

From the Cross and Journal.

FORT WAYNE, INDIANA.

BR. COLT:—It would perhaps be interesting to the friends of Zion to learn the good dealings of the Lord with his people in this section of country. 'Tis true, we cannot announce the cheering intelligence of scores being renewed by divine grace, but what is next in interest to the devoted servant of Jesus, that his disciples have in some good degree been aroused from their lethargy, and prepared to act more efficiently as instruments for the salvation of souls. The Lord has in this town graciously revived the hearts of the contrite, and permitted them to realize a degree of anxiety for the salvation of the impenitent. Some who were but recently enemies of God and the willing captives of Satan, are now rejoicing from a sense of personal interest in the pardoning mercy of Jesus, and will before this reaches your readers, have publicly put on the Lord Jesus Christ.

Near the beginning of the present year, visiting a section of country north of this, some 12 or 15 miles, a number of Baptists were found, some of whom had not listened to a sermon from a Baptist since their residence in the country. A meeting soon after was commenced among them, which lasted near a week, and resulted in the organization of a branch to the church in Ft. Wayne, and the immersion of three souls. This branch is located in a most interesting and rapidly improving section of country; and is destined ere long to exert an important influence upon the community for weal or for woe.

The country all round seems ripe for the harvest. Some 6 or 7 neighborhoods within 15 miles of town are anxious for the stated preaching of the gospel; and I have endeavored so far as possible to supply the demand, but my poor weak body sinks under the labor. Time thus far has not been lost, spent in breaking the bread of life in these places. Some have given themselves by divine assistance to the Saviour, and others are anxious. There are two Licentiate in our church, who do much for these destitute places.

From all Northern Indiana, the Macedonian cry may be heard, "Come over and help us." There are a number of county seats located at most important points, where a Baptist minister would be welcomed, and with a little assistance from abroad supported. The A. B. H. Miss. Society is doing much for this State, and a great deal more needs to be done. Hope young preachers from Granville, will visit this field for usefulness, before they decide where duty calls them to labor. The country will soon be densely populated, and now is the time to possess the land. But those who labor in northern Ind., may expect difficulties and privations; no greater however, than in other places have been encountered and overcome. An intelligent and pious minister would be blessed as an instrument in advancing the cause of Jesus, and that would be an abundant reward for all his sufferings. The people are social and benevolent, and he must be so too, if he would sustain himself. Men who labor in this section of the State, may expect to preach to an intellectual people, those who will scan their sermons closely. We do hope our brethren in the ministry who are seeking a place for usefulness, will visit this section of the State.

WM. COX.

March 4th, 1841.

From the Charleston Observer.

THE SECOND BAPTIST CHURCH IN CHARLESTON.

It is with much pleasure and satisfaction we announce to the friends of religion in the community, that the Rev. James C. Furman has accepted the call which had been unanimously extended to him, to take the Pastoral charge of this Church. Mr. Furman has been for the last seven years, the useful and beloved Pastor of the Church at Society Hill, Darlington District. He is the youngest son of the late Rev. Dr. Furman who was well known and is still remembered in this community, as the honored and revered Pastor of the Baptist Church here for nearly forty years—doing good to the souls and bodies of his fellow men.

The Second Baptist Church being without a permanent place of worship, earnestly appeal to their friends and fellow citizens for aid to assist them in accomplishing the object they have undertaken. The Church has appointed Committees to solicit donations and subscriptions from their fellow citizens, to aid them in the erection of their contemplated place of worship, and in a few days the Committees will enter upon their duties.

THE SCRIPTURES IN THE SANDWICH ISLANDS.

The late arrival from the Sandwich Islands was noticed in our last. Just before Mr. Bingham embarked, 10,000 copies of the second edition of the ENTIRE SCRIPTURES, in the language of the natives, were issued from the mission press. Of the former edition, 10,000 copies were distributed. It is now about twenty years since this mission was commenced. To the native islanders, they have been years of wonder and of grace. The gods of his fathers and the cruelties imposed by their service, have been swept away. Glad tidings from Heaven have been proclaimed through his native idiosyncrasy, his language has been reduced to writing; the word of God has been translated; twenty thousand copies published; ten thousand of his brethren redeemed from sin and hell, gathered into the fold of God; and these, with many thousand more, taught to read his wonderful works, and thus prepared to welcome the book of life.

VOLCANIC ERUPTION.

We cut the following from a letter addressed to the New York Evangelist, by the Rev. T. Coan one of the missionaries to the Sandwich Islands. "While absent at a general meeting, a terrific volcanic eruption took place at Puna, one part of my parish, and about twenty miles from our station. For about two weeks a large part of Puna, a district of about 50 miles long, was so enveloped in smoke, as to hide the luminaries of heaven, by day and by night; while all Eastern Hawaii, which was not covered with smoke, was rendered lighter than a full moon could make it in a cloudless sky.

"The volcano burst out some 20 miles in the interior, and spreading into a river from one to three miles wide, and of great depth, rolled down its molten flood to the sea, when, leaping a precipice of 50 or 100 feet, it poured a vast cataract of fire into the ocean, with vivid glare, and fearful detonations, throwing up immense rocks to a great height, and filling the air with ashes, cinders, and spray, for the distance of 10 miles along the coast. Three hills of several hundred feet elevation were formed in the sea, the water of the ocean was heated for 20 miles along the coast, and multitudes of fish were killed. Several villages were destroyed, and many plantations, besides a vast tract of wild land, submerged with the burning flood; but no lives were lost. The people fled and escaped. The molten stream flowed two or three weeks, and then ceased; all is now quiet again. How long it will remain so, we know not; nor do we know where the subterranean fires of these Islands will next discharge themselves. It may be under our dwellings. There are three old craters within a

few rods of us. But on this subject we have no fears, for the Lord of Hosts is with us. The God of Jacob is our refuge. The Lord lonketh on the earth and it trembleth; He toucheth the hills and they smoke; the mountains melt like wax, they flow down at his presence. We feel the heaving earth, we see the mountains melted and carried into the sea, and yet we will not fear, for we can say of Him who does it,

"This awful God is ours,
Our Father and our Lord."

From the Banner and Pioneer.

AN ORIGINAL ANECDOTE.—"There is a great revival in our (the Methodist) church at this time," said one friend to another on their hearing a few days ago. "The altar was crowded last night with mourners—not another person could find a place in it." "Who were they?" asked the other, "members of the church or not?"

"The largest portion of them were members of the church."

"How many have professed conversion?"

"A good many—a number of those who have been members for some time have experienced religion."

"You receive those into your church then who have no religion?"

"Yes."

"Was that the practice of the New Testament churches?"

"It is the practice of the Methodist church; and I would advise you to attend the meeting to-night, and you will become cured of your fault-finding disposition."

This is the substance of, and we believe, verbatim, the conversation as it occurred in our hearing.

We recorded it at the instant, as a striking commentary on the seven hundred thousand members which it is boasted are attached to the Methodist Episcopal Church in the United States.

Columbian College.—A writer in the Christian Watchman, now in Washington, thus alludes to the College:

"The prospects of the Columbian College here are now brightening, and it is expected that in a few weeks it will be relieved from all its pecuniary embarrassments. Among the students there are a number of young men of much promise who have the ministry in view. Great credit is due to the Faculty, and especially to the venerable President, Dr. Chapin, and the senior Professor, Mr. Ruggles, for their untiring devotion to the interests of this institution. It has long had to contend with great difficulties. In deed, it has been an 'up hill work.' We hope however, it is yet destined to see days of prosperity, and that it may be a great blessing to the christian community."

RECORDER & WATCHMAN.

RALEIGH, Saturday March 27, 1841.

TERMS.—Two dollars and fifty cents if paid within three months, or three dollars if paid after that time.

Dr. W. H. Williams is our accredited agent for this State.

AN AGENT WANTED.

An active and efficient agent is wanted immediately, to collect arrears due this paper in South Carolina. Liberal commissions will be given, if application be made soon.

The Rev. R. McNABE requests his correspondents to address their Communications to Forestville, N. C., as he has removed near that office.

MORE LIGHT COMING.—The abolitionists announce that they have manufactured, and have on hand, ready for distribution, "a second address to the South," designed expressly to illuminate the benighted minds of their "slaveholding brethren." Verily "these are the men, and wisdom will die with them."

AN UNDOUBTED FACT.—The editor of the Christian Reflector says, that, in the first address of the Abolition Convention, "argument was scarcely attempted." This is exactly what we stated at the time. The editor might have gone further, however, and said that the same is true of nearly all other effusions from the same quarter. Argument suits neither the object nor the temper of the schismatics. It is well known to them that, were they to resort to argument, their cause would soon be flat. Declamation, denunciation, misrepresentation, and abuse, are the elements on which all agitators subsist, and the mean-on which, it would seem from their own admission, these people have chiefly relied.

CHANGE OF POLICY.—The editor of the Reflector informs us that the abolitionists are about to appeal to the Bible! The reason assigned is, that the South have recently done so!! There are two things in this statement worthy of notice. The first is, the implied admission that the abolitionists have been waging war against the slaveholder for the last seven years.—have been denouncing him for the same length of time as living in sin—and have at length proclaimed against him their bull of excommunication—without having appealed to the Bible in support of their positions! This is precisely what we have all along known, and what we have repeatedly said. And if these people can even now be brought to face the scripture argument on this subject, it will be from necessity, not from choice.—Their acknowledged failure to appeal to the scriptures hitherto, proves conclusively that they have no predilections for bible testimony on the question at issue.

The other item worthy of notice is, the unfounded intimation that the people of the South have recently appealed to the scriptures on the same question. When the editor of the Reflector made that statement he must have known that the people of the South have appealed to nothing but the scriptures; and that their complaint has been that their opposer could not be brought to encounter the arguments adduced from the same source. The said editor must have known too, that, since he has been reading the Recorder, we have given the scripture argument twice, if not three times; and that in neither instance were our positions published, nor even noticed by himself. And all who have been in the habit of observing the contents of the Recorder know full well, that, in all we have ever written in vindication of the christian slaveholder, our appeal has been uniformly and exclusively to the divine record.

But the abolitionists have a motive for this change of position. We shall probably see before long what it is.—This much however is certain—if they will appeal to the scriptures, with the temper and disposition of christian disciples, and with a sincere desire to know and to do what the scriptures teach, we may hope for a beneficial result. Their unfounded intimation, however, that, until lately the South have been as remiss as themselves, touching the authority of the scriptures, affords but a sorry promise of either candor or profit in their contemplated application to the divine record.

One thing, however, we trust they will do, before they calculate on the production of much effect in the South—namely, we trust they will agree among themselves respecting the assertion of Mr. Galusha, that there was no such thing as a slaveholder in the primitive churches.—Until this point can be settled among themselves, we presume they need not expect much attention to their argu-

ments from intelligent men at the South. Let them first agree among themselves touching the import of one of the most familiar terms of the Greek language. After that it will be time enough for them to talk of illuminating the benighted barbarians of the South.

