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T. MEREDITH, EDITOR AND PROPRIETOR.

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TERMS

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For the Recorder.

A Short Sermon.

CHRIST'S EXAMPLE THE MODEL FOR OUR IMITATION.

Phil. 2:5-8. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross."

The power of example, over that of mere precept, has been felt in all ages of the world. The wisest of kings and princes, in order to give efficiency to their laws, have added the weight of their own example. Nor does it argue the imperfection of laws, that the example of the wise and good is requisite to give them force; but rather the weakness and imperfection of those for whom such laws are intended. Thus, Christ came, not only to deliver us, rules of holiness, but to show us how to keep them. To "the law," which was "holy, just, and good," He added his own example of obedience; which, being infinitely perfect, is set forth in the Gospel, as a complete model for the imitation of all his followers.—Christ's obedience to the law, therefore, aside from its vicarious nature, is of the highest value to his people; as it not only points out to them the path of holiness—but presents the strongest motives to induce them to walk in it. Hence our Saviour's history, we should carefully study and examine with minuteness, all of his recorded acts, as well as the motives from which they sprang, that we may thoroughly and fully imitate his spirit.

In the following observations we shall be limited to such portions of Christ's example as are indicated in the text: viz—

1. His voluntary and great humility.
2. His complete and perfect obedience to the will or law of his Father; and
3. His charity or love for our lost and guilty race.

In these three respects we propose at present to consider his example as the pattern for our imitation. And

1. As to his voluntary and great humility. "He made himself of no reputation."

"He humbled himself."—The condescension and humility of Christ will appear, if we consider,

1. His original exaltation and glory. He was the co-equal and co-eternal, Son of God—the only begotten and well beloved of the Father;—the brightness of his glory and the express image of his person;—the creator and upholder of all things;—"All things were made by him, and without him, was not any thing made that was made;"—the original source of all animated existence;—"In him was life, and the life was the light of men." He received also continually the highest honors of the highest intelligences;—Angels and arch-angels, cherubim and seraphim, were ever engaged in celebrating his glory; whilst, as the only self-existent Being, He was infinitely happy, in the contemplation of his own uncreated perfections.

2. The lowliness of the condition which He assumed, when He came into our world to redeem it. He chose to be born of an humble family, and to be cradled in a manger. His private life was one of poverty and labor;—being the reputed son of a carpenter, he labored with Joseph for his daily sustenance. When he entered upon his public ministry, he was still more destitute. "The foxes have holes, and the fowls of the air have nests, but the Son of man hath not where to lay his head;"—destitute of an earthly home, he went about constantly among the poor, the suffering, doing them good. He despised the riches and honors of the world, and chose the lowest walks and humblest acts in life. "He came not to be ministered unto, but to minister." He refused the honors of a king, and stooped so low as to wash his disciples feet.

In spirit, he was as humble as he was in condition. "Learn of me," said he, "for I am meek and lowly in heart." "I came not to mine own will, but the will of him that sent me." He repelled the unjust accusations of his enemies and murderers. "When he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously;" he "endured the fierce contradiction of sinners against himself." Through his whole life under every form of temptation there is no instance, in which Christ aspired to any worldly preferment, or manifested any degree of pride or

arrogance; but in the language of an eminent divine "We may clearly see in his deportment, innocent wisdom, prudent simplicity, compassionate zeal, perfect patience the courage of faith, the joy of hope, the tenderness and care of love, incomparable meekness, modesty, humility, and purity. In this contrasting his original, and his assumed condition, how much do we see of our Lord's condescension? What an instance is this, of voluntary and great humility; and how much do we see in his example, to rebuke our pride, when we find ourselves aspiring after the wealth, the distinctions, or any of the emoluments of the world? How much is here to shame our vanity and teach us humility? Let us strive to walk as humble as Christ walked."

2. We are to consider the example of Christ, in reference to his obedience to his Father's will. "He took upon him the form of a servant and was made in the likeness of men," that he might be "obedient unto death, even the death of the cross." This expresses not only the extent, but the completeness of his obedience. As death is the last and highest sacrifice that can be made; so the making of this, as an act of obedience, implies the performance of all the rest. Christ rendered exact and complete obedience to the will of his Father, expressed in his holy law. He obeyed this law under its diversified appellations, of moral, ceremonial, and remedial. The moral law he kept with little sacrifice; it being agreeable to his holy nature, and adapted to his humbled condition.

