

Biblical Recorder.

T. MEREDITH, EDITOR AND PROPRIETOR.

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

New Series.

VOL. XIII.—No. 22.

RALEIGH, SATURDAY, JUNE 3, 1848.

WHOLE No. 587.

From the Missionary Journal.

Board of Foreign Missions, Richmond, Virginia.

CHINA.—CANTON STATION.

The reader will be interested in following brother Peary, as he threads his way through the narrow, crowded streets of the great city in which he is located. Will not the time come when, not only in the midst of this suburb population, but within the walls of the city itself, the messenger of salvation shall be welcomed as a friend and a brother!

—Lord, for those days we wait,
Those days are in thy word foretold.

CANTON, Dec. 1st, 1847.

Dear Bro. Taylor:—Your kind favor to June 26th was answered 8th ult., and sent by the "Huntress." Brethren Jeter and Thomas, I wrote by overland the last of October and brother Ryland by the overland that left 28th ult. Yours of August 6th, to our now departed brother C., with others, came two days ago by the "Sawitch." I learn that she or the "Rainbow" will leave, perhaps, this evening for New York, and though I have nothing of interest to communicate, I am unwilling to let so good an opportunity of sending, pass wholly unimproved.

Since my last, we have all enjoyed tolerable good health—rather improved. Indeed we do not complain, inasmuch as we are spared, mercifully, from acute suffering. My strength is slowly improving, so that I am enabled to give more attention to the study of the language, though I have been, and still am, troubled with chills and fever, and recently with bowel complaint; which last has been more fatal than any other disease, and of which brother Judson is now suffering. I feel that it is a great deal easier to endure bodily affliction, than to behold, without efforts to remedy, the awful destiny of so many thousands of heathens. Perhaps I have not learned sufficiently whence to look for help; I know I have not.

Since I last wrote you, I have been making a survey of this western suburb, i. e. the part west of the walls. It contains perhaps one fourth of the population of Canton. My teacher, who was born in Canton, and has lived in the city nearly his life, has never been over more than half this part. He was twenty years of age before he dared to venture out alone, beyond his own neighborhood. He says many children are kidnapped in the city of Canton, and carried off to distant places and sold. I usually go alone in the afternoon, with a few tracts. My plan is to take a street leading from the walls of the city, or near them, westward, and continue to thread my way along the narrow, broken streets, sometimes passing by a market, and crossing the canals that pass through the suburbs into the city, pressing on through the crowds till I get to the open fields. Some times the natives crowd around me with the greatest curiosity, and sometimes they eye me with the greatest suspicion; in which case I can easily remove their fears by presenting a few scriptures, which are generally eagerly received. I doubt not but that I pass through many regions never visited by a foreigner. Sometimes they tell me I can't go onward, and point the way back. One day, as I was making my way through a street near the western end of the suburbs, a man came running up behind me, calling out, "stop! stop!" I pressed on. He soon came up, caught me by the shoulder, and said that I could not go that way, but pointed eastward. I insisted that I could go, and without waiting his leave went on. Several boys of 10 or 15 years of age, though at first alarmed at my appearance, so as to shrink backwards when I spoke kindly to them, voluntarily offered to guide me. I suppose the suburbs extend westward two miles, and are perhaps two miles broad near the walls—on the west coming to an angle. Having reached the canal, which surrounds the suburbs, I take a boat and return home by the river. Here, too, I am in the midst of thousands of boats of all sizes, containing from two to fifty persons. Most of these boats are the only habitation their inmates have. You may go one or two miles in a small boat for 50 or 60 cash, i. e. 4 or 5 cents.

This western suburb contains more family residences than any other part of the suburbs of Canton. No missionary has been permitted to rent a house and live in this region, though many have tried to get houses. We are on the eastern edge of it, but still in a settlement of families, but of shops. Dr. Ball states it as his opinion, that there are comparatively speaking, but few families in Canton city,—that most of the houses are shops and stores, and that most of the families of the men engaged thus reside in the adjacent villages, of which there are many very numerous inhabited within ten or 15 miles of the city. We shall make an effort to procure a house in this suburb, adjacent to a large number of families, but the chances of success seem against us.

LETTER FROM BROTHER JOHNSON.

The reflections of brother Johnson in the extract which follows will throw some light on the character of the people among whom our Board are preparing to exercise a sanctifying and saving influence. He observes:

"My own humble opinion is, that the foreigner is vastly disposed to understate the attainments of this people. I know, as yet, nothing of their literature, by my own reading; but when I see their vast and voluminous lexicons, larger than most men's libraries,—their numerous works written on the origin and structure of their language,—I know I am among a people who are to be accounted

not as barbarians, but as possessing a highly polished and improved language. Lexicons and other works explaining a language, are the property of a nation far advanced, such works exist not in unimproved languages. Just consider how recent is the oldest English dictionary of standard authority. I would your eyes could see their houses, their cities, their numerous arts, and the manifold proofs of their advanced civilization. You must not dream of any man's being fit to publish tracts here, who is not deeply imbued with the spirit of the Chinese literature,—whose mind has not cast off its foreign style, speech and thought, and put on the Chinese. He must think in Chinese, write in Chinese. By God's blessing, I myself intend to endeavor so completely to strip myself of the English language, that when I pray in private, when I meditate, I shall naturally and mechanically do it in the Chinese language, and not in the foreigner's language.

The Board will wish to know what I think of the prospects of the gospel, as they appear to the eye of man; which, by the by, seems as much of the prospects of God's work, as a mile's eye of the universe. Here it is though, if you must have a spiritual wife's idea.

1st. Foreign missionaries can live and preach in Canton suburbs. Once they could not. This is a point gained.

2nd. Hong Kong belongs to the British, and there the gospel has a secure footing; and there is so much intercourse between the two, that we may hope, eventually at least some influence thence.

3rd. The gospel is perfectly free in many, that is four other immense cities. This too, in time, will have its influence here.

This is the favorable. The unfavorable are, chiefly, that the Cantonese have from immemorial time been greatly prejudiced against all foreigners,—and now in particular, because of their recent humiliation by the English. They hate an Englishman out of all conscience and reason, and they know not to discern between an American and Englishman. In consequence of these things, it is with extreme difficulty, and at exorbitant rates, you can get a house among the Chinese. Dr. Deane and Mr. Shuck got the house in Lung King Kai, but they got it with difficulty, and got too the intense hatred of the people, which had not wholly subsided when Messrs. Peary and Clifton went to live there. They succeeded in securing the good will of the people, and I believe they deserve it. There are three parts to the suburbs. In the best part no foreigner has got a place yet; it is doubtful if any can. In the others, it is said to be possible. Dr. Ball and Mr. Bonny, of the American Board, have houses among the people in the second best part. Could it be, I would, that I might quicker and better learn the language.

In this state of seclusion from the families and of houses of the people, there is a great obstacle to the missionary's success. Their deep-rooted attachment to, and veneration of, Confucius, and the memory of their deceased ancestors, whom they worship, is another great obstacle. Their gods are—nobodies. Their immense pride, and conceited superiority of China and all that is Chinese, exists as another tremendous barrier. Their moral stupidity is another obstacle.

SHANGHAI STATION.

Letter from Brother J. L. Shuck.

We are happy to insert in the present number of the Journal, a letter from brother Shuck, the first received since his arrival at Shanghai. None can fail to be interested in the fact, that within one hundred and fifty miles of that place there are twelve cities of the first class, and all connected with Shanghai by water communication. Our brethren occupying that position have resting upon them a solemn responsibility. They will need the Divine direction and support. Let prayer be made for them continually.

SHANGHAI, Nov. 17th, 1848.

Dear Brother:—I am truly thankful to our kind and heavenly Father, in being able to inform you that I have at last been able to reach my destination. I reached this great city with my family, all in health and safety, on the 27th of October, just one month from Hong Kong. The "Navigator" proved to be a fine and well served vessel, and the captain and officers kind, gentlemanly and respectful. We felt that God had indeed been good to us in the midst of all our wanderings, and trust the lives he has spared may be more than ever consecrated to his service. On my arrival, I was glad to find that brethren Yates and Tobey, who had preceded me to this city had just succeeded in securing comfortable and eligible mission premises, sufficient for accommodation, separately, for three families. The inconveniences and discomforts these brethren, however, were subjected to before they could secure proper quarters, came well nigh being serious. Since their removal brother Yates has nearly or quite recovered, and Mrs. Tobey is better, perhaps, than she has been since she left America. Mr. Yates and I occupy the large premises, and Mr. Tobey the smaller ones, a lot or two from us. Our location is on a public thoroughfare, overlooking a fine and deep creek, itself a busy channel of communication day and night. We are close to the walls of the city, and about midway between the north and east gates. The people already begin to call in numbers, to whom we distribute a few books, and had we the dialect, could perhaps have a fine congregation on our own premises. I am most agreeably disappointed, teaching the disciples I should have to contend with in getting hold of this dialect. I find that the idioms are most generally the same

as the Canton, although the names and sounds of the characters are vastly different. A knowledge of the written language I find of great advantage, and knowing something of the Mandarin dialect, aids me much. After being here a few days, and getting a little insight into the structure of the Shanghai dialect, and tracing the analogy between it and the Canton and Mandarin dialects, I feel encouraged to determine that the Lord aiding me, I should be able to preach in the Shanghai dialect in three months from the time of my arrival here. Every day's experience strengthens me in this purpose. Brethren Tobey and Yates get on admirably in the language, and so do all the ladies. The two native preachers, Yong and Mun, are doing better in getting hold of the dialect than we supposed. Our prospects as a mission greatly encourage us. God has good in store for the Southern Baptist Convention's mission at Shanghai. Our location for missionary purposes, we would not for a moment exchange for that of any other mission in the city.

On the 6th inst., we had the privilege of constituting, in the city of Shanghai, a regular Baptist church, of ten members—Yates, clerk, Yong and Tobey, deacons, and Shuck pastor. At the same time, Yong and Mun were formally licensed as preachers by the church. We sincerely hope it may not be long ere the church and the mission shall have a respectable chapel. Ground, can be secured, workmen are ready, and we are convinced that we can have large congregations. The people are most affable, quiet and well disposed. I feel most grateful to God for those unexpected train of providences which have fixed my lot at Shanghai.

The London mission, the American Episcopal mission, all have chapels and fine congregations. The Roman Catholics have commenced the erection of an immense house of worship, to cost fifty thousand dollars. The Roman Catholic bishop, Count Bessi, an Italian nobleman, resides just across the creek from us. He has been in China some years, and is about leaving for Europe. Five Roman Catholic priests left Hong Kong for Shanghai on the day I did, in an American schooner. New priests are continually arriving from Europe. We are making our calculations that you will send us a good reinforcement during 1848.

The importance of Shanghai as a mission station can hardly be overated. During some of my recent investigations, one result has left a singular abiding impression upon my mind, viz: that there are twelve cities of the first class, all within one hundred and fifty miles of the city of Shanghai, and Shanghai connected with the whole of them by constant and easy water communication. Surely such a station ought to be vigorously sustained by men and means. The importance of the work in which we are engaged never before appeared to me greater; and certainly never before have I felt so unworthy of the high privilege of living and laboring for the eternal welfare of this vast people. May God make us humble and faithful.

I may remark, without impropriety, that from our first arrival at Shanghai we have met the most fraternal kindness from the brethren of the other missions, and marked friendliness too, from foreign merchants. There are now upwards of twenty-five foreign commercial firms here, and the trade is still rapidly increasing. A large English Government chapel has been built, and a chaplain will soon be out from England.

Appeal from Oregon.

Since our Anniversary we have received an urgent appeal from Oregon, for the immediate appointment of a Colporteur. What church or individual will forward us the requisite amount?

The letter is written by Rev. Ezra Fisher, Oct. 27th, 1847. He writes thus:—

"The Seventy Annual Report of the A. B. P. Society, the Baptist Almanac for 1847, and the Baptist Record for Feb. 1847, came to hand by private mail across the mountains, last week, and I hasten to forward you a brief outline of the condition and wants of the Baptists in Oregon."