BROTHER FULLER'S LETTER.

In this week's paper will be found a communication from Brother Fuller of S. C., touching the late reply of Elon Galusha. As the letter closes with sundry interrogatories, some of which seem to be addressed more or less directly to ourselves, we shall take the liberty to furnish such remarks in reply as the occasion seems to demand.

We fully concur with our brother in his belief that the convention may and should pass resolutions, disclaiming all connexion with any of the topics which now agitate the foundations of society; but that all the delegates from the North, South, East, and West, should be assured of a sincere welcome, if it be intended to include the agitators, is to us not quite so clear. The welcoming of the agitators—the schismatics—would be, in our opinion, the exclusion not of the South merely, but of all the friends of sobriety and good order.

We concur also with our correspondent, as it regards the spirit by which the agitators are governed, and the legitimate results to which their measures and operations lead. We do not have much faith however in the durability of either their organizations or their zeal.—Like the instigators of Anti-Masonry, and sundry other Ants that might be named, we believe that the present agitators of Anti-Slavery will have their day, and then pass off the stage. A little independence, on the part of the sane and consistent portions of Northern Society, if these be as numerous and as influential as we are told they are, would soon put the furious abolitionists where all disturbers of the public peace ought to be placed.

We agree with our brother too, as it respects the utility of disabusing the North of the manifold errors into which they have been seduced by false and inflammatory statements; but we dispair of any means that can effect it. Our Northern journals, even those professing to be the friends of peace and union and good order, evince the most determined resolution that nothing of this kind shall reach the eyes of their readers. For six years we have been furnishing articles designed for this end; and, so far as we recollect, with perhaps a single exception, all such articles have been most scrupulously excluded from Northern papers. If our Northern brethren are deceived on this subject, and we believe that many of them are, they may blame their own editors for it. And should the schemes now maturing by the agitators prove successful, and our once happy denomination be rent in twain, as circumstances now too plainly indicate, the conductors of the Baptist press at the North, will have to review a course, the contemplation of which, it seems to us, can afford them but little satisfaction. He who throws the firebrand, and he who has the means, but refuses to make the effort, for its extinction, are according to our book of morals, parties in the same work of desolation and death. We repeat the question, and we put it to the friends of peace at the North, and especially to the conductors of the Northern press—"How is it that this book—'Slavery at the South,' is scarcely known; while the press and the mail go under the weight of abolition and schismatical productions?"

We agree with our correspondent, that it is high time we had in operation some organized system for the moral and religious improvement of our population at the South, of both colors. And should the apprehended rupture take place, perhaps the meeting of Southern delegates at Baltimore would afford a suitable occasion for the framing of some such system. It is well known to us at the South, however, that but little can be done for the slave during the raging of the present excitement.—Plans long since devised for the above named object, have been either deferred or entirely abandoned, on account of the incendiary movements which have agitated the country. Under such circumstances, we have our doubts whether much can be done for the slave, more than is already being done, until the rage of fanaticism shall be past, and the South shall be left to attend to their own matters, in their own way, and without the interference of foreign impertinence.

We also agree with our correspondent, that slavery, in every form, is an evil—that it is this day rests like an incubus on the energies and the interests of the South—and that it would be far better for both master and slave, could the whole of our slave population be gradually enlightened, freed, and elevated to the position of freemen in society. We think it probable too, that, in the onward march of civilization, and in the progress of the general improvement of human condition, this may be the ultimate destination of all those portions of society now in bondage. We at least hope that such may be the case. We concur too in the opinion that it is high time that the South had opened their eyes—that they were prepared to look the whole subject in the face—and that they had at least begun to place themselves in such attitude and position as the exigencies of the case demand. We do not think, however, that any thing in the way of emancipation, however remote, can be done in time to avert the consequences of fanatical machinations. Nor do we think that any thing of this sort should be done, if it could. We could never consent to purchase a continuation of union with the North, at the expense of what might be considered our self-respect.—Much as we value peace and union, we should be among the last to agree to prolong either by the least seeming compliance with fanatical dictation. From the first we have said, and as yet we have seen no cause to change our position, if we cannot be united with our Northern brethren on the same terms as heretofore, let the line be drawn—let the denomination be sundered.

As we have repeatedly observed, the only remedy for existing evils and apprehended consequences, is to be looked for, not in Southern overtures, but in Northern discretion. Let the innovations of the schismatics be discontinued, and let their avowed purpose of disunion be rebuked, by the would-be neutral Baptists at the North, and existing difficulties and dangers will be at an end. On the contrary, let our northern brethren proceed as they have been going on, for the last six or twelve months, and our word for it, the days of our union as a denomination are numbered. Even admitting that they shall be no open and avowed separation in April, still the bond of union will be broken; the spirit of co-operation will be dead; mutual animosities will soon follow; and, if open hostilities do not cap the climax, the conclusion will be less disastrous than we have now the least reason to anticipate.

It will be observed, doubtless, that in every material point we concur with our esteemed brother Fuller. If we differ from him in any thing essential, it is only in what relates to some of the means to be recommended in order to avert the effects of Abolition phrensy. A little more deliberation and prayer, and perhaps a further exchange of views, will most probably cause us to see eye to eye even on these subordinate questions of expediency.

CURIOUS PLAGIARISM.

In another column will be seen Bro. Finch's communication, giving an account of his discovery of the Tract on Communion, written by S. H. Cone, dressed up after the

style and manner of the Ironsides and gravely passed off as the Circular Letter, of the White Oak Association!! Of all the queer things that we have seen in a year, this is a little the queerest. A real bona fide tract, published by a genuine anti-trait association, and that too, with the implied announcement, that it is a legitimate production of their own!

The Association, however, is perhaps more to be laughed at than blamed. This association is one of that class which go against education, which glory in their ignorance, and which get what little they know by inspiration. All religious tracts, newspapers, and every thing of the kind, they are taught by their leaders to look upon as the work of the devil, and designed on'y to fill the pockets of the vile missionaries. It is easy to see, therefore, how easily these silly people might be imposed on, and how readily they could be made to believe that the documents presented to them, as a Circular Letter, was really what it professed to be—the production of one of their own ministers.

Bro. Finch supposes that this fraud was perpetrated by a Mr. Puckett, who seems to be known as a preacher in that association. What authority bro. F. has for fixing the charge upon Puckett we know not. We presume, however, he did not give the intimation without good and sufficient reason for so doing. But be the author of the trick who he may, we must be permitted to say, that he is fit to be a member of no church—still less is he fit to be received as a minister of the gospel. He is guilty not of fraud on'y, but of the very vilest sort of hypocrisy. He is making his people believe that he regards all tracts, and all such things, as wholly unfit for the eyes of honest christians, and in the mean time, to suit his own purpose of ambition probably—to show the dark people how well he can write without a particle of "book larnin"—he takes one of these identical tracts, sticks on some three or four introductory sentences of his own to make it fit the occasion, and then puts it forth as the genuine offspring of his own hand and head. We have heard of frauds and forgeries of various descriptions; but have never yet heard of one so exactly like this.

The Minutes of this said White Oak Association present a rather curious appearance on another account. As stated by bro. Finch, they seemed from the Neuse Association some five or six years ago, because that body would not declare war against benevolent institutions. Since that period, so far as we know, they have adhered strictly to their principles, and have withheld their fellowship from every one tainted with the sin of favoring missions. It is curious and instructive now to observe their table of statistics. They have in connexion 14 churches, which contain a total of 372 members. They received by baptism the last year 7 persons, and excommunicated during the same period 23! The whole number admitted was 11, the whole number lost, by excommunication, and death, exactly 30. This is certainly a fine comment on the boasted principles of Kehukeeism, and corresponds not very badly with the mode adopted in supplying their people with their "present Circular Address."

ERROR CORRECTED.

It seems that we, last week, fell into a slight mistake in supposing that the Calvert Street Church, in Baltimore, was the Church by which the famous pacification circular was issued some weeks since. The following communication from Dr. Johnson, of S. C., which we find in the last Religious Herald, will explain the whole matter. From this it appears that the Church which we had in mind—the Sharpe Street Church, we believe, are too scrupulous to allow the Southern delegates the use of their place of worship. A tolerable explanation of this circumstance, may perhaps be found in the fact, that the pastor of said Church, and the reputed writer of the circular, is a New England man.

We perceive that the abolitionists exult in the fact, as they express it, that "slaveholders have been excluded from their own meeting houses." To the Delegates from the Slaveholding States, who shall attend the Baptist Triennial Missionary Convention in April next.

DEAR BRETHREN:—Early in the present year, I caused to be published in the papers of this State and other Southern States, the recommendation of the South Carolina Baptist State Convention to you, to assemble in the city of Baltimore, in the meeting house, (in which the Convention is to assemble,) at 10 o'clock A. M., on the Monday before the last Wednesday in April, to deliberate and determine upon the manner in which you shall act in reference to the proceedings of the American Baptist Anti-Slavery Convention held in New York, in April last, when you shall meet the Triennial Convention. The pastor of the church in Baltimore, in whose meeting house the Convention is to assemble, informs me, that though it would be a gratification to them all to comply with the request of the South Carolina Baptist Convention, yet, owing to the stand taken in their letter to the Delegates forming the Triennial Convention, doubts whether it would be consistent for the church to do so. We cannot, therefore, have the privilege of their house.

Having since understood that the brethren in Richmond have appointed Monday forenoon, April 26th, at the Calvert street M. H., at which time and place, they recommend to the Delegates above mentioned to assemble, I think it necessary to give the above information, and to request a full attendance of the Delegates at the preparatory meeting in the above advertisement, by the brethren at Richmond.

W. B. JOHNSON, President
OF S. C. B. S. Convention.

Feb. 20, 1841.

FOR THE RECORDER & WATCHMAN.

Beaufort, March 2nd, 1841.

My dear Brother—I have just returned from Savannah, and read the long letter of Mr. Galusha and your brief remarks upon it. You are quite correct in supposing that I would hardly deem any reply necessary. Indeed what answer could I give without seeming to depart from that meekness and gentleness which become a christian?

The communication of our Rev. correspondent covers ten long columns, about one of which would contain his scripture argument, while the remaining nine furnish a good specimen of that sort of declamation by which the abolitionists at the North accomplish their work of agitation, but which, in my humble judgement, is most unsuited to the grave question now exciting our denomination, and threatening its union, in fact, the union of the States, and the existence of our country. Such ebullitions of passion, how can a christian answer, except by silence—silence, not of anger, but of grief, and caused by a conviction that farther remonstrance would be worse than useless? What can I say to one who turns his eyes resolutely from the institutions existing at the South, and permitted by the Bible, and inveighs against a system which is the pure creation of his gloomy mind, the spectre which haunts his disordered imagination?