It was holy, just and good. He was holy, harmless, undefiled, and separate from sinners. Having obeyed it in its greatest strictness, both in letter and spirit, he could say, even to his bitterest enemies, "which of you convinceth me of sin?"

Its ceremonial features he also observed with their various rites and exactions. According to their requisitions, he was circumcised, attended the Jewish festivals, visited on the Sabbath the Temple and Synagogues; and even observed the judicial features, performing a miracle to meet its exactions. Thus far the obedience of Christ was comparatively easy. It is true, it required infinite condescension to leave the heights of glory, and descend to the depths of humanity—to be "made of a woman, made under the law;" it also required labor and toil, perseverance and abstinence; but all this was the lesser part of his obedience; and may be considered as easy, when compared with the obedience which he rendered, as "the propitiation for sin"—the satisfaction which he made in behalf of the sinner, to the claims of divine justice—obedience unto death, even the death of the cross! This part of the divine law which he undertook, as our Redeemer, to satisfy, required not only holiness, but suffering; not only obedience, but obedience unto death!! Offended justice could not be propitiated without blood.—"Without the shedding of blood there was no remission." When the period arrived for him to render obedience to this part of the divine law, then was the time of his agony. He prayed fervently, and "sweated as it were great drops of blood falling to the ground," saying, "O my Father, if it be possible let this cup pass from me; nevertheless not my will, but thine be done;" and also the second and third time, "O my Father, if this cup may not pass away except I drink it, thy will be done." In our Saviour's prayer and agony in Gethsemane, we see the shrankings of humanity, at the dreadful sufferings of Calvary; but we behold also his complete and unreserved submission to the will of his Father. He was ready to obey the most awful summons—to meet death in its most terrible form—the death of the cross—death with the severest torments, and the greatest ignominy. Christ in his death upon the cross, has set an example to the universe, of the true spirit of obedience;—obedience which was perfect and complete in every respect; which originated in his holy submission and infinite love, and after encountering every variety of temptation and trial, met death in its most appalling and terrific form. Now, my brethren, what is there in heaven or on earth, that can move our wills to entire obedience, if this marvelous example do not effect us? Let the same mind be in you which was also in Christ Jesus.

Before dismissing this part of the subject, and by way of drawing from it a practical application, allow us to make a few inquiries of any who may be striving to follow the example of Christ.

1. Does our obedience have respect to the whole compass of God's law; recognizing alike our obligations in the smallest and the greatest, in the most difficult, as well as the most pleasant duties?

2. Is our obedience constant, steady, and uniform?

3. Does it spring from wills subdued to Christ. Is love to him the constraining motive, leading us forth in his service?

3. Lastly, the example of Christ, in reference to his charity in procuring our salvation. Love to man was the moving cause of all he did and suffered. There was nothing else which could have stripped heaven of its glories, and the cross of its pangs. Infinite love in the Son of God brought him forth to the great sacrifice. And this will lead us to consider his charity in regard to its nature and extent.

It originated in his infinite goodness, (there being nothing in fallen and corrupt man, either to excite or to call it into exercise;) and, as eternal and infinite goodness was the cases of its exercise, so it gave to it its nature. Infinite goodness excludes every idea of imperfection; and our Lord's charity towards fallen man being an exercise of his goodness, it was the purest love, exercised in the most benevolent manner. It was love for the lost and the helpless.

As the love of Christ was the highest and purest in its nature, and the most benevolent in its exercise, so it was the strongest in its degree.—This appears from the sacrifices and sufferings which it induced; as well as from the individuals for whom he endured them. Christ sacrificed heaven, with all its delights and glories—the best of created good—the paradise of the universe—and what was infinitely more, he sacrificed himself, not only to humiliation and ignominy; but to suffering and death—to the pangs of the cross, and the dominion of the grave!! His love was not only infinitely pure, but infinitely strong, when he "gave himself for us," and this expression of it, is heightened when we reflect, that Christ did all this for his enemies; for those who were carnal, and whose minds were enmity against God,—for those who rejected him, who reviled him, who falsely accused and condemned him; who crowned him with thorns, and nailed him to the cross! What an instance is this of charity exercising itself in the purest benevolence! "For scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die; but God commandeth his love toward us, in that while we were yet sinners in due time Christ died for us."