The Tuality Baptist Church was constituted in May, 1844; it has 24 members, and Rev. Vincent Snelling preaches monthly. Fifteen have been received by baptism, since the first of last January. The Van Hill Church was constituted in August, 1843, and now numbers fourteen, of whom five have been added by baptism since its constitution. Richland church was constituted Sept. 1845; present number ten. Brother Snelling preaches monthly to each of these churches, and Brother Johnson and myself occasionally visit them. Oregon City church was constituted in April 1847; it has seven members. Rev. Ezekiel Johnson preaches every Sabbath. I preach regularly in Clatsop Plains, ten miles south of the mouth of the Columbia river. We expect to constitute a church here in the opening of the spring, of six or eight members. The number of Baptist members, who will be in our settlements when the present arriving emigration shall be so, will probably amount to one hundred and fifty, and ordained ministers, five or six.

We have a Sunday school at Clatsop Plains, at present connected with the Presbyterians, and I have a Bible Class. We have a Sunday school in Tuality Plains, and shall soon have one in Oregon City, and might have them sustained regularly, in four or five other places, if we had a few efficient teachers, and Sunday school libraries.

We have fixed on next June, to organize an Association, and trust by that time we shall begin to go into some systematic operation for supplying the scattered settlements with regular preaching, and visiting the more remote, but not less important parts of the country.—Pugot's Sound will probably claim our attention next summer.

No part of our country should more rejoice in the organization and prosperity of the American Baptist Publication Society, than the Baptists of Oregon. Its plan of operation seems most admirably adapted to our wants in the formation of a vigorous, intelligent, enterprising, christian character; in our important civil and commercial relations which from this time forward must be rapidly developing themselves, probably beyond all our present conceptions.

Our Baptist members are mostly from Northern Missouri and Iowa, and generally very poor in worldly means, and are living in very rude log cabins, not half furnished with the more common articles of household stuff. But they ask for knowledge, and they are in imperious need of just such instruction as your publications would afford. And they will many of them, soon be rich in lands, and then in available means. If then, a correct religious taste is formed in our infancy, through the instrumentality of your Society and other benevolent enterprises, you may hope that our youth and manhood will be successfully employed in carrying out along the whole line of the Pacific coast, and through the numerous Isles of the mighty deep in our front, those great and glorious enterprises which you are now putting in motion on the Atlantic. The time is not distant when the abundance of the sea will be before us, and many of the great christian responsibilities must be transferred to the churches hereafter to occupy the Pacific's slope.

We have no disposition to ask you to abate your labors for the great Mississippi Valley, but we do earnestly pray your Society to pause a single hour and look at our position and prospects, and settle the question. Will you not furnish us with a faithful, prudent Colporteur, with a suitable supply of books, adapted to the formation of a devotional enterprising, denominational character? We need a Colporteur who will travel, and distribute gratuitously, books according to your instructions; and who will go everywhere, preaching the word. Let him be an ordained minister, if practicable. When I first contemplated this subject, two year ago, I thought of asking nothing but a few books, but the more I survey the field and look at our wants, I can ask no less than I have asked, and commit my own conscience before our benevolent King.

We need small works in defence of our denominational peculiarities, such as Penning's Scripture Guide; Booth's Vindication of the Baptists; Prince Alcohol, the Psalmist, Facts on Popery, and works of that sort. Other denominations are sending, and selling their hymn books and other religious books to our members. I have another subject which I would willingly pass over, but for our relation to the people of Oregon. All our Baptist ministers, on leaving the States were obliged to sell and give away a great part of their very limited libraries. Our available means are all exhausted, and we greatly need a few theological works, to enable us to meet the varied errors about in Oregon, as well to enable us to present truth intelligibly to our congregations. We need Commentaries on the Bible, Fuller's Works, Carson on Baptism, Hinton's History of Baptism, Howell on Communion, &c., and indeed we are in need of almost all the auxiliary works which render valuable an Eastern Minister's Library, and give instruction and variety to his public discourses and private visits.—Dap. Rec.

The French Baptists.

There is a striking statement made by the London correspondent of the N. Y. Recorder, with reference to the late condemnation of the French Baptists in the department of L'Aisne. He thinks that their condemnation led, indirectly, to the overthrow of the French monarchy. The subjoined extract is an expression of his sentiments on the subject:—
"It is a very remarkable fact that the persecution of our Baptist brethren in the department of L'Aisne led to the overthrow of the French monarchy. They did not, indeed, attempt to avenge themselves, nor did the Parisians design to avenge them; yet their condemnation occasioned the downfall of the government. You are aware, probably, that the law which was brought into operation against them was not originally intended to restrict religious meetings, but meetings for political purposes. This law had not been acted upon, I believe, for many years, and it was considered doubtful whether a prosecution under it could be sustained. But when the Supreme Court at Paris had confirmed the decision of the Court at Amiens, and pronounced the meetings of the Baptists illegal, I am informed that Guizot said, 'This is the law for me.' This decision led him to the determination to prohibit the great Reform Dinner, the prohibition of which was the immediate occasion of his fall and that of his master. This, at least, is certain, that it was the same law which had been applied, at the instigation of a Romish Bishop, to put down the Baptists, which the government attempted to apply against those

political opponents, who have proved too strong for them."

Paul and Demosthenes.

BY DR. ELLIOTT.

In taking St. Paul as a model of christian eloquence, we are struck by a resemblance, in many respects, between him and the mighty Athenian. We see in them both unusual physical defects overcome by zeal; the same fulness of thought, energy of language, and valour of manner; the same concealment of skilful order; the same insistent persistence; the same dramatic use of dialogue, exclamation and apostrophe; the same Socratic pitch of the sudden question; the same noble choice of images, and use of figures; the same high consciousness of power; the same directness of attack, not upon the reason only, but through the mind upon the heart. If the apostle be at times more diffuse, it is because he must instruct, explain and guard against misconstruction, while the only aim of the orator is to convince and move. That enlarging of his thought, that gathering up as he rushes on, without losing his speed, golden truths seeming first to bear but indirectly on his main purpose, yet firmly combined with his conclusion, is among the great excellencies of the christian hierophant. Well does he prove, in other passages, that he has at his command an intense brevity.

Indeed, though here the christian is by the grace of God, immeasurably superior, they are not unlike in their moral qualities of honesty, disdain of rhetorical trick and sophistry, (which St. Paul means by 'words of man's wisdom,') desire of accomplishing the good of the people and lofty faith in the tendency of their principles, living deep and strong within their souls.

We can scarcely avoid believing, (and I know not why we should) that the apostle must have been an adoring student of the orator, such parallels do we find; as for example, St. Paul's vindication of his state and manner of life, against the accusation of his enemies in his speech before Agrippa, with the opening of Demosthen's defence against the slander of Aeschines, in the Oration on the Crown. The turn of thought is precisely the same, nor is the language wholly unlike. The eleventh and the beginning of the twelfth chapter of the Hebrew is a most successful expansion of the same appeal to ancestral glory and example, the same summoning of a great cloud of martyrs, that is made in the famous address by those who fell at Marathon, at Plataea, at Salamis and Artemisium.

An Orator. It may be thought by some that St. Paul should be regarded rather as a writer than orator, from the fewness of his recorded speeches; though even they are sufficient to establish his right to the name, when we see an imperious heathen trembling before him, a luxurious and half apopstet king almost convinced, and a whole city doing him homage as the god of speech. But we do not confuse ourselves to his spoken addresses. His epistles, with few exceptions, are orations, exordium, argument, inference, application and peroration. It is the soul of an orator, dictating to the scribe. He seems to have the churches before him. He calls to them by endearing names; he appeals, he beseeches, he soothes, he exhorts, he denounces, he weeps, as though they heard and saw him. We can imagine his very gestures as he walked the floor of his prison room, and his young secretary inscribed with rapid pen his glowing words. Indeed, his example is the more useful to us.

His Dignity. Most unworthy, then, of our place, is that shamefacedness of manner, that obsequious, whining, deprecatory tone, which so often makes the preacher appear like a cringing beggar or a whipt child, and excites contempt for the very truth he disavows. What! are we to be ashamed of the gospel of Christ? Do we shrink from the reproach of the cross?—Need we make such feeble excuses for being honest?—Is there anything in religion to make its advocate "hang down his head like a bulrush," or that requires him to sing out his sermon through his nose to a very bad tune? What have we to fear from men? Should not love for them cast out fear? Was it thus Paul spoke before the judges? or Peter or Stephen before the Sanhedrim? or the noble martyrs at the stake? Was it thus that Calvin, and Luther, and Zwingle, prevailed. If we tremble, as tremble we should, let it be at the awful presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promise, the deep anguish of wounded souls, the unspeakable misery of the lost, the dishonor done to God's holy name. The source of such passion emboldens it, dignifies its expression, and carries with it, the hearts of our hearers. Any meannet cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

Not Obscure. Some call our apostle obscure, invalid, irregular. They do not know him. Happy were we, could we so err with him. His eloquence is no shadow, bubbling brook, no stagnant pool, but a broad, deep rapid river, with the winds of the Spirit sweeping its waves, that break dolefully in the beams of the sun of righteousness, but the waters are pure as the fountain of God, and bear to the ages to come the manifold wisdom of his grace. Stand on its bank, and it sweeps by too swiftly to reveal its depths.—Launch boldly on its tide, and you shall be borne onward to God and glory.

Energy. It is painful to know that such a perversion of the true style for the pulpit has been

much attempted of late, especially by wandering preachers bent upon getting on an immediate excitement, rather than permanent usefulness. In some instances, they have played downright farces in the house of God. Ludicrous and low familiarities have been put into the mouths of supposed persons; nay, the devil has been called from the pit, the glorified saints from heaven, even (horrible dicta) the Holy God himself to play parts in the wretched scene. Miserable preachers! miserable men! how dare ye thus trifle!—How dare ye thus blaspheme!

"It awakens attention." "It impresses." "It is successful in doing good." Impressive! Successful! Oh, thou holy, solemn, Jesus! Can a soul that has resisted thy love, thy power, thy dying cries, be laughed into repentance!

An energetic speaker will sometimes exclaim with great effect. Garrick declared that Whitefield's "Oh" was more impressive than it was possible to imagine.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, JUNE 3, 1848.

TERMS.—Two dollars per annum, payable in all cases in advance. If not paid in 6 months \$3 will be charged.

Owing to disappointment in getting our regular supply of paper, we are a day or two beyond our usual time in this week's issue, and are compelled to use an indifferent article "at that."

Christian Reflector and Christian Watchman.

The Christian Reflector and the Christian Watchman have become united, and are now published in a single sheet, under the above euphonious title. This is a union which we were not led to anticipate. The Reflector has been among the most uncivil and uncandid abolition prints—a strong advocate for division between the North and the South—and a firm supporter of the Boston Board of Foreign Missions in their late proscription measures against Slaveholders. The Watchman, on the other hand, has been moderate in its tone, generally candid and gentlemanly in its bearing towards others, and resolutely opposed to the proscription measures above referred to. Under such circumstances it was not to be expected that the two concerns should entertain for each other an overstock of goodwill. And accordingly, judging from appearances, we should say, that there has been but little of the "fellowship of kindred minds" between them. To hear and to see, therefore, that these two old enemies have, all of a sudden, not only laid aside their hate, but actually been moulded into one, is something more than we were prepared to look for.

Although there is a union of names and of interests in this new concern, the spirit of the Watchman, we presume, is gone. We are led to this conclusion by the facts, that, to the former editor of the Reflector, has been added our old friend Rev. Mr. Hagar, another proscribing abolitionist; and that the former editor of the Watchman, the only conservative element in the whole mass, has been thrown overboard. With such editors we may look for a real "Simon Pure" abolition affair. And in this apprehension we are confirmed by the aspect of the first number now before us.

We shall greatly miss the Watchman from our table. Though differing from us in some few points, we always found it to be a candid, liberal, and intellectual sheet, on the veracity and habitual accuracy of which we could rely for the statements which it contained, and to which we could look for a representation of the liberal minded Baptists of New England. We can truly say that we regret its decrease. It was the oldest and one of the best Baptist papers in the land. Peace be to its ashes.