"Slavery" says Prof. Dew, "in its pure unmitigated form, whereby an unlimited power is given to the master over the life and fortune of the slave, scarcely exists anywhere; and if it did, it would be a state of war between the captive and the captor."

Yet this is evidently the hideous phantom at which my brother Galusha has gazed until, look where he will, he can see nothing else. And hence those assertions which will cause readers acquainted with facts to pronounce his letter a libel; and which would certainly, if repeated to our servants, awaken no little wonder in their bosoms. We know that our slaves are protected by humane laws from cruelty, and that the murder of one of them is a capital crime: Yet this letter assures us that they are mere chattels, and that the master has "irresponsible power to do anything to his slave which he has a right to do with his horse!!" We know that our slaves not only receive gifts, but possess property—(and that by a title held as sacred as any other;) indeed they supply our village markets with corn, bacon and poultry, and hundreds of merchants accumulate fortunes by trading with them: yet this letter declares that a slave "can possess nothing, nor acquire anything but what must belong to the master!" In a word, we see our servants enjoying nearly the same privileges as were granted (See John's Arch. p. 182.) to those among the Hebrews; we behold in them a body of peasant, happy and attached to their masters; receiving the gospel freely and gladly; "better supplied," (to use the language of a northern writer, see "Slavery at the South") "with food, clothing, lodging, and fuel; than the free labourers of the most parts of Europe; ignorant of those two grievances of West India slavery, under feeding and overworking; unacquainted with the meaning of the word care; their toil light and healthy; their children provided for; with a guardian and protector in sickness and old age; "the gayest;" (I quote the testimony of the able editor of the N. York Cour. and Eng.) "the most contented, and the most comfortable race of laboring people that ever came under our observation;" yet the author of this epistle can see in them only a race of miserable outcasts, pining under a "Bohon Upas," groaning beneath cruelty and oppression, spurned as things without souls, and trampled on as things without feelings!

Nor does the Bible argument of Mr. Galusha furnish less deplorable proof that his vigorous mind is hopelessly warped and bigoted. How can I answer it without saying what I am unwilling to say?

For example, I asserted that God authorized slavery among the Jews. Now, here is a fact admitted by every writer, and as to which the Bible allows no dispute.—What answer is it, to reply that the Jewish slaves were sometimes armed? so it would be here in case of necessity. What does it avail to say, that the Jewish bridegroom gave presents to the brother and Father of his bride? or that a faithful old family slave often became heir of his childless master? These are things which now occur constantly in the East. (See Horne's Intro.) What is it to the purpose, that, in case a slave fled from the murderous designs of his master, in the surrounding country, God allowed him a shelter in the camp of Israel? The simple question is this—Did the Lord allow and regulate slavery among the Jews? and can any one read the Bible and doubt this? Let me only quote a single passage. "And if thy brother that dwelleth by thee be waken poor and be sold unto thee, thou shalt not compel him to serve as a bond-servant. But as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his father shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigour, but shalt lead thy God. Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen that are round you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of whom ye shall buy, and of their families that are with you, which they begat in your land, and they shall be your possession, and ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen forever." (Lev. 25th, v. 39—46.) How can I answer a writer, who, with these verses before him, denies that God allowed slavery; and who is so inattentive, as to confound the condition of slaves bought from abroad with that of slaves of Hebrew extraction, and declare that "he" (i. e. every slave,) "went free at the year of jubilee?" Is Mr. Galusha really ignorant on this subject?

Again, the author of this letter denies that the word "Doulos" signifies "slave" when used in the New Testament. What shall I say to this? Is there a man acquainted with the Greek language who knows not that this is the only literal import of the term, and that it is the precise word opposed in meaning to "Eleutheros," viz. "free?" The question is not whether Doulos is used in a figurative sense, (who doubts it?) but what is its proper and regular signification when employed to define and designate a certain class in a community? And on this point, instead of imitating the boldness with which my brother advances assertions, I only request my readers to turn to any learned commentary and judge for themselves. Let me quote a few passages from McKnight. "Though the word Doulos properly signifies a slave, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it servant—because, anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostles said to the slave, was in effect said to the hired servant." (On Coloss. 3rd.) "Let whatever christian slaves are under the yoke of unbelievers pay their own masters all respect and obedience, that the character of God whom we worship may not be calumniated; and the doctrine of the gospel may not be spoken of as tending to destroy the political rights of mankind. And those christian slaves who have believing masters, let them not despise them fancying that they are their equals because they are their brethren in Christ; for, though all christians are equal as to religious privileges, slaves are inferior to their masters in station.—Wherefore let them serve their masters more diligently, because they enjoy the benefit of their service as believers and beloved of God. These things teach and exhort the brethren to practise them. If any one teach differently, by affirming that under the gospel slaves are not bound to serve their masters, but ought to be free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel which in all points is conformable to true morality, he is puffed up with pride, and knoweth nothing either of the Jewish or of the Christian religion, although he pretends to have great knowledge both." (See on 1 Tim. 6.) Upon whose intellect justice has put a veil, and upon whose impartial judgment a moment, by reading Mr. Galusha's singular caricature on the case of Philemon, and then turning to McKnight's "Onesimus" (says this accomplished expounder) "as on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed he applied to the Apostle, &c." "After his conversion Onesimus abode with the Apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time, being afraid that on his return his master would inflict on him the punishment which, by the law of Phrygia was due to a fugitive slave, and which, as

SECULAR

Shocking Death.—The New Orleans Courier of the 1st inst. states that on the morning of that day, Mr. Girondeau, one of the proprietors of the lower ferry boat, being on board, and thinking that the engine of the boat had stopped, as she had neared the bank, thrust his head under the lower of the engine, to look at something inside. All at once the engine was put in motion, and the result was that Mr. Girondeau's head was severed from his body, and fell inside, while the body was left in the passage way.

Mr. Uriel Gleason, residing about four miles from Buffalo, perished on the 3d or 4th inst., in attempting to go from the latter place over the lake to Smoke creek; the hind legs of his horse got fast in a crevice in the ice, and he and the animal froze to death.

Loss of the Steamboat Raleigh.—On the evening of the 2d inst., the steamboat John Randolph struck a snag during her passage up the river, a little above Carrollton, and went down shortly after. The Courier states that the destruction of property is estimated at \$50,000 dollars—mostly insured. There were 300 hhd. of sugar on board. The boat was insured for 30,000 dollars, but cost more. A rumour prevails that a number of persons lost their lives. It does not appear to be confirmed. —*New Orleans Courier.*

A Freshet.—The flood occasioned by several days of rain last week in South Carolina, did much damage to the Augusta and Hamburg railroads. Several bridges were carried away, and a portion of the town of Hamburg was under water. A culvert gave way under a locomotive, and the body of a freighter attached, floated off with all the workmen in it, in ten feet water, who were in a shocking state of alarm. The body of the freighter was carried down the river, and the State road is said to be covered with water, and the whole country is inundated.

From Florida.—Intelligence from the seat of war states that on the 2d inst. Lieut. Albertis, with a detachment of twenty-four men, encountered the Indians in considerable force at Orange Creek Hammock, about three miles from Fort Russell, and succeeded, after a sharp conflict, in which he had seven men killed and wounded, in cutting his way through the Fort Russell, his return to his own post, Fort Brooke, being cut off. Capt. Barnum, the commanding officer at Fort Russell, immediately went in pursuit of the Indians. The St. Augustine News of the 7th inst. gives the following report from the expedition of Capt. Barnum:

Information reached here last evening, that an express arrived at Pinalia, from Fort Russell, on the night of the 4th, bringing intelligence that Capt. Barnum, with one hundred men, (including nine mounted), came up with the Indians at the head of Orange lake, and commenced an attack upon them. Capt. Barnum had placed the nine mounted men in ambush, as a reserve, and led on the others; but finding the Indians in such a body, he made a signal for the mounted men to come up. No sooner was the signal made, when the Indians having cut off these men from the main body, fired upon them, killing six, the other three retreated to the fort, being wounded. The express was immediately sent off to Pinalia, without knowing any thing further. The wounded men state that Capt. Barnum was still fighting. Captain Cairns, with a company of thirty men, and a detachment of twenty-four men, left the Fort Russell, and returned shortly after the express had arrived from Fort Russell. He immediately supplied his men with provisions, and started for Capt. Barnum's battle ground. It is impossible to give the particulars under such circumstances. There is no knowing the loss, as yet, that Capt. Barnum has met with.

New York and Virginia.—The Richmond Whig of Friday says: "The bill for annulling the ratification of the coming from or belonging to New York was yesterday, after various amendments, ordered to be engrossed by a large majority." The following is the concluding section of the bill: "This act shall commence and be in force from and after the first day of May, 1842; but that the Governor of this Commonwealth may, by proclamation, suspend the operation of the same, until the end of the succeeding session of the Legislature of this State, whenever he shall be officially informed that the Executive of New York shall have taken the same into consideration, and that the demand of the Executive of this State for the surrender of Peter Johnson, Edward Smith, and Isaac Gansey, as fugitives from justice, (and that the law of New York of the sixth of May, eighteen hundred and forty, entitled 'an act to extend the right of trial by jury,' has been repealed by that State."

McLeod.—It appears from the London papers, that Captain Drew has declared that Mr. McLeod was not with him when he made the attack upon the Caroline. —Certainly the disposition of that gentleman should be made before the trial. It is a matter of great importance, and should be made known to the public. Captain Drew will for a moment put his word in such a matter. If cited he will not appear, for fear of his own personal safety. —There is another gentleman, Col. Chisholm, who was in command at the time, and who saw the boat go over and return. Every one that knows him will give the fullest credence to his testimony.

The Lockport Courier informs us that the trial of McLeod is not likely to be removed from Erie county to Albany, his counsel having made no application for a change. The Courier says also that the trial will not take place probably at the county seat, as the decision to examine Captain Drew, now in England, will be asked for, it is presumed, and granted. Chief Justice Nelson is to preside at the trial, and the District Attorney of the State, Mr. Hall, will aid the county attorney in the prosecution. —*N. Y. Com. Ad.*

Another awful Steamboat Disaster.—The Creole, running as a packet between Natchitoches and New Orleans, took fire at the mouth of the Mississippi, on the 2d inst. The fire broke out at the morning, and the passengers of course were in a state of great alarm. The vessel was crowded with more than sixty men, women, and children. What a scene of horror must have ensued! The fire commenced at the after part of the boat, the tiller ropes were immediately severed, and the confusion, consternation and panic which ensued, defies description. Amid the raging of the flames, the engine continued working, and drove the boat directly against the shore. Here four persons leaped off and escaped. Rebounding, as it appeared, she altered her course, and running near a mile and a half, brought up against the bank on the opposite side of the river. In the mean time, the fire had spread, and was crossing the river, many of the passengers and some of the crew, threw overboard of cotton (she had 1000 bales on board) on which they embarked. Some missing their aim in jumping, or their balance afterwards, were precipitated into the stream and drowned. Many remained on board till she reached the opposite shore, when they leaped off. A few were fortunate enough to reach the land, but the greater part plunged into the water, and it is believed of these nearly all were rescued. It is judged that at least twelve lost their lives. Of the few who were rescued, it is said that some of them floated off on the cotton, and may have been picked up by steamboats and other craft. The passengers, male and female, with scarcely an exception, escaped with barely what they slept in. The origin of the fire was not ascertained.