"O! for such love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak."

Let the same mind be in us, which was also in Christ Jesus.

Let us briefly enquire,

1. If our love to God constrains us to glorify him in our bodies and spirits?
2. If our charity to our fellow-men, leads us to make proper exertions and sacrifices for their salvation?
3. If our love to Christ and his cause is so strong, as to call forth any offering we can make, to promote his Kingdom?

From the New York Observer

To the Right Rev. John Hughes, BISHOP OF NEW YORK.

My Dear Sir,—In my last letter, in which I stated to you the process of my mind in its transition from popery to infidelity, I asserted that the effect of your religion is, to make the masses superstitious, and the intelligent infidels, in all the countries where it predominates. Although the truth of this assertion is self-evident to the well-read mind, the briefest consideration will make its truth apparent to all.

How stands the matter in our own country? Who attend your confessional, and your masses in New York? How many of the educated Irish, French, or Germans, ever whisper at your knees their sins, or ever bow at your altars to receive your wafers on their tongues, believing them to "be Jesus Christ himself, true God and true man," and believing that he is "truly, really, and substantially present" in them? How many of these go to your churches? Let any body, wishing to know, stand at the door of St. Peter's or St. Patrick's, on the Sabbath and examine the multitudes who attend these places, and they will soon learn. And even when an intelligent person is seen mixing with those who attend on your masses, he goes merely through the force of habit or to wait upon some female relative. Permit me to say that with an acquaintance somewhat extended in our country, I know not a single layman of any repute for learning or science, who believes in your distinguishing doctrines. There are some I allow, of high standing and character who are nominally Catholics, but who, I learn on inquiry, are but nominally so. And the nominally Catholic is really an infidel.

And how stands the case as to Ireland, the land of our birth, where seven of our nine millions of people are Roman Catholics? Whilst its masses are with your church, is not its mind in opposition to it? And what has kept the mind of Ireland from being infidel, but the fact that the religion of the Bible stands out there with a greater or less degree of prominence in opposition to the religion of the priest?

And how stands the case in France, where your church, Nero like, extinguished the lights of truth, and caused the blood of Huguenots to run like water? Popery has managed France in its own way, without any let or hindrance, and what has been the result? It legislated God out of existence—decreed religion to be a fable, and death to be an eternal sleep. Knowing nothing of religion but what it learned through the unmeaning rites of your church, and by the carnal policy of your priests, it sought to erase every trace of it from existence. And although France has recovered from the intoxication of the maddening bowl, and has risen to order from the wild chaos into which popery plunged it, its mind is yet infidel. Voltaire is the pope of the mind of France, and Sue is the high priest of the people. Your dumb show of imposing ceremony is there esteemed, not as solemn, but farcical; and upon your rites but few attend save the peasantry and the women.—And the world should hold the papal church accountable for all the horrors of the French Revolution.

What is thus true of France is yet more true of the other papal countries of Europe. If the nobility of Spain, Portugal, Austria, or Italy are less infidel than in France, it is because they are less educated. Their masses are superstitious—their educated men, including many of their clergy, are infidels—and their men of fortune and spirit live without any moral restraint. Popery brings no strong moral influence to bear upon the mind and conscience of any people. In the proportion that its influence is strong, do people and nation sink in the intellectual, social and moral scale.

That you yourself, dear sir, may see this, sit down and candidly compare Connought and Ulster, in Ireland. In the one, Popery almost exclusively prevails: in the other, Protestantism is in the ascendancy. What a difference between them! Compare Ireland and Scotland—and although the land of St. Patrick is far richer than that of St. Andrew, yet how heaven-wide the difference between them! Compare Spain with England—Italy with Prussia—Rome with Edinburgh—Belfast with Cork: how wide the difference! Come across the Atlantic, and continue the comparison on our own Western continent. Compare Mexico to New England—Brazil to these United States—the city of Mexico to that of Boston, or New York, or Cincinnati! How great the contrast! Come yet nearer home: compare the worshippers at St. Peter's in Barclay street with those at St. Paul's in Broadway;—compare the attendants on your own ministry at St. Patrick's with those who worship God at the Brick Church, or at La Fayette Place, or at University Place. How wide the difference intellectually, socially, morally! And why is it that papal countries and communities thus suffer, and so sadly suffer, when contrasted with other communities where there is an unshackled conscience and an open Bible? There must be some general law or cause in operation to produce results so uniform. What is that law or cause? Sir, it is the influence of that system of religion which you are seeking with so much zeal and ability to extend. The traveller in Europe need not be told, when he crosses the lines that separate papal from protestant States; the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or a chain of mountains. Popery, with inflexible certainty, degrades man. Do you ask, how? In this wise.