And as regards Mr. Crowell, its last and best editor, we look on his retirement as a decided disadvantage. Though like others, he probably possessed some faults, he was entitled to respect for his candor, his independence, his good temper, and his general ability as a writer. We admired his intrepidity in withstanding the Boston Board in their proscription of the South, and we have since sincerely sympathized with him, while struggling against the overwhelming fanaticism of Northern Baptists. As before said, we regard his retirement as a decided loss to the denomination. The Baptists of New England have not such another editor, and we regret to think that they may not have for years to come.

Mr. Bumpass' Reply.

REV. AND DEAR SIR,—In your paper of the 4th of May you say, "On pages 8 and 9 we read the following: Many sincere and pious Christians profess to believe that sprinkling or pouring is the only proper mode of baptism." [Then follow their arguments, not mine, in proof of this opinion. And that the arguments and criticisms are given as theirs is made sufficiently evident by the frequent repetition of, "they say," "they believe," &c. Yet, dear sir, you assume that these arguments and criticisms are mine, brought forward to prove sprinkling and pouring as the only proper mode of baptism, and to depreciate immersion.]

"Why, brother Meredith, did you fall into this error rather than the opposite one? I have said about as much in the Sermon (some who heard me preach it thought a little more) in favor of immersion as sprinkling. Why did you not assume that Mr. Bumpass contended for immersion as the only Scriptural mode of baptism, and ask him where he gets his authority for sprinkling? True, a mistake of this kind would not have operated quite so much to the prejudice of Methodism as the one into which you have fallen. It would not have encouraged the belief that Methodist ministers do not have faith in immersion, and only practice it to save members. It might not have served to prejudice the minds of your readers against the Sermon under review—indeed it might, by probability have had an effect just the reverse of both. In what of that? The only object aimed at in this discussion is truth; I could not for a moment suppose

that you would depart from this except by mere oversight, but certainly one of the above mentioned mistakes would have come just as near it as the other. The truth lies midway between the two. I never argued that sprinkling is right in preference to immersion, nor that immersion is right in preference to sprinkling. I only gave an impartial summary of the arguments used by the advocates of each, exclusive immersion and exclusive sprinkling or pouring. The sum total of my office is that I have arrayed the one of these extremes against the other—Charlydis against Scylla—that the reader might seek for safety in a middle course. This I hold to be the only safe and Scriptural ground; and this is emphatically the doctrine of the Sermon.

In view of the aforesaid statements, (alluding to the criticisms referred to above) you inquire, "who are these modern critics, who know so much more about the use of Greek prepositions, and the import of Greek phrases, than king James' forty-seven translators, every one of them Pseudo-baptists?" We repeat again, who are these upstart critics, who know so much about Greek?

Sure enough, who are they? Some few years ago, there was a board of foreign missionaries, who undertook to translate the sacred Scriptures into the Bengali language; and they departed so far from the principles laid down by king James' translators, that the American Bible Society refused to furnish them with funds to print it. Psey, who were these? Were they Watson and others? Surely friend Meredith does not mean to call them upstart critics!

Still more recently there was a respectable denomination of Christians, who became dissatisfied with king James' translation of the Scriptures, and with the American Bible Society whose sole object it is to circulate the Bible thus fairly translated; and they organized a Bible Society of their own, for the express purpose, as they themselves avowed, of giving to the world a faithful translation of the Bible. (By the way, brother Meredith, what has become of this translation? Do him up a copy and send it to me, I should like very much to have a faithful translation of the Bible.) And who were these? What upstart critics and styres could they be? Were they Watson and others? Were they Pseudo-baptists? We had no hand in this mischief. Surely you had forgotten these when you penned the above inquiries.

Who then can it be, brother Meredith, that you are inquiring after? There is a class of ministers in the land, who, whether learned or unlearned, are somewhat remarkable for their frequent appeals to Greek verbs and prepositions &c. &c. These do not hesitate to tell their congregations that baptism should have been translated to immerse &c. But surely, dear sir, you cannot think of accusing them with knowing more about Greek than king James' forty-seven translators; nor can I think for one moment that you would charge them with prating about any thing.

There is yet another critic in the land;—and he is no "tyro"—no indeed; he can tell you exactly how many times the words *baptizo* and *baptizo* occur in the Bible, and precisely what they mean in each place! he can quote Hebrew, even! and has the Latin and Greek fathers at the end of his tongue as it were;—this gentleman himself sometimes grows a little wiser than king James' translators, who were Pseudo-baptists. And his conduct of late very strongly reminds me of the fellow who did a piece of mischief, and then in order to avoid suspicion, was the first to find out that the mischief had been done, and to accuse innocent persons with doing it. You have heard the same story no doubt; but the artifice did not succeed. Public censure, after all, would settle down upon the guilty.

These, dear sir, are about the only persons I know, except the Roman Catholics, who find fault with king James' translation; and inasmuch as I am unwilling to believe that you would like to have such epithets as you used in the article referred to applied to them, I must leave you to the responsibility of making your own application.

Yours truly,

S. D. BUMPASS.

Greensborough, May, 1848.

REMARKS.

We have nowhere said, either directly or indirectly, that the arguments and criticisms referred to above, were the arguments &c. of the author of the Sermon. Nor have we anywhere said, or insinuated, that the said author was in favor of exclusive sprinkling or pouring. What we stated was, that the said arguments &c. were either correct or incorrect.—That, if they were incorrect, they proved nothing, and of course were unworthy of attention; And that, if they were correct, they were decisive in favor of pouring and sprinkling; and of course left the author without a plea in favor of immersion—which he claimed to regard as equally entitled to confidence with the former. And we say the same now. If the arguments urged in the Sermon in favor of pouring and sprinkling are correct and valid, there is no such thing as immersion to be found in the New Testament. And, accordingly, they who believe in immersion, must do so not only without evidence, but directly and clearly against evidence.

Although we have not said that the arguments and criticisms referred to were the arguments &c. of the author of the Sermon, we will now say, that we believe that they were, so far at least as to be approved by him;—and that we should not have erred had we so stated the case in the first instance. Our reasons for this belief are the following: 1. He gave no intimation that in his view, any one of them was incorrect, unsound, or inconclusive. 2. The arguments and criticisms are such as are to be found, almost verbatim, in books and sermons in favor of sprinkling and pouring; and if held as conclusive by Pseudo-baptists generally, why not by the author? 3. Although introduced by the words *they say—they believe*—which occur precisely one time each—they are subsequently stated and argued out by the author himself, without the intervention of the third person, and in such manner as to imply that, while speaking for others, he was saying only what he himself believed and approved. 4. When stating the arguments in favor of immersion, he continues the third person throughout, in the mean time using the phrases *they argue—they labor to prove*, &c., which show that the arguments are not only not his, but that by him they are considered inconclusive and unavailing. 5. And what is still more striking,—in detailing the arguments for immersion, as if impatient of their very enumeration, and afraid to let them stand and speak for themselves, he commences a sort of relation, charging immersionists

with misquoting Mr. Wesley, &c. See page 7 of the Sermon. These facts are sufficiently indicative of the author's real sentiments on the subject, and furnish a conclusive answer to his question, when he inquires why we did not attribute to him the arguments in favor of immersion as readily as those in favor of sprinkling.

In view of the foregoing disclosure, we confess that we feel some little curiosity to know which of the arguments adduced in the Sermon in favor of sprinkling, and against immersion, are really disapproved and disavowed by our correspondent? We will add, that, if he will tell us which, and give his reasons, we will try to make amends for our alleged errors and misrepresentations, by giving them a prominent place in the Recorder, and even by calling to them the special attention of our readers.

We clearly understood it to be "the doctrine of the Sermon," that sprinkling and immersion were equally scriptural, and of course equally valid;—and we are quite sure that we so represented it. The only difficulty which we found in the case was the fact, that the doctrine and the arguments of said Sermon did not agree; that if the arguments given in favor of immersion were conclusive, there was no place left for pouring and sprinkling; and that if the arguments in favor of pouring and sprinkling were correct, there was no possibility that immersion could be sustained. And we see the same difficulty still. We suppose that our friend holds the arguments in favor of sprinkling and pouring, as given in the Sermon, to be either true or false—that is, that the statements therein made are either correct or incorrect. If the latter, we see not how he can believe in the validity of sprinkling or pouring. And if the former, we are equally at a loss to understand how he can tolerate the use of immersion. Beyond all doubt there is a flat contradiction between the doctrine of the Sermon, and the specific import of its argumentation. It is true, the author has shown what he calls Scylla and Charlydis; but if he has shown any "middle course," beyond the extent of his own *ipse dixit*, we have so far utterly failed to find it.

In reply to our correspondent's pithy inquiries about a board of missionaries—"a respectable denomination of Christians,"—"a class of ministers," &c., we have only to say, if we understand his allusion, that they were not Pseudo-baptists. Had they been, they would have convicted themselves of the same inconsistency as did "Watson and others," in crying out against the translation and the implied concessions of their own denomination. Baptists had no hand in making the received version—otherwise called king James' Bible. This is emphatically and exclusively the work of Pseudo-baptists. Baptists, though satisfied with its general correctness, and knowing that it contained many concessions in favor of immersion, while it contained nothing directly in favor of pouring or sprinkling, always contended that it was essentially defective, as it regarded the translation of *baptizo* and its cognates. And hence, while effectively employing the said translation in their arguments with Pseudo-baptists, they never permitted themselves to be fettered by its authority, beyond its conformity to the inspired original. And, accordingly, when they take exception to its accuracy, whether correct or incorrect in their criticisms, they can be charged with no want of confidence in those, whose authority they are especially bound to respect, and whose denominational partialities were all in their own favor. But when Pseudo-baptists, as in the case of "Watson and others," take exception to the rendering of their own approved version, made by their own men, made for the use of their own churches, at the time received and approved by the whole Pseudo-baptist world, and more recently commended and extolled as equal in authority to the original Scriptures, besides evincing a singular disrespect for the fathers of their own churches, they prove how hardly they are pressed by the authority of their own Scriptures, and the concessions of their own doctors and teachers.

The "board of foreign missionaries" alluded to, not only undertook to translate the Scriptures into the Bengali language, but they did so to translate them. And although it is true that they deviated so far from the principles laid down by king James' translators, that a Pseudo-baptist Board of the American Bible Society refused to make a grant in their favor, still it has never been shown, and never will be, that the said translation was not a true and correct version of the original Scriptures. When Baptists undertake to translate the Scriptures, they do not go to king James, nor to his translators, nor to any other human authorities, to learn what words they shall translate, nor by what expressions they shall translate them. They consider it their duty to give a faithful rendering of the original; and they hold themselves accountable only to God for the manner in which that duty is discharged. If Pseudo-baptists consider it proper, in such cases, to consult human authorities, and to trundle to the mandates of kings of the earth, Baptists have ever chosen to act otherwise. Nor have they by so doing ever convicted themselves of the inconsistency of denying the correctness of their own versions, in order to sustain the validity of their own practice.

Those forming the Bible Society which was organized for the avowed purpose of giving to the world a faithful translation of the Bible, were certainly not Pseudo-baptists; nor yet were they "Watson and others." They were veritable Baptists, who were unwilling to undertake the conversion of the heathen without the bible; and equally unwilling to make translations under the restrictions and prohibitions of an organization of Pseudo-baptists. This Society has made and published not one translation, but many; and if our friend will address a note to the Corresponding Secretary of said Society, he will doubtless furnish him with specimens of each, together with such information on the subject as we perceive he greatly needs. And if our friend is particularly anxious to see a faithful translation of the Bible, which has been made as an improvement on the received English version, and which, we presume, he would regard as

a faithful translation, we would refer him to the translation of a certain Rev. JAMES WATSON, with whom we presume he has some little acquaintance. It is true, we did forget one thing, when we penned the inquiries about Watson and others. We did forget that the very translation which these critics had undertaken to correct, besides being a Pseudo-baptist work, had, within a few years, been set up by Pseudo-baptists as a model and standard to which all other translations were to be conformed, and was thus made equal in point of authority to the original Scriptures themselves.