More Disasters.—The New Orleans Bee of Feb. 26th says: "The schooner Eliza Ann, Captain Pontapian, was upset at sea on the 12th inst., about 15 miles from the navy yard, at Pensacola, having on board eight passengers. Three only were saved."

More War in Florida.—The Savannah Georgian of the 7th inst. contains a letter from Fort Brooke, dated March 3d, describing a new outbreak of Indian depredations. The circumstances are these:—A Corporal was out hunting, when he was shot. His comrades escaped to the fort, where Lieut. Albertis called out with a large force and had a pitched battle, which lasted an hour. He was finally compelled to retreat, with the loss of a number of men killed and wounded. Fifty men from Fort Holmes and one hundred and ninety from Picolata immediately went in pursuit, and the force of negotiations and Indians coming in is now all over. The war will be renewed with fresh violence by the Indians. —*N. Am. Observer.*

Steamboat Snagged.—A letter from Capt. H. R. Johnson, of the steam ship York, to one of the Insurance offices in Mobile, states that the York was snagged and sunk in the Tombigby river, a short distance above Pikesville, having on board 751 bales of cotton. Capt. J. thinks the cotton will all be saved with but little damage, but the boat will be a total loss.

Loss of Steamboat—mul. Supposed Loss of all on Board.—Capt. Coss, of the Revenue service, arrived here last week, and reported that he had left Apalachicola on the 13th inst., in the steamboat Lamplighter, Captain Wood, bound for Tampa Bay, via Port Leon and Cedar Keys. When near Dog Island, and about twenty miles from Apalachicola, the Lamplighter broke her main shaft, and was consequently compelled to cast anchor, a severe gale blowing at the time, and the sea running high. While in this condition the steamboat Caroline, Capt. Pettis, from Port Leon to Apalachicola, was discovered passing about 5 miles distance, hugging the land.

Capt. Coss and his brother put off in a small boat and pulled for the Caroline. The distressed condition of the Lamplighter was made known to Capt. Pettis of the Caroline, who stated that he could not possibly go to her assistance, as his boat was too small to encounter a heavy sea, and besides that he had on board a large number of passengers, among whom were several ladies, and that he was under contract to land at least a part of his passengers, (Mr. Hart's Theatrical corps.) at Apalachicola, during that day, (Sunday.) After this ineffectual attempt to procure assistance, Capt. Coss and his brother returned in search of the Lamplighter, but could not discover her. She had disappeared entirely from her anchor. The probability is that she went to pieces and sunk. There were 35 souls on board of the Lamplighter, all of whom must have perished. Capt. Coss's wife and family were on board, and his condition is truly deplorable, having lost his all—family, money and clothing.

It is barely possible that the Lamplighter may have drifted to the shore. But learning from a gentleman of our city who was passenger on board the Caroline, that the wind was blowing a gale off the land, we can scarcely indulge a hope of her safety. —*Palm Beach Star.*

Struck by Lightning.—The ship Rieni of New York, was struck by lightning off Cape St. Blas on the night of the 31st ult., which injured the main and mizen top gallant masts, and mizen top-sail yard, and done much injury to the cabin. One of the passengers, Mr. Joseph Elbridge, was seriously injured, and several of the passengers and crew slightly. —*Mobile Register.*

Deadly Accident.—Three persons were wounded, one mortally, last Thursday afternoon, at Ft. Peacodale, South Kingstown, while engaged in firing a salute. They neglected to sponge the gun after firing it, and while ramming down the cartridge it took fire when it reached about a third the length. Elias Crumb, a young man about 20 years of age, was so badly wounded that he expired at 7 o'clock in the evening. George Potter, a young man about the same age had both hands blown off, and was otherwise so badly wounded that his recovery is doubtful. Another man, who was holding the vent, had his thumb blown off. The explosion took place in loading the cannon for the fourth time. —*Providence Journal.*

Fire at Bridgeton, N. J.—We learn with regret that a fire occurred at Bridgeton, N. J., on Monday the 8th inst., which consumed the packing house of the glass works of Stratton, Buck & Co., causing a destruction of property to the amount of about ten thousand dollars. The works are at present carried on by a joint stock company, who suffer about equally with the old firm.

More Mail Robberies.—The North American (Philadelphia) of Saturday says that one of the banks in that city had received a notice from different persons of about 50 missing drafts upon it from the West, which were regularly mailed at various points, most of them in Illinois. We hear that other banks have had similar notices, and even money remitted to this city is missing.

RECEIPTS.—Joshua Williams for self \$2.50. Wm. Nett for Capt. C. Williams 2 50, for H. H. Wells 2 50. Benj. Pack 2 50, and for P. E. Wells 2 50. O. Fakner for self 2 50. James Wiseman for self 2 50, for Elizabeth Owen 2 50. J. Coker for J. F. Wilson 3. R. G. McManis for G. W. Willfield 2 50, for R. W. Morris 2 50. J. L. Webb for A. Cherry 2 50. J. Cunningham for Rev. J. Ray 2 50, for R. Tibbo's 2 50. J. Candler for M. P. Pickens 5. G. F. Fennell for self 2 50, for G. Hering 2 50. M. Hays for self 2 50, for A. Archer 2 50. O. H. Wells for John M. Roberts 2 50, for Charles B. Roberts 2 50, for J. H. Bundick 2 50, for Thos. Roe 2 50. Edmund Webb for Rev. A. Fann 2 50, for the American and Foreign Bible Society 5.

NOTICE.

THOSE who take an interest in the prosperity of the Columbian College, or in the circulation of Rice's Memoir, are hereby informed that the second edition of this work will be ready for delivery to subscribers, at the meeting of the Baptist General Convention, in Baltimore, the last Wednesday in April, and are requested to obtain subscriptions. Terms, plain binding in sheep or muslin \$1, calf \$1 25, extra calf \$1 50. Result may be made known to Rev. Stephen Chapin, P. M., College Hill, D. C. Mar 27—41

To the Farmers.

CHEAPER THAN EVER.
A fresh supply of Red CLOVER SEED, on consignment—price \$3 per bushel, cash.
TURNER & HUGHES,
Booksellers, &c.
Raleigh, N. C.

mr 27

WASHINGTON HOTEL.

HAVING bought the Washington Hotel, I therefore hope that the community at large, will give me a liberal share of their public patronage and try me. I have endeavored to use every method to render them comfortable and happy in my house. Great promises are seldom redeemed; therefore, I shall not note, but invite all to stop and try for themselves. My prices will be moderate as a unit in similar places.
A. S. WYNNE.

Raleigh, Feb. 27th, 1841. 81 May 1st.

Star, Register, and Standard, will please insert till May 1st.

LOST OR MISLAIN.

I have lost or mislaid a note, executed by the Rev. S. Wait, to John Sneed, for the sum of sixty dollars, bearing the date of the 1st of April, 1841. This is to forewarn all persons from trading for the note, and to request Mr. Wait to pay for the note to no person but myself.
NANCY SNEED.

Raleigh, Feb. 20th, 1841. 73*

THE SUBSCRIBERS offer for sale privately, their well known Firm and Mercantile stand, which is believed to be the best country stand anywhere in the Country. The Firm is amply sufficient for three or four hands; the Dwelling is large and commodious with three rooms below stairs, and three rooms with five fire places; framed kitchen and Stone chimney, with good houses for servants' use. The Store House is sixty-two feet long, with two fire places, and the Store thirty-eight feet in length, and sixteen feet wide, and not too large for the business of the vicinity. Also a Gin House, twenty-four feet square, and a Church close by the store, within seventy yards. There are besides, all necessary Out houses. Further particulars are deemed unnecessary. On application, any person can examine for themselves. If we should not sell by the 1st of May, we may go to business ourselves.

January 16th, 1841—t May 1st.

NEW STANDARD WORKS.

EIGHTLEY'S History of England.
Selections from The British Poets, by F. G. Halleck.
Selections from American Poets, by W. C. Bryant.
Elements of Mental Philosophy, embracing the two departments of the Intellect and Sensibilities, by T. C. Updegraff.
A Philosophical and Practical Treatise on the Will, by T. C. Upham.
Life and Works of Dr. Johnson, by the Rev. Wm. Page.
History of The United States, by the Hon. S. Hale, 2 vols. 18mo.
The Life and Works of Dr. Goldsmith, by Washington Irving.
Lives of Distinguished Men of Modern Times, 2 vols. 18mo.
Lives of Jay and Hamilton.
The above are just received and for sale at the N. C. Book Store, by
TURNER & HUGHES,
Raleigh, March 20th, 1841.

thus says, he could inflict without applying to any magistrate, he besought the Apostle to write to Philemon requesting him to forgive and receive him again into his family, &c. "To account for the solicitude which the apostle showed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments. But rather that, having a number of slaves on whom the pardoning of Onesimus too easily might have a bad effect, he might judge some punishment necessary for a warning to the rest, &c." "Many are of opinion that Onesimus robbed his master before he ran off. But of this there is no evidence—unless we think the expression v. 13. "If he hath injured thee in any thing" contains an insinuation of that sort. But the Apostle might mean injured thee by the loss of his service," &c. "The Apostle would by no means detain Onesimus without Philemon's leave, because it belonged to him to dispose of his own slave in the way he thought proper. Such was the Apostle's regard to justice and to the rights of mankind."

As to the affirmation of my correspondent, that the duties enjoined upon masters are "inconsistent with the existence of property relations," nothing can be more unfounded. His argument here, like all his vehement exclamations, can only be accounted for by recollecting that he has before his vision—not the system at the South, in which both the master's power of commanding and the slave's obligation to obedience are limited by the law of Christ (McKnight)—but the fictitious slavery to which I before alluded. The truth is, that the Apostle's exhortation to masters is founded upon the very fact which he denies, viz., the entire subjugation of the slave; and on this point let the pro and con expositor before cited speak. I give his translation of Colos. 4. 1. "Masters afford to your bond servants, what food, clothing, and medicine is just, and bestow adequate rewards on those who distinguish themselves by their fidelity," knowing that, although your bond servants cannot see you before earthly judges, ye also have a master in the heavens who will call you to an account for your behavior towards them."