It takes from him, the Bible, the revealed will of God with all its clear light, with all its high motives to excite the soul to high and holy action; and without which neither civilization nor religion can be long maintained. Papal countries are countries without the Bible.

It withholds from the people all right moral instruction. It suppresses the preaching of the gospel, and substitutes for it the dumb show of the mass. The Apostles turned the world upside down by preaching. I venture the assertion that there are multitudes of Catholic churches in Catholic countries where a sermon would be as great a rarity as would be the saying of mass in a Scottish kirk! And is it not one of the seven wonders of the day, that the present Pope, the pretended successor of that warm-hearted preacher, Peter, has preached a sermon, the first preached by a pope in three hundred years!!

It withholds from the people the benign influences of christianity; the great element in the development of civilization. It withholds the Bible;—the sermon;—it has instituted a worship which wants nothing of heathenism but the name;—that worship is performed in a language now unspoken by any living people;—it excludes all reading from the people but such as the priest permits;—acting on the principle that ignorance is the mother of devotion, it erects no schools for the instruction of the common mind;—it substitutes the feast day for the Sabbath,—the saints and the Virgin Mary for the Saviour;—confessions and penances, for faith in Christ;—and reverence for places, unmeaning rites, relics, for the fear of God. Sir, I say it with deep sorrow, popery is not Christianity. It is a fearful perversion of the religion of God; and for the evidence of these assertions, I again point you to its influence where there is nothing to counteract it. It has degraded the once noble Castilian until there is now none so mean as to do him reverence;—Italy, once the seat of Empire, it has reduced to feebleness;—and the once chivalrous Italian, who carried the Eagle of his country to the extremities of the world, to an ignoble slave. It has rendered our noble hearted, noble minded, impulsive countrymen, the hewers of wood and the drawers of water, in all the countries into which they emigrate. The degradation of Ireland which has made it a by-word, I charge upon popery. If the priests of Ireland would give the quarter of what they receive for praying souls out of Purgatory, to the sustaining of common schools among the people, there might be three or more schools sustained in every parish in that bleeding, famishing, yet noble country; and its sons would have an opportunity of rising to that position to which their native wit, eloquence, and genius entitled them.

These, Sir, are, in brief, my reasons for asserting that the effects of your religion is to make the masses of your people superstitious. They have no intelligent views of God. They know nothing about the salvation. Sacraments, and ceremonies, exert an undefined, mysterious influence, the priest exerts a ghostly, fearful power before which the ignorant believer slavishly crouches, and for which he stands far more in awe than he does of the God who made him.

And the very causes which render the masses superstitious, operate in an opposite direction upon the intelligent, and drive them into infidelity. They reason about your doctrines as the Earl of Mulgrave is said to have done with a priest who was sent to him by James II. of England, to convert him to popery. "Sir," said he, "I have convinced myself by much reflection that God made man; but I cannot believe that man can make God."

My dear Sir the days of popery are numbered. The Bible is against it. Civilization is against it. The mind of the world is against it. Good

people now pray for its downfall as earnestly as they do for that of Mahometanism. It may live through centuries yet to come, but it will be a Judaism now lives; of its Judaism lived in the dark corners of the Roman world long after its conversion to the christian faith. But its own fear is that the papal world, both as to mind and to its masses will become suddenly infidel, as in France, and then pour down its regions upon the church of God, to blot it out of existence.

With great respect yours,

From Wright's Paper.

Mental Philosophy.

The following synopsis of the benefits resulting from a thorough and practical knowledge of this science is from "The Youth's Book on the Mind, by Cyril Pearl." The more thoroughly this science is understood by instructors, the more successful and happy will be the result upon the instructed.

The study of the Human Mind is one of the most extensive and important that can be presented to Man, is the noblest work of God, with which all are acquainted; and the mind of man is of more value than his body.

It is the mind that raises man above the brute, that allies him to angels, and brings him near to God.