Respecting the "class of ministers," who make frequent appeals to Greek verbs and prepositions, it will be quite sufficient to say, that, in doing so, they never find it necessary to assail the integrity of Baptist versions; nor to call in question the authority of the fathers and founders of their own denomination. On the contrary, in all their appeals, and in all their statements, they are amply sustained by the concessions of Pseudo-baptist versions and Pseudo-baptist Doctors. In this respect they differ rather more than somewhat from "Watson and others."

Respecting the personal allusions above, we make no remark, further than to say, that our correspondent has discovered a specimen of good taste and intellectual refinement which we had not supposed him to possess.

Should the reader find it hard to see what all this has to do with the Sermon, or the matters therein considered, we would say, that we have had to encounter the same difficulty.

The Chowan Association.

This old and respectable body has just closed its annual session, held at Mount Gilgad Church, Pasquotank county. The meeting appears to have been one of uncommon interest. A friend who was present thus writes us:—

"The session was one of unusual interest, and the letters from the churches were full of rejoicing and praises for the reviving influence of the Spirit during the associational year. More than one thousand persons have been added to the churches since May 1847."

We were favored with the presence of Elders Wm. H. Jordan of W. F. College and Wm. Jones, agent of the Convention, both received a heart-felt welcome, not only in words but in a more substantial form.

The Association adopted the Chowan Female Institute as its protégée, elected a board of trustees, who have chosen Rev. A. J. Battle their agent—and expect in a few weeks to open the Seminary.

For the Recorder.

Ashe co. N. C. May 22, 1848.

DEAR BROTHER MEREDITH:—Having seen in the Recorder, Vol. 13, No. 14, a query presented by J. Faw, asking your views on the same, we were glad that the question was put so near in its proper character; and it afforded us much pleasure to see your candid reply on the same. But it appears that your correspondent was not satisfied with your answer to his first query, and from some of your concluding remarks has been induced to remiss his queries and present them in quite a different form. Accordingly he has obtained quite a different answer.

The Association referred to by your correspondent is the Mountain Association of Ashe co. N. C. This Association in the year 1836 passed the following resolution in answer to a query from Little River Church. Is it right to fellowship the missionaries? Ans. The Association has no right to the keys of any church, all churches having an independent right to manage their own concerns in gospel order; yet we advise that the churches should not touch fellowship merely upon the words missionary or anti-missionary, but that all should be left to the dictates of their own conscience, to do as seemeth good with their own. A majority of this Association say that they are anti-missionaries, but not willing to nonfellowship their missionary brethren. We were willing to live under the foregoing resolution; yet we did not like the assumption of the name of anti-missionary. In August 1838 there were five several churches who petitioned to the Association on the mission question: three out of the five, petitioned the Association to withdraw from all Associations, churches, and individuals that belong to the institutions of the day, or advocate their cause. The other two petitioned the Association not to meddle with the missionary business so as to break any fellowship, or make any divisions among the churches; in view of the foregoing, the Association by a majority passed the following resolution. "We have no authority over the churches and individuals, but in answer to the request of the several churches, we drop correspondence with all associations at present, and agree to revive on the following terms: 1. We agree to advise our churches, and to advise them, to deal with any member of their body who may have trespassed against them by joining any of the institutions of the day; and continue in them, and causing divisions among the brethren, which we believe to be contrary to the whole tenor of God's word, which directs us as followers of him, to keep the unity of the spirit in the bonds of peace—as also contrary to the principles which we, as baptists, have heretofore lived under and contended for. Therefore, brethren, should you advise your churches to use gospel labors to detect those who are sowing the seed of discord among brethren by advocating the institutions of the day; or should you use any other means, agreeable to the word of God, to put those things from among you; we can walk together and still correspond with you as heretofore. The foregoing resolution was protested against at the time by a minority, and in consequence of the same, the lost correspondence with all her sister Associations.

The year following in 1839, there were three churches who requested the Association to again her correspondence, also to rescind the instruction given to the churches by the Association then passed the following resolution. Resolved, that we have no intention of being understood by the instructions given at our last Association to the churches in any other light than that we advise them to put from among them all those who are disturbing their peace or sowing discord among them on either side, for or against the missionaries or the institutions of the day. This resolution we have ever contended, did not destroy the force of the other but rather extended its force, for previous to the passage of the last resolution the former was directed against only one party, while the latter extends the force of the former against both parties. At the same session of the Association there were fragments of two churches which made application by letter and delegates for admission into their union, a reception of those fragments of churches was moved for by a majority, and a minority protested against it in consequence of their not having letters of dismission from the Association to which they formerly belonged. A majority voted in favor of the reception of the churches, the minority alleged that the constitution had been violated in their rejection. Then the majority altered the constitution so as to make the reception of said churches constitutional, at the same time refusing to let the altering of the constitution appear upon record.

The next time which we wish to call your attention to in your correspondent's query is the church and Elders. The church referred to is Beaver Creek, and the Elders referred to is R. Jackson, who was a member of that church at that time. Your correspondent has charged us with having annoyed the church frequently about the Association. It is true we have ever refused to fellowship the above acts of the Association, and have frequently asked Beaver Creek church to petition to the Association to rescind the resolutions referred to, and upon the refusal of said church to lay our grievances before those with whom we were aggrieved, we became hurt with the church and retained our seats for nearly a year; at length the church called on us to assign our reasons for having not risen in fellowship with the church. We then informed them that we could not fellowship the acts of the Association, but if the church would now lay our grievances before the next session of the Association, and ask the Association to undo those illegal acts, that this would satisfy us with the church; the church then agreed to comply with our request, and accordingly enrolled our grievances in the letter, and instructed her delegates to urge the Association to action in rescinding the above resolutions. This course gave us satisfaction with the church, and we then parted with the church in fellowship, to go on a missionary tour down the country some two or three hundred miles distant. The delegates attended the Association, and instead of obeying the instructions of the church, they asked our grievances from the letter, and did not lay them before the Association. Before we returned from our tour, the church had directed a bill of charges against us, and had excluded us from their fellowship. Your correspondent has alleged in his second query that we had urged the church to protest and to secede, which by the by is absolutely false; and instead of sending off as is represented by J. Faw, the church had actually excluded us in our absence when we were two hundred miles distant; without the examination of a single witness, and of course without our knowledge, or even without calling a counsel of Elders, simply because we refused to fellowship the acts of the Association. The foregoing is a correct statement of the acts of the Association, also relative to the church and Elder. You will please sign up the acts of the Association, and see if there is nothing exceptional in her acts; we then wish you to view the church in her conduct, and see if she is as praise-worthy as your correspondent would have us to believe; and in the third place we wish you to examine the conduct of the Elder, and see if he is in disorder and sedition.

R. JACKS.

We have been thinking, for some time, that we should have to reject all queries having an aspect of being founded on *ex parte* statements. We have now come to that conclusion; and shall hereafter admit no queries of a controversial character, unless the statement is concurred in by both the parties concerned. We have entire confidence in the foregoing statement of Bro. Jackson; and so far as we can see, his course is entirely irreprehensible. Of the conduct of a church, that would exclude a member in his absence, without a trial, without witnesses, and even without his knowledge that charges had been filed against him, we surely need not speak. Nor need we speak an Association, which would alter her constitution, in order to justify proceedings previously adopted, and then, to avoid exposure, suppress the record of said alteration.

Corrections.

May 22nd, 1848.

DEAR BROTHER:—

On looking over the article, which appeared in your last week's paper, I find several errors, so serious a character as to give me no little solicitude to have them corrected. Not that I suppose the article itself will ever be referred to again by any body but myself, but simply because any one who appears before the public wishes to have no blunders or nonsense to remember in connection with his appearance. Annexed are the errors which you will have the goodness to notice in your next issue. There are several orthographical mistakes to which I have not considered it important to refer—2d column 41st line, for "when political horizon," read "in her political horizon"—same column 88th line for "information of abuses" read "reformation of abuses"—same column 123rd line for "expensive and formidable preparations" read "extensive and formidable preparations"—2d column 2d line for "or give greater promise" read "and give greater promise"—same column 12th line for "or it is rapidly emerging" read "and it is emerging; same column 39th line for "in which our attention has been drawn" read "to which our attention is"—same column 78 line for "general elevation" read "moral elevation"—same column next to last line for "consenting notions" read "consenting notions."

Very truly yours,

B.

In reference to the above it is perhaps due to ourselves to state, that, with one or two unimportant exceptions, the corrections were duly made in the proofs and their omission by the printer was not discovered until part of the form was worked off. The printer charges the errors to the illegibility of the manuscript. That this charge is not without some reason, may be inferred from the fact, that in the above list of corrections even, we are compelled to put in some words by guess. If our correspondents would always send us plain, carefully written manuscript, they would have less cause to complain of errors, and our printers would thereby be saved much perplexity and loss of time.

Geo. Baptist State Convention.

The Geo. Baptist State Convention held its late Annual Session in Griffin, commencing on Friday the 5th ult. We are indebted to the Christian Index for the following abstract of its proceedings:—

PROCEEDINGS OF THE CONVENTION.—On Sunday there was preaching in the Baptist and Methodist churches of the city, to large audiences. Indeed it was to be regretted that no more spacious accommodations could be made for the crowds that assembled. The first sermon was preached by Rev. P. H. Meil, of Peachtree, after which Rev. W. L. Crawford delivered the address, sermon. We learn that the latter will be published, and this will supercede the necessity of any communication. After the education sermon a collection was taken up for aiding ministers in acquiring an education. In the afternoon, Rev. C. D. Mallory of L'Angevine, preached a sermon on Sabbath Schools, which was listened to by a large congregation. We have heard also that this sermon had been solicited for publication, and would be distributed among the churches to awaken them on the subject.

EXECUTIVE COMMITTEE'S REPORT.—This able and interesting document answers the question, "What is the use of the Convention?" As the whole will be laid before our readers in due time, we will now merely give a synopsis of it. The first subject in it is a notice of the loss the Convention has sustained in the councils and contributions of Bro. Absalom Jones. MISSIONARIES.—It is stated that the "funds for the support of Domestic Missions in the State" have been during the last year, very limited and on this account supposed to be withheld to use of their missionaries. A brief review is made of the labors of brethren Asa Duggan, R. A. Sauls and D. G. Daniel who are in whole or in part the employ of the Convention. They have been instrumental in the preaching of the word, baptism of believers, constitution of churches, and distribution and sale of religious books. How important that the means for increasing the efficiency of this department of usefulness should be enlarged!

BENEFICIARIES.—There are now thirteen young men receiving aid from the Convention in their preparation for the ministry, who bid fair in time to spread the healthful influences of education and piety abroad in the land. The state of the Ch. Index, which belongs to the Convention is given.

The Hearn Manual Labor School is in a flourishing condition, having nearly sixty pupils under the instruction of Brother A. J. King.

On Monday the Convention proceeded to business, which having finished it adjourned to meet in Athens at the time appointed.

We give an abstract of several of the Reports.

Abstract of Executive Committee's Report.

APPROPRIATIONS.—Your Committee have received and appropriated to the Foreign Board of the Southern Baptist Convention for Missions, \$1,751 10

To the Domestic Mission Board Southern Baptist Convention, 1,174 81

To the Indian Mission Association, 30 00

To the Atlanta Church, collected by Treasurer, 30 00

FROM EDUCATION FUND.

For Beneficiaries, 970 45

For Books for preaching brethren, 99 00

To increase Book Depository for Ministers, 26 85

Treasurer's Salary for past year, 250 00

GENERAL PURPOSE FUND.

Minutes Convention, 279 90

To purchase lot for Baptist Church, Atlanta, 100 00

To increase Book Depositories, 291 81

ORPHAN FUND.

For Beneficiaries, 127 90

DOMESTIC MISSION FUND.