My correspondent's paraphrase of the words "ye know that they which are accustomed to rule," &c., and "neither be ye called masters," &c., shows too mournfully where the spirit of abolition is leading even men of such minds as his. We have lately read accounts of societies, which not only maintain that falsehood "all men are created free and equal," but deny the authority of the parent over the child. However lamentable, will it be surprising if we soon see our Genessee brother, president of one of these associations, and be favored with his homily upon another precept of the Saviour's, viz., "Call no man your Father upon the earth?"

My Dear Brother, when I sat down I did not design writing as many words, as I have lines, respecting a letter which, notwithstanding its expressions of personal kindness, I perused with untingled sorrow. I simply meant to return you my thanks for the decided course you have pursued as to this question; and to ask you whether at the approaching meeting in Baltimore, something may not be devised by the moderate in our denomination, to calm the excitements now existing, and perpetuate peace and harmony? The convention certainly can do nothing. Its object is definite and exclusive; nor can it permit any man to be catechised as to his sentiments on this subject. The following thoughts, however, have occurred to me, and I with great humility, submit them to the superior wisdom and experience of my brethren.

1. I, with deference, conceive that the Convention may and should pass resolutions, disclaiming all connection with any of the topics which now agitate the foundations of society, and assuring all the delegates from North, South, East, and West, not only of a sincere welcome, but of cordial fellowship and undiminished affection.

2. In my humble judgment, it is plain that, as to the Abolitionists, we must despair of ever seeing their systematic efforts checked, either by the unequivocal language of the Bible, or the sanctions of the constitution, or the horrors in which they certainly see that their success (were it possible), would involve the country. In them we behold, with deep grief, the very spirit which formerly precipitated onwards the notorious. "Amis des Noirs" "Friends of the Negroes" in France, until the contented labourers of St. Domingo were converted into infuriated tigers, and the agitators themselves recoiled from the terrific tragedy which they had prepared.

3. All must see that, all present, apathy or inaction in us, would be utter madness. And I submit that, while we meet at Baltimore, on the Monday preceding the Convention, to devise the things that make for peace; we should, at the same time, and as one of the most effectual modes of securing peace permanently, adopt some measure for disabusing the North of the errors into which they have been seduced by false and inflammatory statements. There is an admirable work called "Slavery at the South," published in Philadelphia, the circulation of which would be an antidote to the poison now industriously disseminated at the North. How is it that this book is scarcely known, while the press and the mail groan under abolition productions?

4. Can we not at Baltimore form a Home Mission Society for our slaves? And is it not time for ministers to be more faithful in urging upon masters their duties to their servants, and in making any breach of those duties a subject of prompt church discipline?

5. Lastly I throw out one more thought, and, as I feel much hesitation, permit me to propound it as an interrogatory. What is the ultimate design of Providence as to our slaves? What should be the course of all thinking men as to them? Is it wise, this determination of the South to sleep on, and refuse to look the subject in the face? Although Christianity permits and regulates slavery where it finds that system existing, yet is there a Christian master who does not regret its existence, and tremble at his responsibilities? The Bible clearly tolerates the relation; yet, inasmuch as it declares "if the slave can be made free ('by any lawful method,' McKnight) he should use it rather"—and as the universal feeling at the North renders more than problematical a continuance of this confederacy if slavery continue, above all, as great abuses will be inevitable while the institution lasts—ought not patriots and Christians throughout the land to mingle their counsels and their prayers, and seriously ask, "What can be done?"

I know there are violent men at the North, who talk of a scheme so frantic, so fatal to master and slave, as immediate and universal emancipation. And who, although the recognition of this kind of property is a part of the constitution, and the South and West have vested all their wealth in it, and thousands of our negroes were sent from the North and purchased from the forefathers of these individuals, yet resist the thought of any compensation, and invoke British interference to perpetrate an injustice here, which, in England, was scouted by every honest man as to the West Indies.

And I am aware, too, that there are at the South those who regard slavery as a blessing, and would be exasperated at any plan for its extinction. But I hope that these ultraists, on each side, are few; and that a vast majority throughout the whole country may yet unite in concerting and achieving some project, by which, at as

moderate a price as possible, our slaves may be slowly freed and colonized—leaving only a sufficient number to cultivate the soil as hired laborers. Do you think such an anticipation visionary? If so, then visionary are all our expectations of co-operating much longer as a denomination; visionary—the wildest chimera—the most transparent illusion, is every cherished hope that the integrity of these U. States can be preserved many more years. In vain do we talk of a union cemented by precious blood, and consecrated by hallowed recollections, and exclaim "Esto Perpetua!" Its days are almost numbered. And while we are wrapping about us the flatteries of a foolish security, and lying down to pleasant dreams, the fatal period rushes on which must rouse us effectually, although too late, and which shall cause us, plunged amid the horrors of civil war—only to wonder how, with such clear and repeated warnings ringing in our ears, we could have continued so blind, and listless, and infatuated.

But I stop. "The Lord reigns"—be this our consolation! And fervent and importunate be our prayers for that "wisdom from on high" which only can counsel us unerringly, and guide us in safety.

Your affectionate brother,

R. FULLER.

P. S. Did I keep a diary, the subjoined facts would constitute the entry for to-day, March 2d. Wrote to Recorder & Watchman, as to Mr. Galusha's letter. While writing I was interrupted three times—1st, by a large piece of ice cake, rolled in white paper, from two slaves whom I married the other night; 2nd, by a slave of my own willing to sell me a boat of his, price \$25; 3rd, by a letter from Rev. Mr. _____ of Connecticut containing the following passage, "The great mass of the people here know nothing of slavery at the South only as they learn it from the papers and lectures of abolitionists: And you know what exaggerations everywhere abound in such papers and lectures respecting the treatment of the slaves at the South. The honest hearted yeomanry at the North, hearing such grave and unqualified statements, as are often made respecting the negroes at the South, are at once persuaded to enrol their respective names under the banner of abolitionism. And it is by such misrepresentations that thousands are numbered with the enthusiastic among us on the subject in question."

I will instance a case. Some years since one of their lecturers stated, before a numerous congregation, that there was a Baptist Association in one of the Southern States, which made their servants work with all their might during the six week days, and made them all go and fish on the Sabbath to procure their food for the week ensuing. Must not this be the same lecturer who has sent a letter to England, stating that \$12000, is offered by southern Christians for his health, and that he cannot go to Baltimore in April, without endangering the said head? ("Oh tempora! Oh mores! Oh Sacerdotes!")

Yours,

R. F.

FOR THE RECORDER & WATCHMAN.

Why Repulsals are (in some instances,) spoken against after the excitement has ceased.

Brother Meredith—If an excitement is produced by preaching unsound doctrines, or by making awful and frequent appeals to the passions, the superstructure raised on such a foundation, must soon come to the ground. If ministers, instead of taking such improper steps, would preach the truth, and exhibit the spirituality of the law, no unprejudiced persons could have room to say of revivals, produced by such means, that they were no blessing to the community. Ministers on all occasions, should, in addressing sinners, dwell much on the corruption of human nature, and shew them that this alone prompts them to violate the precepts of God's righteous law. They should also dwell on the effects of disobedience, exhibit the reasonable claims of the moral law, and preach repentance and faith in Christ, as the only source of refuge, peace and joy. Though it is proper to admit that all impenitent sinners "love darkness rather than light," yet, it is our duty to tell them, that cherishing such a disposition, cannot fail to aggravate their guilt. Though we know that they will not, from choice, engage in the service of the Redeemer, his claims on their affections should be forcibly presented in every sermon we preach, and the willingness of the Holy Spirit to change the heart in answer to prayer, is a subject on which we should frequently enlarge. If the hopes and fears of sinners are thus addressed—if they are reminded of the folly and danger of refusing to turn—if during such meetings the motives to obedience contained in the Gospel, are exhibited in love, the Holy Spirit will clothe the world with power—the right kind of excitement will be produced, and good effects will be seen and felt for many years after the close of the meeting. If some of those who made a profession, during revivals that were conducted by the Apostles, "made shipwreck of faith," why should we be astonished at witnessing similar and more fatal results at the present time? "They went out from us, but they were not of us, for if they had been of us, they would have continued with us; but they went out, that they might be made manifest, that they were not of us." I thank happened to them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." The number of Apostles would not, however, be so numerous as they are at times, if correct instruction was invariably imparted during the excitement, and also, after it has subsided. I will name a few of the false steps which anxious sinners are directed to take:—"How then comfort ye me in vain, seeing in your answers there remaineth falsehood?" They are told by some that they have never been guilty of no abominable crimes, that they should not expect instant relief, that God will carry on the work He has commenced, if they will do what they can, and that they must wait His time, &c. Now, instead of addressing them in such terms, we should remind them of their guilt for having failed to love God with all their hearts. And they should be exhorted also to make an immediate surrender. I heard an intelligent baptist minister remark a few years ago, that he had no opinion of those sudden conversions, and that it was an act of prudence to defer being baptized, at least two or three months after indulging a hope. In reply to such assertions, I would remind all who cherish such strange notions, (and we have many such in our churches), that, all the conversions of which we have an account in the Acts of the Apostles, were sudden conversions, and in no instance did believers refuse to follow Christ into the water, immediately after obtaining peace with God, through the merits of His blood. The anxious sinner's undecision arises from the pressure of present obligation, and instead of giving him false comforts, we should strive to make him feel his guilt and danger more sensibly.

It should be remembered that all who manifest some concern during excitements, are not sufficiently penitent, and therefore instead of addressing them as such, we should endeavour to give them an additional discovery of the corruption of their hearts. They do not grieve for having sinned against such goodness, but, because they are informed by the word of truth, that they must hate and forsake every sin, or be excluded from heaven. Instead moreover, of exhorting the sinner to wait the

Lord's time, we should strive to open to his view the worst of his condition, expose his guilt and danger, and lead him right up to the cross, and insist on instant submission.

Anxious sinners are willing to do every thing except what God directs them in his word. They resemble individuals who are afflicted, and who are more ready to apply to all the Quacks about them, and take their nostrums, than they are to call in a skillful Physician, who could at once administer relief. Though the trembling sinner is frequently admonished to give up his heart to the Saviour, the thing is seldom explained as it should be. To give the heart to Him, (they should be told) is the same as to give the heart to any other being. Ask a female if she understands this, and she will reply, that to give her heart to her husband is to place her affections on him, and strive to please him in every thing. To prevent such delusions as we have in a few instances witnessed, let us occasionally preach on appropriate subjects, on the Sabbath, when those who have united with the Church, as well as those who have to a great extent lost their conviction, are present. Both those classes should be affectionately admonished to read their bibles and other good books. They should be directed to seek the company of serious Christians, and to attend, by all means, regularly to private devotion. The exercise of good discipline, in connection with affectionate reproaches, which may on suitable occasions, be given by aged professors, and the Pastor, will have a salutary effect on the minds of those, who to all human appearance have fallen from their first love. If those and other steps (which, had I room, I would name), were taken, we would no longer witness such delusions as we have. In my next, I will state the reasons why the most of our Church members take so little interest in the prosperity of our Institutions, Religious Periodicals, &c.