It is in the mind, and not in the body, that we are to search for the image of God.

Next to the study of the Divine Mind—the character, government and will of God—we should hold in estimation, the study of the human mind. Of angels, or other created beings superior to man, we know but little; and the study of their nature and employments, must be reserved for another state of being. But the study of the human soul is now within our reach; and it is fitted to awaken the deepest interest.

The proper study of mankind, is man.

The benefits of this study are numerous.

1. It serves to strengthen, expand and elevate the mind, and prepare it for the pursuit of all knowledge. Knowledge is gained by mental effort, and this effort is constantly fitting the mind for still higher attainments. No other study can do this more successfully than that of mind itself.

2. Mental Philosophy is the basis to self-knowledge. It is the study of our nature, necessities, and capacities. It makes us acquainted with ourselves; for it is the study of our thoughts, feelings, and conduct in the various relations we sustain.

3. We thus learn to discipline our minds, and to direct them into right courses, and to useful ends. In all efforts for self-improvement, we have occasion for just views of the philosophy of mind. We must necessarily be acting upon principles, either of true or false philosophy, at every step, in self-education.

4. Our knowledge of others will be in proportion to our skill in Mental Philosophy; which is but another name for a knowledge of human nature.

This knowledge is sometimes gained by the study of men, in the intercourse of life; but there is need of instruction in this, as in every other science. It is a profound science; and books, teachers, and direct efforts are as necessary in this, as in any science which claims our attention.

5. This knowledge is of vast importance to the teacher. He has need of the most thorough acquaintance with mind, both in teaching and governing the young. This is true of the teacher in every department; whether it be in the family circle, the common school, the academy or high school, the college, or professional seminary, or the sanctuary. All, who in any relation or station attempt to teach and influence others, need a knowledge of mind.

6. Equally important is a knowledge of the mind in conversation, writing for the press, in public speaking, in the practice of the law and medicine; in mercantile and commercial pursuits; in the study of history and languages; in framing and administering human governments; in all efforts for reforming the manners or morals of men; in political action and political economy. It is useful in painting and culture, and in all the efforts of genius, and the creations of imagination in every art.

7. The study of the human mind is peculiarly fitted to lead us to the study of the Divine Mind. The more we know of ourselves, the more shall we feel our need of the knowledge of God; and no other created object can give us higher ideas of wisdom, power, and benevolence than the human mind. Its faithful study, in connection with the truths of the Bible, is needed to qualify us for his presence and service, and for the intercourse of all holy and intelligent beings.

From the Amer. Messenger.

Talleyrand's Death-bed.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister or ambassador of the directory, the consulate, the empire, the restoration, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had

Burmah.—Letter of Mr. Judson.

The letter from which we make the following extracts was dated at Rangoon. We leave it to make its own impression, assured that its thoughtful perusal must compel many hearts to prayer, and, in view of its closing statement, to deep humiliation.

Suspension of public worship—"The heathen rage."

May 20, 1847.—This is the first Lord's-day on which I have had no regular worship. A private order of government was issued day before yesterday, to have the house I occupy watched by police officers, in order to apprehend any who might be liable to the charge of favoring "Jesus Christ's religion." Seasonable information was communicated to me and the disciples by friends at court, so that they have all escaped for the present. None came near me, except two from the country; and with them I had a very interesting and affecting time, in a private room; and they got on undisturbed. Four Karen lads, who had been waiting for a passage to Maulmain, decamped before light this morning, for their native jungle.

The vice-governor of the place, who is indeed the acting governor at present, is the most ferocious, blood-thirsty monster I have ever known in Burmah. It is said, that his house and court-yard resound, day and night, with the screams of people under torture. Even foreigners are not beyond his grasp. He lately wreaked his rage on some Armenians and Mussulmans; and one of the latter class died in the hands of an subordinate officer. His crime was quite a venial one; but in order to extort money, he was tortured so barbarously that the blood streamed from his mouth, and he was dead in an hour.