Salaries Missionaries, 1,450 00

TRACT FUND.

Tracts for distribution, 50 00

TOWN LOT FUND.

To repair Female Teacher's School, 400 00

To Fence and Plough Orchard, 13 00

FEMALE ACADEMY FUND.

To repair Academy, 200 00

HEARN MANUAL LABOR SCHOOL FUND.

For legal services in recovering legacy from Bro. L. Hearn's Executors, 570 00

The Town Lot Fund has been increasing the last year by the sale of 172 acres of lots of land, to the amount of \$2,000 50 cents.

For the Recorder.

Orange Street Baptist Church.

HITHERTO THE LORD HATH HELPED US.

DEAR BRO. MIREDDIT, I thought it might interest you and many of your subscribers, as well as encourage christian effort were I to pen an article for the Recorder giving an account of the progress and prospects of our little Zion.

About five months have elapsed since our Church was opened for divine worship; since which time our congregation has increased beyond our most sanguine expectations. Our indebtedness for our building is now nearly cancelled.

We have in successful operation a Sabbath School of about 70 scholars—and a day charity school of between 30 and 40 scholars, who are taught free of charge, the rudiments of a plain education. To accomplish which, and to benefit intellectually as well as morally, many who would not otherwise obtain any mental culture, we have one teacher who attends permanently through the week, and who is assisted in her efforts by others who attend alternately to aid in this labor of love, as well as of public good.

Within the past two months there has been a continued manifestation of the Divine presence and blessing in all our meetings both public and social, there has scarcely been a meeting within that time but there have been some deeply interested on the subject of religion.

As the fruits of these efforts, I have baptized 18 upon a profession of repentance towards God, and faith in our Lord Jesus Christ; of these 13 males, and 10 females.

Besides these we have received 6 others by letter and experience from other Baptist churches, and those in whose piety we have every confidence; making our membership at this time 38. All whites. There are some received for baptism, and others who have more recently made a profession of religion, and who, we suppose will soon offer for membership. The spirit does not seem to have abated any in his influences among us, though nearly all who have manifested any concern have been brought to a belief and practice of the truth. May we not raise our Ebenezer, and with thankful hearts exclaim—"Hitherto the Lord hath helped us!"—We have been much favored with ministerial assistance from our brethren of the Presbyterian, Methodist Episcopal and Methodist Protestant churches—and on one occasion we had with us, one of our more independent Baptist preachers, who gave us a very seasonable sermon. From the indications which have thus far become manifested among us, we have reason to believe that a series of meetings, with the right kind of help, would be productive of much, yes, great good. That this good work may go on and spread far and wide, we ask an interest in the prayers of all God's people.

Yours truly and affectionately,

A. PAUL REPTON.

Wilmington, May 20th, 1848.

For the Recorder.

Mr. Editor.—Seeing in your last paper, the censure of Wm. Frapp Sen, against you, for declining to advise church discipline on a member who denies the existence of Satan, has revived in our mind, the question, what Paul really means by the term "doctrine of devils." 1 Tim. 4:1. Arch Bishop Newcomb's translation reads, "come will fall away from the faith, giving heed to deceitful spirits, and doctrines concerning devils." Should Newcomb's version be nearer the meaning of the original than King James', is may we not then understand the apostle as writing against that philosophy of demagogical agencies and possessions so prevalent in that age and country? And would not that phreny which charged the Savior himself with having "a devil," and with preaching and performing miracles by his influence, have probably increased their determination, not to listen to his heavenly teachings, and thereby rendering his ministry less successful than it was, had he then, like his servant Paul after him, ventured to speak against their favorite opinion concerning devils. One thing, however, is certain, that the time for ascribing to a diabolical agency, every disease and calamity which flesh is heir to, is now past and gone, and we believe, never more to return.

Titus.

Southern Baptist Publication Society.

We are indebted to the Christian Index for the following synopsis of proceedings of the Southern Baptist Convention, held in connection with the Geo. Bapt. State Convention, on Friday the 6th ult.—

This Society met immediately on the adjournment of the Georgia Baptist Convention, on Friday last, at noon, and appointed a committee to ascertain who were entitled to seats as members. The Committee reported at

the afternoon session. A large number of annual and life members, and several life directors, were present. Our other engagements prevented our attending regularly to the sessions of this Society. At early candlelight the Society met to hear the report of the Board of Managers, which was read to a crowded and attentive house by the Secretary. In this report the Board reviewed the history of the organization of the Society and stated many facts, evincing a growing interest in this benevolent enterprise. About \$5,000 had been obtained in cash and subscriptions, and over \$3,000 expended in books, which are now to be found in the Depository of Charleston, excepting, of course, what has been sold. Although the Depository has been in operation but a very short time, some six hundred dollars worth of books have already been sold, and orders are coming in almost every day. These are encouraging indications. The reading of the report was followed by addresses from Hon. Thos. Stock, Rev. P. H. Mel, Rev. W. T. Brantly, Rev. J. H. Campbell and Rev. L. D. D. The addresses were highly interesting, and the last, by the venerable Dr. Dage, evidently found its way beyond the head—to the hearts of his hearers.

On Saturday, the officers of the Society for the ensuing year were elected. But few changes were made in the Board. The Corresponding Secretary, Rev. Richard Furnish, having resigned his office, previous to the annual meeting, Rev. A. M. Poinsett, of Virginia, was appointed to fill the vacancy. The charter obtained from the Legislature of South Carolina was accepted.

As we have prepared these notes in haste, during the meeting in Griffin we have only been able to sketch, very briefly, the proceedings of this Society and of the Convention. We may give further details hereafter.

Peace and brotherly love prevailed in all our deliberations, and the preaching of the gospel, by various brethren, appeared not to be in vain. May the efforts of this Society, and those of our Convention, be followed up with the prayers of God's people everywhere, and with the sanctifying influences of the Holy Spirit.

State of Ireland.

The N. Y. Recorder contains a letter from Ireland, addressed to Rev. G. C. Moore, Pastor of the Church of the late Dr. Carson, of which the following are extracts:—

Our country and neighborhood is indeed in a melancholy state. Fever is raging in all directions. Three of our members have been called away by fever in the prime of life, all leaving large families under the care of disconsolate mothers. A considerable number of our members have died this year of various diseases. One of our members has a large family, most of them all at present in fever. He has a farm of 16 acres, but all that grew on it, after it was gathered in, was taken for rent, cuts, and poor cess. His horse and cart, the only means he had left to earn a poor subsistence for his family, were destroyed.

A few days ago, I met one of our sisters, and inquired about her situation; she told me that she had no food in the house for herself and two children and her husband but cold water! She was then on her way to the house of a woman who lived nearly four miles off, who promised to lend her the price of one peck (ten pounds) of meal! They have also a small farm, but all the produce was taken from them in harvest for the rent. I gave her some of the money sent by your friends (the Rev. Mr. Ide's church) the fruit of your labor; and oh! if you had witnessed her tears of gratitude it would have been a remuneration for all your trouble!

SECULAR.

We learn from the last papers that Gen. Cass has been nominated by the Democratic national convention, as their candidate for the Presidency, at the ensuing election.

Foreign News.

By the arrival of the Caledonia at Boston, on the 20th inst., and the Hermann in New York, intelligence from Europe, eight days later, has been received, a brief view of which follows.

Great Britain.—In the House of Commons, Lord Palmerston said, the offer of mediation by Great Britain had been accepted by the Prussian Government, as the organ of the Germanic Confederation on the one hand, and by Denmark on the other, and that communications were going on to render that mediation effectual. The House then proceeded to the third reading of the Jewish Disabilities Bill, which, after a long debate, was read a third time, and passed.

Flour is down in England to six or seven dollars a barrel—no there will be no more sale in Europe for American flour.

Reform meetings continue to be held in England and Scotland, large in numbers, and respectable in character.

The Archbishop of Canterbury, who, as head of the Church in England, was required to draw up a form of prayer for the maintenance of peace, to be used in the churches of the empire, has been sequestered in the House of Lords, for the following expression:—"In our prosperity we have too much forgotten that the Lord's benediction has been laid upon us."

Ireland.—Ireland still continues to be much agitated. The contending parties seem to have united in order to push forward with energy the subject of a repeal of the union.

France.—Some disturbances occurred in the provinces during the elections. The conservative party seems to gather strength in the returns of the elections. The National Assembly had convened, and M. Bachez was chosen President. Paris was tranquil.

The formal proclamation of the Republic by the Assembly of France was made in the presence of 200,000 people.

Denmark.—The Danes are rapidly and continuously retreating, having no chance against the overwhelming force of the Prussian and Hanoverian troops. They had retired upon Gravesend, and several ships of war had been driven down Flensburg Bay by the Prussian fleet. The Hanoverians were to commence hostilities against Alesn on the 25th ult. The Great Belt is effectually blockaded by the Danes.

Letters from St. Petersburg, dated 18th ult. state from authority, that a treaty offensive and defensive, between Russia, Sweden, and Denmark, is arranged, and will positively be ratified in the event of an entry of the German troops into Schleswig, in which case Denmark will be supported by the whole forces of the other two powers.

Germany.—The German Diet had a sitting at which they received a communication from the Committee of thirty six, which proposes to increase the German Diet by three members—one Austrian, the second Prussian, and the third Bavarian—to whom will be confided the executive power, under their own responsibility. This proposition was referred to the Constitutional Committee.

Prussia.—Reports from Posen are as melancholy as ever. Bloody scenes, incitements between the landwehr and the military, excesses of the populace against the life and property of the Jews and Germans, and the order of the day. In many parts the Polish soldiers were pressed in the intervals by German promises, who demand the immediate fulfilment of the promises made to them in the beginning.

Austria.—The accounts from Vienna of the 25th ult. are occupied with the details of the Easter festivities in that city. A grand procession by torchlight took place on the evening of the 23th ult. described as almost interminable.

According to accounts from Prague, the unfortunate Hebrews residing there are the object of cruel and unrelenting persecutions. The riot at Pesh on Easter Sunday, amounted to a serious character, that it became necessary to send to Vienna for troops, twenty-four persons were killed before order could be restored.

The new Austrian constitution was formally proclaimed on the 20th ult. the Emperor's birthday, amid the general rejoicings of the people of Vienna.

Austrian Italy.—The Austrian troops have retired into Verona and Mantua and the Sardinian army still clings to its quarters on both sides of the Mincio. The Tyrol has declared in many parts against the Lombards, and Kadetzky's communications are open in that direction. Much alarm has been caused by the advance of the Austrian General Auersperg beyond the river Tagliamento, in the Friuli, without any attempt being made to oppose it. Roman troops are being sent from Padua in that direction, and it is hoped they will be strong enough, and arrive in time to prevent Nugent, who, it is said, has 17,000 men in hand, effecting a junction with Kadetzky. Pashiera has not surrendered, nor has any engagement of any consequence taken place.

Turkey.—A letter from Constantinople, dated the 17th ult., confirms the report of a revolt in Moldavia. Letters from Galatz state, that on the 9th of April there was the scene of a terrible disorder. It appears that an attempt was made at a revolution, and the lives of the Prince and his family were in danger.

A letter from Constantinople of the 18th ult. states, that detailed accounts had reached that city from Greece, of the preparation of an expedition, organized and set on foot by the ex-Minister of War, General Zavelas, for the invasion of Macedonia.

Russia.—Several letters in the Cologne Gazette are filled with apprehensions of an approaching conflict with Russia. The declaration of the Viceroys of Poland, Prince Paskevitch, to the Polish noblemen, is indeed fraught with the elements of anxiety for all Germany. The Prince bids them turn to the Emperor, who would soon be able to prove to them that Russia loved them better than Germany.

He asked them to love their children and their children's children would remember the kindness, and praise the generosity of the Emperor of all the Slavonians.

The scheme of Nicholas is stated to be no less than a union of all the Slavonic tribes into one gigantic federal monarchy, and consequently the attainment of an unlimited sway over Europe.

From Mexico.