Wake county, N. C., 1841.

FOR THE RECORDER & WATCHMAN.

White Oak Association—Plagiarism, &c.

Brother Meredith—It is certainly wrong to expose faults exclusively as a punishment. Nay, I think I may say that, the punishment of others should be no part of our object in exhibiting their faults, or of any thing we may say or do respecting them; it may be a necessary consequence, but ought not to be an object. But when evil may be checked and good promoted, when the general good requires it, it is our privilege and duty to expose public faults in a public way. With this conviction I send you the following, for insertion in your paper: The White Oak Association is composed, chiefly of churches which formerly belonged to the Neuse Association. Opposition to Missionary operations, &c., I have been told, was the cause of their drawing off and forming a separate organization. Elder Smith, and Puckett, seem to be their most prominent men. A few days past, I was in the book store in this town, and saw, for the first time, a Minute of their proceedings, bearing date Oct. 1840. Wishing to know something about the state of piety in the country around me, and feeling a little curious to know what this Association was doing, I requested a copy to take home with me. I soon got through the proceedings, and came to the circular, which I was more anxious to peep into than any of the rest. I wanted to see what kind of circulars those wrote, who, boasting of their ignorance, and opposing book learning—preach and write by inspiration.

I had not read far, before I began to feel amazingly surprised that such men, or man—(Puckett I expect,) should write so well. But thinking it might arise from the fact that I set out expecting too little, and that a further perusal would dispel the charm I read on. But, before I got through, I recognized, *verbatim et liberam*, the circular letter of S. H. Cone of N. Y., on the subject of communion, addressed to the Hudson River Association, and published by the Baptist Tract Society; and this too, without the least credit, or brief quotation mark! After the first sentence or two, the letter is exactly Mr. C's, except the punctuation, which in some places is altered and tortured.

Now, I do not condemn them for using the labors of others; on the contrary, I hope they will read more hereafter than they have in the past, and that they will turn it to good account in their labors; and I shall be very glad if they will insert in their Minutes every year some of our Tracts or other publications, which are better than any can produce. But will be more honest to give a little credit, if not by name, by quotation marks, to those whose labors they use, esp. cal. y when their language is used.

But what is most reprehensible in the present instance of plagiarism, is that these White Oak leaders should *candidly draw from a source which they hold up to public scorn*,—and which they oppose—were organized to oppose—*as the work of the Devil!* These can abuse education, and oppose the means which promote it, even among the ministry; but when it throws a better circle in their reach than they can produce, they can, with marvellous inconsistency, publish it as theirs, and as direct from the Lord! They can preach against Missionaries, and yet avail themselves of the labors of one of the warmest Missionaries of the present age! They can oppose Tracts and Tract Societies, and yet transcribe Tracts, and send them out to their members as theirs! O ye Mr. Puckett, come out of your hiding places; you shall pay no such game as this in this community. If you do, you must avoid the printer and keep silent in the country. Publicity and light are very unmerciful to evil doers.

Yours res. cordially,

J. J. FINCH.

Newbern, March 9, 1841.

FOR THE RECORDER & WATCHMAN.

Bro. Meredith—I am certain that you would not knowingly aid in misrepresenting even Unitarianism itself. I therefore ask the favor of you to republish from the Christian Register, the following, in reply to the very learned production in the "eastern paper" from which you gave us an article on "Unitarianism and Infidelity," Harvard University, &c., in the last Recorder. The remarks on the article in the eastern paper, are too inconveniently long for me to write off, or for you to publish; I therefore make a few extracts from it. "It is utterly false that any professors of Harvard University have refused to lecture before the Lowell Institute, on the ground of disbelief and Christianity. As to the scandalous saying that Unitarians do not believe in Christianity, it is enough to reply, that the magnificent founder of the Lowell Lectures who required a profession of the christian faith, from all Lecturers before the Institute, founded by himself, rejoiced in being a Unitarian. We might enlarge on the rancor and folly of the denunciatory paragraph, &c." Yet "we rejoice in a personal acquaintance with not a few generous minded clergy, of the Baptist faith."

OBSERVER.

The total population of the State of New York, is 2,429,176.
It is estimated that there are materials at the present time, in the various Navy Yards of the United States, sufficient to build 29 ships of the line, 20 frigates, and a number of steamers.

POETRY.

THE PALM TREE IN ENGLAND.

BY MRS. HEMANS.

It wad not thro' an Eastern sky,
Beside a fount of Araby;
It was not fann'd by Southern breeze
In some green vale of happy clime;
Nor did its graceful shadow sleep
O'er stream of Afric, lone and deep.

But far the exiled palm-tree grew
Mid' fo'age of no kindred hue;
Thro' the labouring's drooping gold
Rose the light shaft of orient mould,
And Europe's violets, faintly sweet,
Purpled the moss-beds at its feet.

Strange look'd it there! the willow stream'd
Where silvery waters near it gleam'd;
The lime-bough lured the honey-bee
To murmur by the Desert's Tree;
And showers of snowy roses made
A lustre in its fan-like shade.

There came an eve of festal hours,
Rich with all that garden's bowers;
Lamps, that from flowering branches hang,
On sparks of dew soft colors flung,
And bright forms glanc'd, as fairy show,
Under the blossoms to and fro.

But one, a lone one 'midst the throng,
Seem'd reckless of all dance or song:
He was a youth of dusky mien,
Whereon the Indian sun had been,
Of crested brow, and long black hair,
A stranger, like the Palm-tree there.

And slowly, sadly moved his plumes,
Glittering upward the leafy glooms;
He pass'd the pale green olives by,
Nor won the chestnut flowers his eye;
But when to that sole Palm-tree came,
Then shot a rapture thro' his frame!

To him, to him its rustling spoke,
The silence of his soul it broke!
It whisper'd of his own bright isle,
That lit the ocean with a smile;
Aye, to his ear that native tone
Had something of the sea-wave's moan.

His mother's cabin-borne, that lay
Where feathery cocons fringed the bay;
The dashing of his brethren's oars,
The couch-note heard along the shore;
All through his waking bosom swept;
He clasp'd his country's Tree, and wept.

Oh! scorn him not! the strength whereby
The patriot guards himself to die,
Th' unconquerable power, which fills
The freeman's heart with indignity;
These have one fountain deep and clear,
The same whence gush'd that child-like tear.

From the Southern Christian Sentinel.

A DEAF, DUMB AND BLIND CHILD.

The last Annual Report of the Boston Asylum for the blind, contains some interesting particulars of the progress of Laura Bridgman, one of its inmates, whose complicated privations have made her the subject of much inquiry. A few paragraphs are subjoined:

Having mastered the manual alphabet of the deaf mutes, and learned to spell, readily, the names of every thing within her reach, she was then taught words expressive of positive qualities, as hardness, softness, and she readily learned to express the quality, by connecting the adjective hard or soft, with the substantive; though she generally followed what one would suppose to be the natural order, in the succession of ideas, placing the substantive first.

It was found too difficult, however, then to make her understand any general expression of quality, as hardness, softness, in the abstract. Indeed, this is a process of mind most difficult of performance to any, especially to deaf mutes. One of her earliest sentences, after learning the adjectives, was this; she had found the matron ill, and understood, that her head, pained her; so she said, "Smith head sick, Laura sorry."

Next, she was put to the positive expression of relation to place, which she could understand. For instance, a ring was taken, and placed on a box; then the words were spelt to her, and she repeated them, from imitation. Then the ring was placed on a hat, and a sign given her to spell, she spelt, *ring on box*; but, being checked, and the right words given, she immediately seemed to exercise her judgment, and as usual, seemed intently thinking. Then the same was repeated with a bag, a desk, and a great many other things, until, at last she learned, that she must name the thing on which the article was.

Then the same article was put into the box, and the words *ring in box* given her. This puzzled her for many minutes, and she would make mistakes; for instance, after she had learned to say correctly, whether the ring was on or in a box, a drawer, a hat, a bucket, &c., it she was asked, where is house, or matron, she would say, *in box*. Cross-questioning, however, is seldom necessary, to ascertain whether she really understands the force of the words she is learning; for, when the true meaning dawns upon her mind, the light spreads to her countenance.

In this case, the perception seemed instantaneous, and the natural sign by which she expressed it, was peculiar and striking. She spelt on, then laid one hand on the other; then she spelt, *into*, and enclosed one hand within the other.

Some idea of the difficulty of teaching her common expressions, or the meaning of them, may be found from the fact, that a lesson of two hours, upon the words *right* and *left*, was deemed very profitable, if she, in that time, really mastered the idea.

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes, her process of word-making is very interesting. For instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and to understand that being by one's self was to be alone, or all one. She was told to go to her chamber, or school, or elsewhere, and return *alone*; she did so, but soon after, wishing to go with one of the little girls, she strove to express her meaning thus:—*Laura go al two*.

The word widow being explained to her, a woman whose husband is dead, and she being called upon to define the said, *widow is woman, man dead, and cold*; and eked out her meaning, by sinking down, and dropping her hand, to signify, *in the ground*.

The two last words she added herself, they not having been in the definition; but she instantly associates the idea of *coldness*, and *burial*, with death.

Her having acquired any idea of death was not by the wish of her teacher; it having been his intention to reserve the subject, until such a development of her reason should be attained as would enable him to give a correct idea of it.

He hopes, still, by aid of the analogy of the germination and growth of plants, to give her a consoling hope of resurrection, to counterbalance the almost instinctive dread of death.

Having acquired the use of substantives, adjectives, verbs, prepositions, and conjunctions, it was deemed time to make the experiment of trying to teach her to write, and to show her, that she might communicate her ideas to persons not in contact with her.

It was amusing, to witness the mute amazement with which she submitted to the process, the docility with which she initiated every motion, and the perseverance with which she moved her pencil, over and over again, in the same track, until she could form the letter—But when, at last, the idea dawned upon her, that by this mysterious process she could make other people understand what she thought, her joy was boundless.

Never did a child apply more eagerly and joyfully, to any task, than she did to this; and, in a few months, she could make every letter distinctly, and separate words from each other.

She has the same fondness for a dress, for ribbons, and for finery, as other girls of her age; whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention by placing their hand upon it.

