. The Peguan and part of the Shu Karen translations of the New Testament have been put to press, besides other important works.

From Tavoy mission our returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 28 native helpers. Much sickness has prevailed in the mission; Mrs. Mason died Oct. 8. The ordinary ministrations of the gospel have been maintained. The theological school was opened in May, and the Burman and English boarding school the previous month; the former containing more than 20 pupils. Other schools have also been in progress. The additions to two churches in connexion with Mergui station were 21. The translation of the Old Testament into Sgau and Shu Karen has been commenced.

Arracan mission has 2 stations and 8 out-stations; 2 missionaries, including Mr. Abbott now in this country, and 27 or more native laborers, including Karen assistants in Burmah proper. Mr. and Mrs. Beecher, who sailed for Arracan in July, are temporarily resident at Maulmain. The total number of the additions to the churches in this connection has not been reported, but it is known that great religious interest has prevailed among the people, both Burmans and Karens. In 20 or 30 Karen villages are said to be 1000 Christian families.

Of the other Asiatic missions, Siam mission has 1 station and 1 out-station, 7 missionaries and assistants, including Mr. Jones now in the U. S.; and there are three native assistants. Jencks and wife left this country for Siam, with Mr. Dean of the China mission, in June. The mission has had its wonted prosperity, compared with the fewness of the laborers. Five Chinese have been baptized on profession of faith in Christ. Progress has been made in the printing and foundry departments, and in the translation and revision of the Chinese N. Testament.

In the China mission, at 2 stations and 3 out-stations are 6 missionaries and assistants, besides 8 native assistants. In this number are Mr. and Mrs. Lord, who sailed for China in Jan. last. Mrs. Devan died at Canton Oct. 18. Mr. Dean resumed his labors at Hong-kong in November. The Canton missionary has been transferred to Hongkong. The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at Canton and Ningpo much missionary labor has been performed, and some knowledge of the Christian religion widely spread abroad.

In Assam mission are 3 stations and 8 missionaries and assistants, including Mrs. Brown returned temporarily to this country, and 2 or 3 native helpers. Accounts from this mission last received are of a most cheering character. The stations have all been favored with the presence of the Holy Spirit, and heathens have been turned to the worship of the true God. To the three mission churches 18 have been added by baptism, of whom 7 are members of the Nowgong Orphan Institution. The school department at all the stations is prosperously sustained.

The Telooquo mission, with one station, is in present charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. Mr. and Mrs. Day arrived in June last. The native assistants are faithful in exhortation and Bible and tract distribution; several of the schools continue in successful operation.

The Bassa mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, including Mrs. Crocker who returned to this country in July; and 2 native assistants. Mr. and Mrs. Clark have been absent part of the year on account of ill health, but returned in Nov. last. The affairs of the mission are prosperous. Three of the native population have been added to the church by baptism, and others are inquiring after God. The schools are well sustained.

In Europe the mission to France with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received twenty-one members on profession of faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; native laborers are subjected to fine and imprisonment; but the work advances, and was never before more full of promise.

The German mission with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had large increase, as in past years. More than 235 have been received into the churches by baptism, and the total number of members in more than 30 churches is about 2000. The churches of Hamburg and Berlin have received each of them 73. Abundant labor has been performed in Bible and tract distribution, and nuclei of additional churches are being gathered in every direction: though some of our faithful brethren are still exposed to violence and persecution.

The Greek mission has 2 stations and 6 missionaries and assistants, who labor with assiduity in their respective departments, and with increasing hopes of usefulness. Preaching in Greek at stated services has been commenced by Mr. Arnold. The schools and other more informal means of instruction adopted by the mission, both at Corfu and Piræus, give cheering promise for the future.

Among the aborigines of this country, the Ojibwa mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The boarding and day school at St. Mary's has 40 pupils. The Ottawa mission in Michigan has 1 mis-

sionary and an assistant, at one station. The state of the mission is much improved. Temperance, industry, and desire of knowledge and general culture, prevail throughout the settlement.

The Tonawanda mission or station has one missionary and assistant. The boarding school has been discontinued, but 2 district schools are to be opened if the Indians remain on the Reservation.