New Orleans papers of the 13th inst., contain some selections from the late Mexican papers, and letters from correspondents, which are interesting. The Franco American says:—"We learn from Capt. Hallway, of the propeller Col. Stanton, which arrived yesterday from Tampico, that an express reached that city on the 6th inst., bringing the important news that a quorum of Congress had assembled at Queretaro, and were busily engaged upon the treaty of peace—which, it was generally thought, would be ratified. The committee had broken out at Tampico, and had caused many deaths,"

Another article of an officer, implicating in the robbery and murder of a city of Mexico has been made.

The officer is Lieut. Tilden, of the 2d infantry. He is the man who is said to have commanded the guard that was to enter the building and take parties off in case the robbers were discovered. The sentence of Lieut. Hare is not known, but is believed not to be favorable to him.

The Court Martial for the trial of those who deserted with Lieut. Smith is still in session. The evidence is very conclusive that, if they did not intend to desert at the time they started on the "hunting expedition," they determined to do so when they got outside of the walls of the city. The findings and sentence in the case of Lieut. Smith have not yet been promulgated.

From the City of Mexico.—The New Orleans papers of the 8th inst., announce the arrival there of the steamship Orleans, from Vera Cruz, whence she sailed on the 3d. Generals Pillow, Cushing, and Towson, and many other officers, were passengers on board the Orleans.

The date from the city of Mexico are to the 27th and from Queretaro to the 25th ult. At the latter place the probabilities of a peace and the ratification of the treaty, were increasing; and the general opinion was that peace would be restored, especially as the clergy had taken decided action in the matter.

So desperate at one time was thought the chance of bringing together a quorum of Congress, that the President had determined to exclude the States of New Mexico, Chihuahua and Yucatan in estimating the representation, so that a smaller number may constitute a quorum. Subsequent events led him to believe that a quorum could be obtained, and the President reconsidered his determination.

The Commissioners on the part of the United States had arrived at Queretaro. The Mexican papers state that Penya Pena will assume the responsibility of ratifying the treaty already in a quorum of the Mexican Congress not to be obtained in season. The New Orleans Contraband says, its editor has had an interview with Gen. Cushing, who gives it as his opinion, that there is little doubt of the ratification of the Peace Treaty by the Mexican Congress. If a quorum does not soon convene at Queretaro, the government will have the treaty passed through the forms, without a quorum—that is, if the American Commissioners will accept of it in that way.

Gen. Scott.—Gen. Scott and staff left the city of Mexico on the 22d inst., and arrived at Vera Cruz on Sunday, the 20th. He immediately embarked on the brig St. Petersburg for New York, under a salute from Fort Conception. He was waited upon by the commander of the fleet and received a salute from the flagship Cumberland. On Monday, the 1st inst., the St. Petersburg was towed to sea by the propeller Thompson.

In passing the store ship Relief and frigate Cumberland their rigging was manned and three cheers given the old hero. On the 3d inst. the General exchanged visits with Com. Perry and was saluted by the flagship Cumberland.

The citizens of New Orleans are greatly disappointed that Gen. Scott does not come to that city. They had made every preparation. His letter acknowledging these favors, says—"I am laboring under the public displeasure of the President of the United States, and as a soldier, dutiful to constitutional authority, I may not, for the time, subordinate myself upon my partial countrymen, or make any personal movement it may be in my power to avoid, that might provoke the government. I am, therefore, embarked for one of our Northern ports, the nearest to my family, and shall, in retirement, await the further orders of the war department."

HONORABLE SHEPHERD CONVICTED.—This notorious woman whose trial on an indictment for passing a counterfeit ten dollar bill, has occupied the court of General Sessions for several days, resulted last evening in a verdict of guilty, and the court sentenced her to the State Prison for the term of seven years and six months. She had at a previous term of this court been tried, but the jury were unable to agree. Taken altogether, Honora's family is a rather remarkable one. Previous to her being sent to the State Prison, where she has already served a term of years for a like offence, she applied to the late District Attorney, Mr. Price, and will, in a considerable measure, be indebted to him. "It is no use for me to defend you," said Mr. Price, "a concurrent testimony alone would be sufficient to convict you; your father died in the Philadelphia prison; your mother is at Sing Sing; you have one brother, at Moyamensing, Philadelphia; another in the Massachusetts State Prison; and two brothers at Sing Sing. I was District Attorney when your mother was sentenced, and also when your two brothers were. I can be of no service to you." Honora's husband, we believe, served his time at the state prison, and afterwards died.

HONORABLE.—A paper received by the steamer states, that on the night of the 11th of April, a detachment of Croats, (inhabitants of the small province of Croatia, which forms an integral part of the Austrian empire) set fire to the village of Castelnuovo, in Austrian Italy, containing two thousand inhabitants. The Croats, after having set fire to the village, formed a circle to prevent any of the two thousand from escaping. They were all hurled to death, uttering the most appalling shrieks, which were heard at a considerable distance.

Testimony of the Doctors in Favor of Wistar's Balm of Wild Cherry.

Exeter, Me., Sept. 30, 1845.

This certifies that I have recommended the use of Dr. WISTAR'S BALM OF WILD CHERRY for disease of the Lungs, for two years past, and many bottles to my knowledge have been used by my patients, all with beneficial results. In two cases, where it was thought confined consumption had taken place, the Wild Cherry effected a cure.

E. BOYDEN, Physician at Exeter Corner.

Dr. Bradford Kapp, of Crown Point, N. Y., in a letter dated August 3d, 1845, says:—"In the course of my practice in this vicinity I have tested in numerous degrees the good qualities of Wistar's Balm of Wild Cherry in Pulmonary Complaints, and I now wish to procure a supply of the medicine."

Dr. A. H. Macanair, of Tarboro, North Carolina, writes under date of Feb. 14, 1847, that he has used Dr. Wistar's Balm of Wild Cherry in his practice the last eight months, and considers it the best preparation of the kind he ever saw, and knows of none so deserving the public patronage.

Dr. Wm. A. Shreve, of Washington, N. C., writes, under date of May 1, 1846, as follows:—"I have heard of many cases of decided beneficial effects from its use, especially in Asthma and chronic cough of spasmodic character. I have used the Wild Cherry a great deal in practice, and with marked good results in those cases of great nervous mobility, and irritability to which phthisical patients are subject. The combination of these principles in Wistar's Balm of Wild Cherry is ingenious and judicious."

Medical men are justly distrustful of patent Medicines in general, but equally must discriminate between those humbug and nostrums and those medicines which have proved salutary, and in many well attested cases curative."

Dr. Hoffman, Huntington, Pa., cured a child of Asthma with it, and he declared he could do no more with his medicine, and the child must die.

Dr. Freiligh, of Songetries, N. Y., says he cured Liver Complaint of five years standing, that would not yield to the usual remedies.

Abraham Spelman, M. D., of Boundbrook, N. J., says it is the best medicine for Consumption, in every stage, that he has ever known. We might refer you to hundreds of others, had we room, that would convince all of its great virtue.

Editors, lawyers, clergymen, and almost every class have at last found out that Wistar's Balm of Wild Cherry is what "it is recommended to be," the very best medicine to be found. It cures or relieves all affections of the Lungs when nothing else will.

For sale in Raleigh, wholesale and retail, by Williams, Haywood & Co., and by druggists generally in North Carolina.

MARRIED.

In this City, on Wednesday, the 23th inst., by the Rev. Drury Lacy, Maj. William M. Howerton of Halifax County, Va., to Miss Adeline E., eldest daughter of William Tucker, Esq., of Raleigh.

In this County on the 24th inst., by Wm. F. Smith, Esq., Mr. David C. Dudley, to Miss Palencia L., daughter of William Shaw, Esq.

In Cumberland on the 15th inst., by the Rev. J. Purdy, Mr. William F. Blackwood to Miss Mary A., eldest daughter of T. O. Johnson, Esq., all of this County.

DIED.

In this City, after a very brief illness, on Tuesday evening 23rd, Mr. William Henry Manly, son of Charles Manly, aged 24 years.

In Newbern, on the 14th inst., James W. Howard, Esq., aged 44. Mr. Howard represented the Counties of Jones and Carteret in the State Senate in the last Legislature.

In Union Co. N. C., on the 18th inst., Mrs. Cely Williams, relict of Mr. Job Williams, deceased, at a very advanced age. Beloved and highly esteemed by all who knew her for her friendly and benevolent deportment.

RECEIPTS.—Rev. C. C. Gordon for self to June 49, Wm. Perry for self March 47, and for Uriah Station Jan. 49, Rev. J. J. Brantley for self to July 49. J. J. Bures for J. M. Beasley to Jan. 49. P. M. Vanceville for Mrs. H. Vance to June 48. Rev. E. Dodson for Robt. Hutchins to June 49, and for Mrs. M. D. Doughless to May 49. P. M. Tarboro for Jas. L. Battle to March 49.

The payments made at the Chowan Association through Dr. Wheeler shall be acknowledged next week.

APPOINTMENTS.

Brother S. G. O'Bryan expects to preach at Nantux, Rockingham, Saturday the 17th and 18th of June—Church near Mrs. Billings 22d, Mr. Airy, Sunday, 24th and 25th.

KIMBER THOMPSON.

W. F. College, May 26th, 1848.

LIMESTONE SPRINGS FEMALE HIGH SCHOOL.

The Annual Commencement of this School will take place on Wednesday the 7th of June next when the Report of an examination of the School by a Board of Visitors will be presented. His Excellency (the Governor) will preside, and addresses may be expected from Gen. B. F. Perry of Greenville and other gentlemen. Public exercises connected with the awarding of Medals to the best English Compositions, and the presentation of diplomas to the Graduating Class, will be continued on Thursday.

The Examination (at which parents and guardians are invited to attend) will commence on Tuesday. Mr. R. Perry will be ready to receive company in his new Hotel.

The Summer and Fall Term commences on the 7th of June.

May 15th, 1848. 21-21.

SELGWICK FEMALE SEMINARY.

RALEIGH, N. C.

INSTRUCTORS.

REV. J. J. FINCH, Principal.

MONSIEUR J. BRADY, Music and French.

MR. C. DORAT, Painting, Physical Sciences, &c.

MRS. M. L. FINCH, Domestic Department.

MISS N. C. BROWN, Assistant in Music, &c.

TERMS PER SESSION:

Board, Washing and Fuel, \$60 00

English Department, \$8 to 15 00

Music on Piano or Guitar, 20 00

Use of Instrument, 20 00

Music on Harp, 40 00

Latin Language, 10 00

Modern Languages, each 10 00

Drawing and Painting, 10 00

The Scholastic year is divided into two Sessions of five months each, commencing on the first of April and October, and at the end of each Session there will be a vacation of one month. Pupils can remain during a vacation without any extra charge. To prevent extravagance and rivalry the pupils are required to wear a Uniform public occasions, which consists of purple Merino during the Winter Term, and of white material during the summer, with plain straw Bonnets trimmed in a corresponding style.

Each boarding pupil is expected to furnish her own Sheets, Towels and Napkins, which, with her apparel, must be marked with her name in full.

Further information may be obtained on application to the Principal.

Raleigh, Feb. 10, 1848. 10-20.

PRINTING.

Job work of all sorts—including Books, Pamphlets and Blanks—executed at this office with neatness and on accommodating terms. Orders from the country, post paid, will be promptly attended to; and the work, when done, will be sent by Stage or otherwise, to any part of the State.

PRICES CURRENT.

CHARLESTON, MAY 20.

Bacon, Hams, lb.	3 1-2 a 4
Shoulders,	5 1-4 a 5 1-2
Sides,	00 a
Flour, Virginia,	47 a 25
Molasses, New Orleans,	10 1-2 a 20
Cuba, sweet,	00 a 27
Muscovado,	none.
Salt, scarce, fine,	00 a 95
Carraway, per sack,	20 a
Turks Island, bushel,	a none
Sugar, St. Croix,	5 3-4 a 6 1-4
Muscovado,	4 1-2 a 6 1-2
Tobacco, Leaf,	7 a 50
Manufactured,	5 3 a 5 1-2
Cotton, Ind. Upl. Inf. and ord.	5 2-8 a 5 7-8
Mid. to mid fair,	0 a 0 1-4
Fair to fully fair,	0 3-4
Good fair,	none.
Choice,	

POETRY.