She evidently knows that the blind differ from seeing persons, for, when she shows blind persons any things, she always put their fingers on it.

Those persons, who hold that the capacity of perceiving and measuring the lapse of time, is an innate and distinct faculty of the mind, may deem it an important fact, that Laura evidently can measure time so accurately, as to distinguish between a half and a whole note of music.

The innate desire for knowledge, and the instinctive efforts which the human faculties make, to exercise their functions, are shown most remarkably in Laura. Her tiny fingers are to her, as eyes, and ears, and nose, and most dutily and incessantly does she keep them in motion; like the feelers of some insect, which are continually agitated, and which touch every grain of sand in the path, so Laura's arms and hands are continually in play, and when she is walking with a person, she not only recognizes every thing she passes within touching distance, but by continually touching her companion's hands, she ascertains what he is doing. A person walking across a room while she has hold on his left arm, would find it hard to take a pencil out of his waistcoat-pocket, with his right hand, without her perceiving it.

PUNISHMENT OF DUELLING IN FRANCE.

It appears by the following article which we find in a late London paper, copied from the *Gazette des Tribunaux*, that duelling in France is getting into bad odor, and is a dangerous position in more ways than one. King Louis Philippe will deserve a wreath of laurel, and the applause of all good men, if he succeeds in putting a check on the practice of duelling in his Kingdom.

On the 7th inst. the Correctional Tribunal of Versailles was occupied with two cases of duelling, entirely distinct from each other. The court was much crowded, and several persons of celebrity in the political, literary, and fashionable worlds were present. The facts of the instruction in the first of these cases were as follows: On the 13th of December, 1839, a quarrel, accompanied with blows, arose between Desrenaudes, inspector of posts at Paris, and Audrey, head of the bureau of the Minister of Finance. A duel was agreed on for the next day, and as seconds Dubost and Choquet were chosen for Desrenaudes, and Chauvel Dufosse and Verdier for Audrey. On the 14th, therefore, these six persons went into the forest of Vizi, where the duel took place. After the first bout the seconds separated the combatants, declaring that honor was satisfied. Desrenaudes had, however, received a sword thrust in the breast, which put his life in peril. The two combatants confessed each his own wrong, and there was no fresh attack. The wound of Desrenaudes was healed in a fortnight. The council chamber of the Tribunal de Premiere Instance of Versailles, by a decree of the 24th of January, 1840, declared that there was no room to prosecute the seconds, but committed the duellists to the Correctional Tribunal. Desrenaudes charged with giving voluntary blows, and Audrey charged with inflicting premeditated wounds. An objection that duels are not mentioned in the penal code in the list of punishable offences, such as murder, maiming, &c., is answered by the fact that a duel is one of the means which have the crimes enumerated for their result, and that it is, therefore, virtually included. A second objection, that a duel is no crime, because the combatants are in a position of mutual and necessary defence, was held inapplicable to the present case, as it was by no means necessary that the combatants should go to an isolated wood, five leagues off.

The Tribunal of Versailles, on the opposition of the King's Procureur, annulled the former decree, the seconds charged as accomplices, and the whole party was brought before the Correctional Tribunal, which condemned Desrenaudes to one month's imprisonment and 100*fr.*; Audrey to four months' imprisonment and 200*fr.*; the seconds to six days' imprisonment and 50*fr.*, and all together to pay costs.

The second case was that of a hostile meeting in the forest of St. Germain, between the Marquis de Rovigo and Andre de St. Pierre, who were assisted by Aubin Souzmaigne, Frederick Joseph de Bazancourt, Ladislav de St. Pierre

(brother of the duellist,) and Armand Henri de Vercarty Macteis. Swords were scarcely crossed, when that of St. Pierre was broken; Souzmaigne, the combat was renewed, and both parties were wounded, more or less severely, but neither was laid up in consequence for more than three weeks.

The decree of the Council Chamber, Tribunal of Versailles, declared, that there was no room for prosecuting the seconds, except Souzmaigne, who had furnished the foils, but on the opposition of the King's Procureur this decree was annulled; the combatants were charged before the Correctional Tribunal with having, with premeditation, wounded each other, and the seconds with having aided and abetted them. However, the King's Procureur demanded that Souzmaigne, not having been found at the place of assignment, should not be joined with the rest, which the tribunal decreed accordingly. The cause of the duel appeared to be a letter sent by Rovigo to St. Pierre, but neither party would give further particulars. The tribunal made a distinction between De Bazancourt and the other two seconds, as, though all were accomplices, it was proved that the former authorized the continuation of the combat, and condemned Rovigo to eight months' imprisonment and 500*fr.* (as writer of the letter); St. Pierre to one month's imprisonment and 50*fr.*; Bazancourt to six months' imprisonment and 400*fr.*; St. Pierre (Ladislav) and Marcharry to six days' imprisonment and 50*fr.*; and all of them to gether to pay the cost. — *Christian Watchman*.

From the Religious Miscellany.

DAVID ELLINGTON'S SUBSCRIPTION.

By the author of "The Recollections of John Anderson."

Our friend David Ellington was not ambitious of what is called "rising" in the world. He was gifted largely with the spirit of content. His little cottage and humble furniture were good enough in his eyes, and he looked with no longing on the more luxurious fare of his neighbors. But though he sought it not, the consequence of his industry and frugality was that he became a rising man. His wants were so few that he earned more than would supply his wants, and found himself, after a few years, becoming better off in spite of himself. While his well-informed and steady good sense won for him the good opinion of all who knew him, and made him a person of growing consideration in the village, it is impossible for a good and sensible man to cultivate his mind by study, without being made use of and honored, whatever his station may be.

When therefore the season came round that it was necessary to renew the subscription for the minister's salary, the committee early called on David to know what he would subscribe. We are ashamed to say, that the village he lived in was one of those divided places which had set up more meeting-houses than it could well support, and contained many of that mean class who abuse the voluntary principle; by shirking as much as possible their share of pecuniary burden. This is what again quite rich men are not ashamed to do; and the consequence was in the present case, that the less wealthy must really make very great sacrifices, or abandon the idea of having a minister in the place. The month of March never passed without anxiety, who were going to sign off, and who would withdraw or lessen their subscriptions, were questions that agitated many bosoms, and the very soul's life of some seemed suspended on the issue. Perhaps few are more anxious than David and his wife; for they were both from habit and principle devoted attendants on public worship and ardent friends of the ministry; their religious comfort and growth dependent on the regular ministrations of the word and ordinances; and now that their children were becoming old enough to be affected by the manner in which the Sabbath should be spent, the prospect of being without a minister seemed to them like consigning their offspring to heathenism.

Mr. Jones, therefore, when he entered with the subscription paper, met a very different reception from the grumbling and ungracious welcome which almost repelled him from many a wealthier door. "At a hearty glad to see you," was the greeting. "I hoped that you would be along shortly; for I don't know whether Jane will have any flesh left on her bones unless it is soon settled whether Mr. Herston will stay another year or not. Pray, how does the matter stand?"

"Look for yourself," said Mr. Jones, "there is the paper."

David took the paper, and was surprised to see so few names upon it.

"Oh, you need not be surprised," Mr. Jones said; "we poor men who are as well as making up for the rich men who are unwilling."

"The poor rich men!" exclaimed Jane.

"Aye," said David, "but here is one noble minded and rich man. This is like him; Thomas Beaton one hundred dollars, year after year; and there is his neighbor Dr. Pillerton, who has three times as much property, yet never put down more than twenty dollars, and this year he is not down at all."

"Not yet," said Jones, "he says perhaps he will by and by; but he is a selfish fellow, and he will not give up his preaching for a year or two; it is a great tax on the place, and perhaps after resting awhile and taking breath, we shall feel better able to take another pull."

"And yet the Dr. counts himself a religious man and a good member of society! He is the only really rich man in the place, and gives no more towards supporting the most important institution in the place, than many who earn their bread by daily labor. He could pay the whole expense of the society, with less inconvenience than another man's fifteen dollars. Smith does it by contriving, and denying himself, and extra work; the Dr. would pay out the five hundred and not need deny himself a pinch of salt."

"But self-denial is easy to Smith—it is his habit," said Jane; it would be martyrdom to Dr. Pillerton."

"There is a poor hard-working man has the advantage. Public spirit is easier to him, because he thinks less of what will cost him. If it was not for men like Squire Beaton, we should get to think that the most deplorable curse that can befall a man, and here is the next man, James Holston, seventy dollars—very excellent; and Timothy Merritt, forty—good; and John Spone, thirty; and do you come to me next?"

"Why, to be sure, it is not your turn, but if we mean to raise what is needed, we must go to the willing, not to the able. In fact, I think that it is the willingness that makes able; I give up the notion of its being money that makes a man rich; and on the whole, David, I began to think that you are about as rich as any body I know."

Jane laughed. "He says so himself, sometimes, and I am much of the same mind. What do you suppose he was saying about the subscription this morning? Why, said he, Jane we have been very prosperous this year, no sickness, no misfortune and have earned more than we have spent. There is nothing in this wide world that we want, but to be certain we shall have our minister another year; without that we shall be unhappy; and we must do the most we can towards securing him. But what can we do? I asked him, 'there must be seen to be those who are better off than we; our share can't be much. Our share, says he, what do you call our share? Oh, says I, about six dollars, reckoning by the scale of the rich shopkeepers up in town. You've no right to do more than they. He came very near being put out when he heard me say this; but he soon saw I was not in earnest; and we both agreed, that what other did was no rule for us, and that for such an object we must do all we could. So he said he should strain a point, and put down fifty dollars."

"Fifty dollars! bless your soul," cried Mr. Jones, "well, you are the richest man in town, it don't signify. But can you afford it?"

"Why," said David, "though it is quite time to call him Mr. Ellington—I have observed that men can afford to pay for their talents, whatever they may be; even the Dr. yonder, who doubts whether he can afford twenty dollars, has been paying for his talents, and he has been twenty years doing so. Now let me think that we have a minister, and therefore I can afford it."