The Shawnee mission, with 4 stations, is in charge of 11 missionaries and assistants, with 3 nat. helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid.

The Cherokee mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, with five native preachers. A church has been organized at Cherokee. The number of baptisms reported last Dec., is 14. Several meeting-houses have been erected. The translation of the New Testament into Cherokee has been completed and partially printed, 5,000 copies in one edition, and 5,000 additional copies for tract distribution.

The whole number of missions under direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported, is 108. 1,783 have been added to them by baptism the past year, making the aggregate of members about 10,000; the number of schools is 59, and of pupils from 1,500 to 1,600.

## Religion and Politics.

A Christian has no right, any where or under any circumstances, to be any thing else than a Christian. He must ask about a political, as well as about any other act, the question, is it right or wrong? and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus, as anywhere else. To prefer our own interests or the interests of party to that of our country, is treason against that country, and sin against God. And it matters not whether the treason be perpetrated by a ballot or bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling."—*Wayland.*

## Beware of bad Papers.

An article has recently gone the rounds of the religious newspapers, under the head of "Beware of bad books." It set forth, in faithful lines, the evils of reading bad books. But there is more occasion to beware of bad newspapers. There is vastly more of corrupt literature issued and devoured in newspapers than in books. And the forms in which this corrupting literature in newspapers steals into a reading, are more insidious and deceptive. Here it comes in, it may be, in the ordinary vehicles of intelligence—in the family newspaper, in connection with the news, which every one must read. He who reads a bad book, takes it for what it is, and generally knows something of its character before he commences. But the bad literature that is smuggled into business and family papers, is really under our eye and demanding a reading, before we have sought for it; and it stands ready to catch us when we are off our guard, or in our moments of relaxation. Getting admission into a thousand families where a bad book would be proscribed, it is more than a substitute for bad books. It comes in parcels, renewed every week or every day, and renews the temptation to every person and every child in the family.

And then the quantity of bad papers published and read, is many fold more than what goes out in the form of books. It would take many such establishments as that of the Harpers, to supply in books the same amount of corrupt material, that now goes forth in the hundreds of thousands of newspapers and periodical pamphlets which every day sends forth. While, then, we would say nothing to make any one less aware of bad books, we would invoke more attention to what is done through bad papers.—*N. E. Puritan.*

## The Abused Wife Happy.

I was once on a visit to a friend, who requested me to accompany her to see a sick woman, supposed to be near her end. The house was not a cabin, but a mere wreck of a once comfortable dwelling. Every appearance of comfort was absent. The partitions appeared to have been taken down, and the whole house turned into one large room. There was no glass in the windows—but that mattered not, it was summer. Upon entering this desolate place, I saw the sick woman lying on a miserable bed, unable to raise her head from the pillow, and attended only by an aged mother above eighty years of age, and a little daughter about seven or eight. Here, indeed, seemed to be the very picture of wretchedness; and I was told that the brute of a husband generally came home drunk, and never gave her a kind or soothing word. Hear the conclusion—I verily thought before I left the house, that this was the happiest woman I ever saw. Her devout and tender eye was sweetly fixed on heaven.—Her countenance was serene, and illumined with a heavenly smile.—*Dr. Alexander on Religious Experience.*

## Michael Angelo.

A friend called on Michael Angelo, who was finishing a statue. Some time afterward he called again; the sculptor was still at his work. His friend looking at the figure exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor, "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to that hand." "Well, well," said his friend, "but all these are trifles." "It may be so," replied Angelo, "but recollect that trifles make perfection, and that perfection is no trifling."

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Extract of a letter from Rev. S. W. LYND, of Cincinnati, O., addressed to the publisher:

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

THE LONG RUN ASSOCIATION had, at its last meeting, passed the following resolutions:

Resolved, unanimously, That the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote Christian devotion, and is specially adapted to Christians in the Western and Southern States; and it is earnestly recommended to churches and individuals to adopt it and bring into general use.

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

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

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

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

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

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

Dec. 8th, 1846.

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

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

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

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

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

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