From the Philadelphia Saturday Gleaner.

Childhood's Home.

BY S. CAMERON.

How many a change hath come, sweet home,
Since last I dwelt with thee;
Thy sloping lawns and woodland shades
Have now no joys for me.
For Ah! the gentle voice of Love
Is hushed in Death's domain,
And forms I loved in childhood's days,
I never shall see again.

One Pilgrim in life's weary march—
Oh! tune thy mournful lay—
And sing thee of life's brightest hours
For ever passed away.

The meek and lowly of eventide,
Sabbath of every day,
The stream that glitters like a bride
In beauty's blooming May.

All these are fading—strong as truth—
For they are Nature's still,
To such return the bloom of youth
And the mountain whip-poor-will.
But alas! can live no more
The day that once has passed;
It seeks as I, some distant shore,
Eternal, dark and vast.

Mirabeau.

There have been men in particular ages, who might be considered as concentrating within themselves all their country's character—who represent at the same time, both the good and evil traits. Themistocles was the very impersonation of the virtues and vices of Athens in his day. That moral antithesis, Alcibiades, was a still more remarkable compound of the manifold virtues, vices, follies, etc., of this same Athens, at a later and more degenerate period. In looking over France during the session of the national assembly, we shall find the celebrated Mirabeau, without doubt, to be the type-Frenchman of that epoch; and if Louis XIV. could say, in his day, *I am the nation*, Mirabeau could say, in his latter days, with more truth, *I am the national assembly*.

This extraordinary man had been born among the nobility and been maltreated. He had experienced every kind of tyranny from his very birth—that of his own father, of the government and of the tribunals. He was thus trained to despise the government and the upper class of French society. He had seen all manner of men, from drill sergeants to prime ministers, from his inmates of the jails of Pontarlier to princes and kings. He had made himself notorious by his dissolute manners and quarrels. Thiers speaks of him as frightful with ugliness and genius; yet no man had more amours, or was so successful in them. His character was so low at the meeting of the *States General*, that there was a murmur in the assembly when he first entered to take his seat. But no sooner did this eccentric man appear in the tribune, than his power became manifest.

He was immeasurably superior to every mind with which he came in contact in the assembly. He had, in fact, no second—it was *Eclipse first, and the rest nowhere*. From the member that was hardly tolerated, he soon became the member that was gazed upon by every eye, and courted by every order. Proud of his high qualities, and jangling over his vices, by turns haughty and supple, he won some by his flattery, and others by his sarcasms, and led all in his train by the extraordinary influence of his oratory. Of the Abbé Maury, the leader of the *coût droit*, he used to say, "When he is on the tight side, we debate; when he is on the wrong, I crush him." His sarcasms, irony, originality, were so great, that every body was afraid of him in the tribune. The aristocracy at last, not being able to meet him in debate, made an effort to get rid of him by duel. Many sent him challenges, but he always refused, merely noting down their names in his pocket-book. "It is not fair," said he, in regard to one of his opponents, "to expose a man of talent like me, against a blockhead like him." What is very extraordinary in such a country as France, this conduct did not bring him into contempt, or even cause his courage to be doubted. There was something so martial in his mind, so bold in his manner, that no one could impute cowardice to him. He made partisans everywhere—among the people, in the very court—and to crown the measure of his greatness, as soon as he learned the secret of his power, and saw the career that was opened to him, he suddenly became one of the hardest working men who have ever appeared on the stage of action. If I had not lived with him, says Dumont, I should never have known what a man can make of one day. A day for this man was more than a week or a month for others. The mass of things he guided on was together prodigious; from the scheming to the executing, not a moment was lost. The fact is, that he at that time, as was his physical frame, overworked himself, and died from fever, generated by his excessive labors.—*Southern Quarterly Review*.

A Tale of a Tea-Kettle.

WRITTEN FOR THE NEWS, BY LAUREL TODD.

On a winter evening, nearly one hundred years ago, the tea-board was laid out, and the window curtains closely drawn, in the humble parlor of a small house in the town of Greenock (in Scotland). A tidy, comely matron was bustling about, slicing the bread and butter, and carefully measuring the Chinese weed, she dropt in the tea-pot. A blazing fire gleamed in the grate, and curled round the sides of the kettle like waves lashing a ship at sea, and a stream of white vapor came whizzing out of the spout of the kettle with a shrill cheery hiss. Now the matron, foreseeing saw nothing particular in all this. Fires had burned and kettles had boiled from the beginning, and probably would do so to the end of the chapter; but as the matron stooped to pour the water into the teapot, her eye fell on a little urchin seated on a stool, in the full glare of the blaze. He propped his forepaw on his knee, and supported his head upon his knuckles, was gazing intently at the fire,

the kettle and steam as it issued from the spout of the kettle, as much absorbed, probably, at the *Peri* as supposed to have been, in her momentary glance of heaven.

The boy stood looked at the fire, and the mother looked at the boy. "Was there ever such a little near-dogged in this world as our Tamie?" She raised her arm to drive Tamie from the fire; but while it was suspended (like Mahomet's coffin in mid air) a gossip entered, and thus averting the blow from Tamie—"Noo, Mrs. Balderstone, did ye ever see the like o' that?"

"The like o' what Mrs. Watt?"

"O, our Tamie; look at 'im there he'll sit glowering at the kettle and fume (steam) till you would think his very 'en would loop out o' his head I demna ken what's come o' the bairn I whiles think he's bewitched, I hope nae limmer has been thriving catripts at him, but and 'deed its mair than likely."

"Hout, tout, woman, the bairn's warmin' only sted," replied the worthy Mrs. Balderstone, in a soothing tone.

"Warmin' steel!" reiterated her friend "Look at that glower o' his, and tell me if ye dinna think it something by ordinary?"

And in truth there was something peculiar in the glance of the boy's eye; he seemed as one gazing on a wondrous vision; this boy was James Watt, who first applied steam to any use. It was reserved for Fulton, however, to apply it successfully to practical navigation; and to the waters of the noble Hudson, was reserved the honor of being furrowed by the first steam boat.

I think it was in 1809, that I stood at the foot of Cortland street, New York; I think there might be about 5000 assembled, to see the first move of the first steamer: 1 1/2 p. m. was the hour. St. Paul's struck—1, 2, 3, 4, 5—no movement; 5 minutes passed no movement; but there was running and fro; running up and running down; hammering here, and blinking there; steam-hissing; man bawling and shouting; the mob, and sovereign people on the wharf, grumbling, laughing, hissing, and prophesying. I told yo so, says one, she'll never move from this wharf, &c., &c. The tinkle of a bell, and slowly—she backed-out; when rounding to, and setting her face towards Albany, she brought up all standing.—The hissing, laughing, and prophesying was redoubled. I told yo so, the man's a fool, says one. I wish I had my \$500 out of her, says another. Ten minutes more hammering; she moves again, Dumb-struck, the mob stood gazing up into Tappan-bay—[a mile above New York.] at length the distance hid her from their sight—the mob dispersed—but all prophesying bad things, she'll never see Albany, &c. &c. So it has been, and so it ever will be vain man would be wise, though he is born as stupid as a wild young Jackass.

GRANT THORBURN.

April 13th, 1848.

The American Union.

It has already withstood tempest after tempest, and outlived successive prophets of its ruin. A more handful of provinces, usually united in resistance to England, and on the point of falling to pieces when necessity for resistance ceased, it acquired at that critical moment a new constitution which knit the disjointed members firmly together. A second war, undertaken against the will of one third of its component States, appeared to threaten it afresh with dissolution; it ended in strengthening the Union, through a new infusion of national spirit, and by rousing a common sentiment, which absorbed sectional jealousies and passions. Next came the consummation of the victory obtained by the democratic party in their long struggle with the federalists—a victory which seemed to threaten with speedy destruction the bond which it had been the principle of the latter to vindicate and maintain. But providence over-ruled this danger also to a contrary issue, for the State authorities which could not long have endured the strict yoke imposed by the federalists, submitted easily to the modified control which the disciples of Jefferson vested in the central government. The nation overflowed across the bounding Alleghenies, and spread over the wide valley of the Mississippi, and it was pronounced by friends, as well as enemies, that the extension of empire would inevitably lead to disruption. Contrary to all anticipation, this very extension has preserved the unity of the republic. The growing separation of North and South, divided in interest, and hostile in feeling, prevented from coming into direct collision by the introduction of the new western States. This third and powerful element kept the together in compulsory harmony; and in the same manner, every subsequent addition has tended to strengthen the fabric rather than to bring it down.

The wider the dominion of federalism spreads, the greater number of local interests and populations comprehended within its boundary, the less appears to be the probability that any particular local interest can threaten the general well—that dissensions between particular sections are destined to endanger the security of the Union. It has withstood the shocks of commercial prosperity; it has been enticed by the impulse given to party spirit under a long and idle peace; it seems to encounter no material danger from the questionable success of a war of invasion and conquest; for war waged like those of the Carthaginians, by hired armies and jealousy controlled generals, are not likely to produce a Caesar or a Napoleon. As far as human sagacity foresees, the clouds which enveloped the birth of the confederacy, have cleared away. There is no peculiar political danger now impending, which has not been inherited and surmounted already, and of which American statesmen cannot estimate the amount, and only not be expected to guard against the shock. [Edinburg (Scotland) Review.]

The Nobles of Russia.

The great and wealthy nobles of the capital, most of whom have travelled are not to be distinguished in outward aspect, from the most refined members of Parisian society. We have already seen of their magnificent hospitality. Their lives and fortunes are spent in dissipation. Their manners, free from the open depravity of former times, are still licentious. It has been the policy

of the Czars, to encourage the extravagance and expenditure of the aristocracy, with a view of diminishing their revenues, whatever influence they might yet retain. Every facility and inducement have been afforded them, to mortgage their estates for money. The seals, plate and jewelry of many an ancient family, have passed through the medium of the banks, into the possession of the crown. The Lombard and other banks, established with the avowed purpose of giving aid to noblemen, have swallowed up within the last sixty years, some of the largest fortunes in the country. Cash is advanced upon all articles of value given in pawn. These are scarcely ever redeemed by the original owner. Landed property is valued by the number of souls or male peasants living upon it. The price of the soil varies in different parts of the Empire, and whether he is worth four, or five, or six hundred roubles, he is taken by the Lombard at a fixed sum, which may be one-eighth or one-tenth or one-twelfth of his real value. If the interest upon the money advanced is not paid within a certain time, it increases at the rate of one per cent, a month, and if, at the termination of a certain number of months, the interest and a portion of the principal be not refunded, the management of the estate is taken from the owner, and the estate itself ultimately becomes the property of the government.

The Man of Leisure.

AND THE PALE FACED BOY.

"You'll please not forget to ask the place for me, sir," said a pale, blue-eyed boy, as he brushed the coat of the man of leisure; at his lodgings.

"Certainly not," said Mr. Inklin. "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy, on the following day, with a quivering lip, as he performed the same office.

"No," was the answer. "I was busy, but I will to-day."

"God help my poor mother," murmured the boy, as he gazed listlessly on the coat Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with a loaf of bread he had earned by brushing the gentleman's coat at the hotel. They shouted with joy, and the mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get the place, and I shall have three meals a day—only think, mother, three meals—and it won't take three minutes to run home and share it with you."

The morning came, and the poor boy's voice trembled with eagerness, as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough yet."

The cent that morning was wet with tears.—Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C—'s store was taken up yesterday."

The boy stopped brushing, and burst afresh into tears.

"I don't care now," said he sobbing. "We may as well starve. Mother is dead."

The man of leisure was shocked, and he gave the pale boy a dollar.

How important that we learn well the lesson, that delays are dangerous.

The Mocking Bird.