"Just so," said Mr. Jones; and if we make up our subscription this year, it will be precisely because you and a few others who can't afford it, have taken up the whim of being extravagant on this article. Well, I've often found it so; and I remember an instance of it when I was last in New York. I was sitting alone with my brother in his office, when in came a gentleman with a subscription paper for some charitable object. Albert was very much interested in it, for it was a great scheme, and he turned over the book, to see how the thing went on. He read of the hundreds and fifties, and made his remarks as he read, and ended by saying when he got through, 'It's always just so—the thing is carried through by your middling men. There's only one wealthy man on that list who has given generously; all the rest have given the same sum which is given by the comparatively poor man; and if all gave in the same proportion, the project would fail. If the middling men and the contributors to be merely in proportion, to what a a nabobs do, instead of fifty they would only subscribe five dollars;—and what would become of the charity then? Look here, he added, here is your minister, down for fifty dollars, and A. and B. and C. and D., members of his parish, each fifty—his income of two thousand a year, not one of them with less than six thousand. But they would esteem it a great extravagance to subscribe one hundred and fifty dollars. And suppose you ask E. and F., who are living at the rate of ten thousand a year, to give two hundred and fifty, they would think you mad; it is just what their master says. And so he went on—you know it is not easy to stop Albert when he gets going. Here are several ministers, he said, who have subscribed from twenty to fifty dollars each. Certainly according to your principles they cannot afford it; and yet you do not think strange of it; they are expected to give largely and to many objects, and your rich parishes know this, and yet keep them on miserable pittance of salaries, which straiten them and disgrace you. His visitor tried to interrupt him here, but he had got warm, and the attempt only made him more earnest. Yes, said he, the disgrace yourselves, there are more than a fifty of you in that church, who cannot live on less than four thousand dollars a year; and yet you keep your minister down to two thousand, and expect him to be a charitable man, and are angry if he does not year in year out a coat and live in as good style as any of you. Is that fair? And that is not all; you tax him higher than any body for the expenses of the church. Tax him! said he, what do you mean by that? He does not pay a cent of tax."

"Oh," interrupted David, "see what he meant—something like parson Orme over the river last year. They came to him with a long face, and told him that they subscribed for his salary last year, seventy dollars, and they could not raise it. Indeed, said the old man; that never happened before, and I won't have it said that my parish is not able to pay the minister; give me the paper. So he took the paper and put down his own name for seventy dollars. There, said he, I won't have my minister suffer for want of the regular subscription."

"Well," continued Mr. Jones, "it was something of the same sort. Pray, sir, said Albert, is not your minister a man of talents and accomplishments more than a powerful and eloquent man. Is he not? Yes, quite so, quite a first rate man. He would have made a distinguished lawyer or doctor, wouldn't he? No doubt of it; if he had chosen, he might have had the first practice in the city. Well, I suppose the first practice in the city is worth eight thousand dollars a year. More than that, he said; there are more than a dozen lawyers and doctors too who make eight thousand a year."

"It is not possible," exclaimed Jane.

"I don't know," said Mr. Jones, "I've asserted it, at any rate, and I think it not unlikely to be very well, said Albert, and then if he had a chosen one of the other professions, he might have been receiving now eight thousand dollars a year instead of two; that is, he gives six thousand a year to your society. He pays a tax of six thousand dollars for the support of your church? And yet you think you treat your minister very well! I am ashamed of you."

"That was capital," said Jane, "what did his friend answer?"

"Nothing," he looked as if he had got a new idea for the first time in his life, when my brother, without uttering a word more, had inscribed his name, the astonished man walked away, without saying good day."

"However," said David, "I cannot think that it would be right for parishes to give, or ministers to have such large livings. They would be tempted away from the simplicity of tastes and modes of life which so become their office, and enable them to be the friends of all orders of their people."

"I think so too," said Mr. Jones, "but we need not moralize about it now, for there is no danger of its being done; at least there is no fear that our minister will be tempted by more wealth than he can use well. I doubt whether even your fifty will raise it to five hundred this year; and that is hardly enough to starve upon."

The subscription was made, and Mr. Jones bade good morning, and walked away; but Ellington's *whim* prevailed, and he called after him. "Neighbor Jones, if it checked the last, I think I'll send him out five or ten dollars more, rather than all should be lost."

Uncle Giles would have called him a crazy fool; but his wife threw herself on his neck and kissed him with tears of satisfaction. And when Mr. Jones spoke of it afterwards he said, "These are people to redeem the world; where there are such spirits, every thing is possible."

The example was not lost, and Mr. Herston remained.

From the Christian Watchman.

DAVID ELLINGTON'S SUBSCRIPTION.

We thank the friend who was so kind as to forward to us a copy of a paper containing the subscription which will be found on our fourth page, and which will of course be read with great pleasure and profit by all. The friend who called our attention to this article, adds the following which is in point:

"A similar fact has come to my notice lately in this part of the country. The Baptists, in addition to the Yearly Association, have Quarterly Conferences, a meeting principally of laymen. At one of these meetings recently several backwoods brethren put up at the house of a very excellent and successful minister, who probably never realizes more than a hundred dollars a year in cash from his people. When they arose in the morning, one of the sisters, Mrs. L., observing that the minister's wife was unusually cheerful, asked her what had happened. 'I dreamed last night,' said the pious woman, 'that I had a cow, and I cannot soon forget how much comfort it took in milking her, and thinking how happy and healthy the milk would make the children.' After breakfast the guests departed. As soon as they were comfortably seated in the sleigh, on their way to their log hut, the wife said to her husband, 'Did you seek how delighted Mrs. P. was at only dreaming of her cow? Now we have four cows, why not gladden our minister by giving him one?'"

"Bless your kind heart," said her husband, "so we will, and the Lord will so bless your labors that you will make more butter next summer than you ever did before." The next morning the cow was driven ten miles, and delivered to the happy pair."

ANIMAL COTTON.

In a recent number of Chambers' Edinburgh Journal, there is an account of an insect very common in the West Indies called the *Capada* worm, which produces a substance apparently equal if not superior to the finest silk or cotton. It is of the most dazzling whiteness and of the greatest purity, answering the purposes of lint in the hospitals of the negroes, when sick and vulnerable cotton serves only to inflame wounds by the asperities of its filaments.

The *Capada* worm itself does not yield the substance here spoken of, but is the mere subject of a most singular process by which it is produced. The worm is assailed by a swarm of minute flies, as they are called, a species of insect very small, which drive their stings into the skin of the victim over the whole extent of its back and sides, and at the same time deposit their eggs in the wounds thus made.

In the course of a fortnight these eggs are hatched, the *Capada* worm during that interval feeding upon leaves with great voracity; and the animalcules thus generated, without quitting the body of the parent worm, elevate themselves on

their lower extremities and each proceeds to envelope himself in a little cocoon. The formation of these cocoons occupies only about two hours, and myriads of them being crowded close together, form a white robe, with which the *Capada* worm appears elegantly and comfortably clothed. As soon as this covering has been completed and the little artists that wore it have retired each to his self made cell, the worm endeavors to rid himself of his officious guests and of the robe which contains them; and he finally succeeds after great efforts.

The cotton produced in this remarkable manner may be used without any preparatory process, as soon as the flies have quitted the cocoons, which is generally within eight or ten days after their seclusion. It is not known that any attempts have been made to weave this silky substance into a wearable tissue; but from the description that is given of its texture and consistency, there seems to be no doubt but that it could be wrought into a most beautiful and enduring fabric. — *Baltimore American*.

CAUTION TO RAILROAD TRAVELLERS.

Extract from a sermon on the death of a gentleman, who was recently killed on the Lowell and Boston Railroad.

Man is more exposed to sudden death now, than he was several years ago. He has brought into action new and irresistible forces of nature. The Steam Engine, in its thousand applications to the arts, is a power before which human life is but a bubble. Many of the accidents to which the use of so resistless and unrelenting a power is liable may be prevented by caution and foresight. And it is, I think, a remarkable fact, that the last month completes the time when, as well as can be judged from a brief estimate, one million of passengers have been transported by this method of conveyance which has proved fatal to our lamented friend, without another instance of death to any other passenger. The fact, I suspect, is without a parallel. I need not add how creditable it is to the good management of that great means of public convenience and utility. But the use of a power like this endangers life notwithstanding all prudence and care. From the rapidity and might of its motion, the least instance of forgetfulness, of inadvertency, or error of judgment, may prove fatal to many lives. The cause of the death of him to whom I have alluded was not carelessness. He was a cautious man. It was not ignorance. He knew well the situation of the fatal spot. He must have concluded, as has been suggested, that the fatal place had been passed. And this case illustrates the idea I would present. Not only every workman in his mill or at his machine, but every man who travels, puts himself, as it were, in the hands of a mighty power, that will forget none of his forgetfulness, nor make the least allowance for the least of his mistakes. The fact I say increases our liability to sudden death. The improvements of modern times have thus added other causes to the common ones of fatal accidents.

TO YOUNG MEN.

A warning voice.—A writer in the Knickerbocker draws, in the subjoined brief sketch a revolting picture. Yet how many young men are chasing gilded butterflies, things of a day! How superior, thought I, is the love of this young girl, unaccustomed to the world, to that of the heartless and false doll of dress, whose every word is for effect, and every thought a desire for admiration; who can sacrifice domestic pleasure, and follow fashion and vice—vice of thought—who lives only in crowds, and is miserable alone; who loves pleasure supremely, takes a husband for his carriage and house, and enters matrimony for the liberties it allows her. There are such women; the idols of the ball-room, the belles of the watering places. They enjoy a butterfly celebrity, and then decay early in mind and body, victims to fashion or worse. What thoughts must linger around the bosoms of such women on their dying beds, as they think of their neglected God! Young men know not what they follow, as they glide on in the wake of the siren of the dance. They are the false lights which meteors hold out to draw the tumbling ships upon the rocks. They base us on wit, music and the pattering of tiny feet, and jewell'd fingers and false smiles and false hearts; and when the victim is caught, like the veiled prophet, they display their awful hideousness. No, no! Love is found in gentle hearts. It dwells not amid the riots of pleasure; it dies in the glare of splendour, and cannot live in a heart devoted to dress and weak follies; it is more valued in quietness than loud applause, or the world's praise. Give me the sharply defined feelings of a young and true girl, and I leave you the professions of the gaudy coquette. Give me the beaming glances of a liquid eye, and I yield the bright and flashing blaze of the proud beauty to others.

ROMANTIC SPOT IN THE EASTERN RAILROAD.

On that very difficult section which passes through Newburyport and over the Yerrinton the operatives are now progressing with animation. The opening for the tunnel under High street, where the track is twenty-five feet under the surface of the ground, is nearly excavated, and the arching will come in a few days. On Monday last, operations were commenced upon the Newburyport Bridge, which is now impassable, and will remain closed for three months. We understand that the Railroad Corporation has given the Bridge Proprietors \$5000 for the privilege of running the track over it, on a second story, of sufficient height to leave on the bridge as good a passage way as formerly. The bridge is to be constructed on a new principle, and the Proprietors have disposed of their chains for \$5,000, for a bridge in Connecticut.

The effect upon the traveller, of first entering like a mole into a dark subterranean channel of between one and two thousand feet, and then passing in the same minute, like a ball, from a cannon, not only into broad day light, but striking almost sky high over the river, where stages are rumbling beneath, and boats are gliding by in the distance still lower,—is the most romantic of any upon the route. It is not without a parallel in the annals of Railroads in the world.

Portsmouth Journal.