This imitative, but inimitable songster is justly regarded as the greatest of feathered vocalists.—He is a pet and a sort of pride of our land. The editor of the Richmond Times says he has recently been in a region of Virginia where they abound, in which the traveller is seldom out of their hearing on a fair day, and where their subdued and blithe tones are often heard during the whole night, as they sit in the shrubbery of the garden. Another editor says:—"No bird can compare with it in variety. It sings its own song, and it sings with the most exquisite never-ending variations, the songs of all other birds besides. What cannot he do! He is not too humble or distrustful of his abilities, we creature that he is, to refrain from imitating the scream of the eagle, as he sits poised upon some lofty snag, not too proud to assume, when it pleases his titful fancy, the chirp of the hedge-sparrow. He goes further, and calls the sportsman's setter from the game, the huntsman's hound from the scent, by his mischievous whistle. Hear him hoot at the owl, crow ironically over chicanery, call away the callow brood from beneath their mother's wing by his well-simulated cluck, or frighten them away by the screaming of the hawk—and then, as if laughing at all this fun—as your best jokers ever do—the most appreciative of their own jokes—listen, as he sits amidst the umbrage of yonder elm, and bursts forth into a peal of merry music, which makes all who hear it laugh for company. The mocking bird for us."

O'Connell's Tact in Cross-Examination.

He was once examining a witness, whose ineptitude at the time to which the evidence referred, it was essential to his client's case to prove. He quickly discovered the man's character. He was a fellow who may be described as "half foolish with roguery."

"Well, Darby, you told the truth to this gentleman?" Yes, your honor Counselor O'Connell.

"How do you know my name?" "Ah! sure every one knows our own parson."

"Well, you are a good humored, honest fellow; now tell me Darby, did you take a drop of any thing that day?" "Why, your honor, I took my share of a pint of spirits."

"Your share of it now, by virtue of your oath, was not your share of it—all out the power?" "Why, then, dear knows, that's true for you, sir."

The court was convulsed at both question and answer. It soon came out, step by step, that the man was drunk, and was not, therefore, a competent witness. Thus O'Connell won his case for his client.

Here is another instance of his ready tact and infinite resource, in the defence of his clients.—In a trial at Cork for murder, the principal witness swore strongly against the prisoner. He particularly swore that a hat found near the place of the murder belonged to the prisoner, whose name was James.

"By virtue of your oath, are you sure that this is the same hat?" "Yes."

"Did you examine it carefully before you swore in your information that it was the prisoner's?" "I did."

"Now, let me see said O'Connell, as he took up the hat, and began to examine it carefully in the inside. He then spelled aloud the name of James slowly, thus—"J—a—m—e—s. Now, do you mean those words were in the hat when you found it?" "I do."

"Did you see them here?" "I did."

"And this is the same hat?" "It is."

"Now, my lord," said O'Connell, holding up the hat to the bench, "there is a name of the case; there is no name whatever inscribed in the hat." The result was an instant acquittal. [Fagan's Life and Times of O'Connell.]

AGRICULTURAL.

Hints for Spring.

With every year, says the Hallowell (Me.) Gazette, the farmer should grow wiser, and improve upon past system and usage in the management of his affairs. At this day, such a result is by no means difficult, and incontestably demonstrated by the experience of thousands, who have cast aside the old systems and graybeard notions of the past, and adopted views more in accordance with the requirements of natural laws and wisdom of the times in which they live.

Farmers who do not read cannot make much progress in improvements, but rather the reverse; and he who regards the sources of knowledge as having been exhausted in his forefathers' day, will necessarily retrograde rather than advance.

In getting in your more important field crops, see that every thing is performed timely, and in the most perfect manner. The proper preparation of the soil for a crop, is a very essential requisite, and one that exercises a mighty influence through the subsequent stages of its growth.

No farmer would think of planting one bean or one kernel of corn in a hill; yet he might as well do this as to plant the proper numbers, and neglect to provide a sufficient medium, or of the nutrient requisite to secure their development and growth. Plough well and deep, harrow thoroughly, manure liberally, and with proper attention and care in after culture, there will be little doubt of your obtaining a good crop.

This is a season when every economical cultivator will be found attending to his own business. There is much to demand his personal and undivided attention; for he who relies upon the determination, fidelity and judgment of "helps," without according his own attention to the details of the farm, will necessarily lose much that he might have saved. In the barn, in the stables, and in the fields, he should be recognized as the "commander-in-chief." Remember that,

"He who, by the plough would thrive,
Himself must either hold or drive."

Procure the best seeds. Never plant or sow grains that have "run out," or in any way become deteriorated, even though you should be compelled to pay double price for other and better kinds. Make experiments, and notice carefully the results; in this way an observing farmer will acquire much important information, that will be of practical benefit to him through life. In cross ploughing, never permit the plough to run deep enough the second time to disturb the inverted sward. This is a practice subversive of all good farming, and ought therefore by no means to be indulged.

From the American Farmer.

The Homestead and the Garden.

It is not sufficient that a farmer or planter should be attentive to the cultivation of his fields—that he should provide for them ample supplies of manure, see that his ploughing, harrowing, and rolling is well done, and his crops well tended. He may have done all these things, and success may have crowned his efforts to fertilize his arable lands, increase the quantity and quality of his crops and add to his pecuniary wealth—still, if he shall have omitted to adorn his dwelling with shade and shrubbery, and provide a good garden for his household comfort and convenience, he will have failed in the discharge of his duty. A house in the country without trees and shrubbery, to relieve the eye and ensure protection, is among the most cheerless sights which can be presented to human vision, and never fails to impress the stranger with an unfavorable opinion of its owner, with regard to those enjoyments of sense which so essentially enter into, and are commingled with, the outward sources of the happiness of one's family. Well convinced are we, that appointments of the kind around one's home, besides endearing that home to its possessor, by all the ties of esteem, give him additional claims to the love of his family, and ensure the respect of all; as while it proves that his heart has not been indifferent to domestic sympathies, nor turned a deaf ear to the obligations of duty at home, it is also evincive of that respect for public opinion which the virtuous and good ever cherish, and whose possession and display, so commend one to the kindly regards of his fellow men.

Chamber's Miscellany.

CONTENTS: History of Poland—The Scottish Adventurers—A Visit to—Shetland—Trails of Life a—A Manner—Story of Baron Trenck—Select Madras, &c.

This favorite serial is fast gaining in favor and patronage, and our supply of early numbers is very limited, and we advise those intending to purchase the work, to do so immediately. For District Schools and all other Libraries, this work stands without a rival; its extensive and varied contents, adapting it to the state and wants of every class of readers. This work in England has received the enormous sale of 1,250,000 copies, and some single numbers have gone as high as 250,000 impressions; the public have paid for it, £100,000 or thereabouts; and all in the short space of three years; the work is now completed in England and the American edition will, at the present rate of two numbers per month, be finished within months.

The sale of this work, we believe to be unprecedented. For further interesting statements the reader is referred to the November Edinburgh Journal.

GOULD, KENDALL & LINCOLN, Publishers.

Feb. 11.

MEMOIR OF

REV. WILLIAM G. CROCKER.

LATE MISSIONARY IN WEST AFRICA, AMONG

THE BARRAS, INCLUDING

A HISTORY OF THE MISSION.

BY R. B. MEDFERRY.

Price, 62 1/2

THIS interesting work will be found to contain much valuable information in relation to the present state and prospects of Africa, and the success of Missions in that interesting country, which has just taken a stand among the nations of the earth, and it is to be hoped, may successfully wield its new powers for the ultimate good of the whole continent. The present work is commended to the attention of every lover of the liberties of man.

NOTICES OF THE PRESS.

From the Olive Branch.
This book is written in an easy, pleasant style, and from the first to the last deeply interests the reader. Mr. Crocker is one among scores of victims to zeal in extending the work of Christianity. No country has proved more fatal to the devoted missionary than Africa, yet that field is steadily recouped. As soon as one falls, another is ready to take his place. This book not only gives the principal incidents in the life and labors of the deceased, but gives a very good idea of that state of African missions, particularly that of Bassa, and those in its neighborhood. The book before us contains 300 pages, and cannot but make a spirit of Christian zeal in the minds of the friends of the progress of our holy religion.

This is a work which every man should read, and which every good man should read. It glorifies the name of God, and is a valuable addition to the life and labors of a humble, devoted Christian and Christian missionary.

From the Providence Journal.

This is an interesting and valuable contribution to the literature of Christian Missions. It will be read with interest by all who are watching the gradual advancement of Christian truth and civilization among heathen nations.

From the Baptist Record, Philadelphia.

This valuable Memoir embraces a history of the Bassa Mission, and abounds in interesting facts occurring during his ten years residence in Africa.

From the Christian Watchman.

Our acquaintance with the excellent brother, who is the subject of this Memoir, will be long and fondly cherished. This volume, prepared by his lady, of true taste and talent, and of a kindred spirit, while it is a just tribute to his worth, will, we doubt not, through lessons of humble and practical piety, and will give such facts relative to the mission to which he devoted his life, as will render it worthy a distinguished place among the religious and missionary biography which has so much enriched the family of God.

Just published, by GOULD, KENDALL & LINCOLN,

22 Washington St.

Feb. 11.

THE POWER OF ILLUSTRATION, an

An Effort of Success in Preaching and Teaching. By

John Downing, D. D.

This is an admirable book, though small, and treats of a highly important subject, which yet has never, so far as we are aware, been handled before in a distinct treatise. Would that there were some how to compel every candidate for the ministry to possess this little volume! We imagine that there would be less complaint of the "dullness of sermons."—*Boston Recorder*.

"We would recommend its careful perusal, not only to every clergyman and every Sabbath school teacher, but to every public speaker. Not one, we think, can give it a reading, without being convinced of the great advantage, not to say necessity, of illustration in order to ensure success in teaching or preaching."

"The writer attempts to—1. Explain the science of illustration, and specify the principal classes of analogies which it employs, with examples for the use of each."

"2. What is meant by the power of illustration, and give some directions for its successful cultivation and improvement."—*Albany Baptist*.

"Modifications have been made for the general benefit, and to adapt the principle to teachers of every grade, including especially those of the Sabbath school. The author has done a good service, by furnishing pregnant hints, and significant examples, which will raise thought and incite to effort, to make the acquisition of the power of illustration."—*Christian Mirror*.

Published by LEWIS COLBY & Co.

122 Nassau street, New York.

7—11.

VALUABLE RELIGIOUS BOOKS,

FOR THE FRESIDE AND SUNDAY SCHOOL.

MISS CHUBBUCK'S (now Mrs. Judson) Practical

Stories. Revised Editions.

Charles Linn, or How to Observe the Golden Rule

Allen Lucas, the Self-made man.

Miss Chubbuck, the authoress, now Mrs. Judson, and

better known as "Fanny Forester," never wrote a line

that was not pleasing and instructive. Combining these

two qualities in an eminent degree in her productions,

she has succeeded most admirably in winning her way

to the hearts of her readers, and securing a high and

worthy name in the temple of their praise. The work

before us is worthy of her gifted pen. It is just what

its title represents it to be—the history of Allen Lucas,

who by dint of his just views, honorable principles and

unflinching conduct, won his way to fame and honor.

It should be read extensively.—*Saturday Examiner*.

Just published by

L. COLBY & Co.

122 Nassau St., New York

TERMS

The Recorder is published every Saturday, and is sent to subscribers at Two Dollars per annum, payable in all cases in advance.

If payment be delayed longer than three months, two dollars and fifty cents will be charged—and if longer than six months, three dollars.

All communications, to secure attention, must be post paid—Agents who accept gratuitously, and subscribers who pay in advance, only excepted.

Discontinue notices must be ordered before the end of the year, otherwise the subscription will be held responsible for another annual term.

No discontinuance will be allowed until arrangements are paid, except by special agreement to that effect.

Advertisements, adapted to the character of the paper, will be inserted at the usual rates.

All orders, and attended to in a reasonable time should be received, and all communications not duly received, should be accompanied by—That errors and omissions may be promptly corrected.

Persons sending us new names of subscribers with the money for one year enclosed, shall be entitled to a seventh copy for their services.