I am afraid, that, while the present monster is in power, I shall not be able to convene the disciples for worship, as hitherto. He is, however, only acting on the orders which are understood to be in force all over the country, prospective of the Christian religion. I feel the blow most deeply, for I had just succeeded in reorganizing a little church out of old materials and some lately baptized, amounting in number to eleven, nearly all pure Burmese; and last Sunday I had an assembly of above twenty. Several new ones were expected to-day; and two would probably have been baptized. I had become so attached to the little church and assembly, and so glad on every returning Lord's-day to lay aside my tedious dictionary labors, and spend all the day in obtaining and communicating spiritual refreshment, that the present interruption seems almost too hard to bear. However, I hope to do something yet in private, to aid a few perishing souls, who are struggling through darkness and error, to find a way of escape from the dread darkness and terror of eternal death. But every thing must be done in private. Not even a tract can be given publicly. That point I ascertained a few years ago, on a visit to the place, which, I believe, I never mentioned in writing home. In order to test the real extent and efficiency of the king's order, prohibiting the distribution of books at Ava, I opened a box of tracts in the front part of the house where I was a guest for a few days. The people took them greedily; but in less than an hour my assistant Ko En was arrested and placed in confinement. It cost me a great deal to get him free; and when he was released, it was on condition that he would give no more tracts. This time, therefore, I brought no tracts for distribution, and have confined myself to private conversation, except convening an assembly for worship (and that in an "upper room") every Lord's-day.

Baptism of a convert.—Respite for a season. Mr. Judson again writes:—

June 6, Lord's-day. No formal worship; but a fine young man whom we had concluded to receive into the church, son of one of the oldest converts, spent the day with me, in company with two or three others; and just at night we repaired to the remote side of the old baptizing place, and under cover of the bushes perpetrated a deed which I trust our enemies will not be able to gainsay or invalidate to all eternity.

Yesterday morning, the young man, on returning to his residence, a few miles distant, met his father under arrest, in the hands of the myrmidons of government; on their way to the court of the governor;—not, I was glad to learn, the ferocious vice-governor above mentioned. One of the converts ran to give me notice; and for two or three hours I sat, expecting the worst. But the blow was averted as suddenly as it was aimed. "What have you brought the man before me for?" said the officer. "To be examined on a charge of heresy and frequenting the house of Jesus Christ's teacher," said the leading accuser. "On what authority?" "Here is your written order." "What—who—I have given no order. It must be one of my petty clerks. It is all a mistake. Go about your business." "I thought it strange," rallied the arrested, "that you should summon me on a charge of heresy, as it is well known that I worship the true God." "God," said the officer rather nettled, "worship any god you like!"—"or the devil," promptly added a virago sitting on an official cushion at his side,—"if you villagers just pay your taxes, what more do we want of you?"

As near as we can ascertain the truth of this strange affair,—the officer, after sending off the order early in the morning, not entertaining the least doubt that the measure would be approved, as the religion of Jesus Christ is understood to be universally proscribed, stepped, however, into the government house and reported what he had done; and the governor, remembering his pledge to me on my first arrival, quashed the proceedings. Thanks be to God.

And this is not the first favor he has done me, as I have just learned by a very private confidential communication from a sworn employee of government, a friend of mine, though not of the cause. A few days since, one of the highest members of government represented to His Excellency, that two or three years ago, under the administration of his predecessor, three of these heretical teachers (he meant brethren Ingalls, Stevens and Vinton) came from Maulmain, with the intention of effecting a settlement in the empire; that he mentioned their arrival to the then governor, who left their disposal entirely in his hands, on which he ordered them out of the country; and the said teachers then pretended they had not come to stay, and immediately took their departure. On hearing this, the governor kept his head bent over his breakfast and made no reply. And the officer, feeling that he had not sufficient encouragement to bring forward my case, withdrew to wait for a more convenient season. But the term of this governor's rule is drawing to a close; and it is expected by many, that he will be succeeded by the ferocious vice-governor.

Projected visit to Ava.—The project abandoned, and its cause.

Lord's day. Not an individual ventures to come near me. I am advised to make friends with the vice-governor, by whose orders the house is watched, and whose authority is now paramount to that of the governor, a weak old man, who suffers himself to be set at defiance; but I think that an attempt of that sort would but expose the cause to greater danger.

I am persuaded, as I have been for years past, that the only way to keep footing in Rangoon, is to obtain some countenance at Ava. My principal object in coming hither was to ascertain the practicability and probable advantage of proceeding to the capital. The present governor has given his permission, and the season favorable for going up the river is not far distant. But at the approaching crisis, I find myself destitute of the requisite means. The Board have approved the measure, but have not been able to accompany their approval with the needed remittance. On the contrary, I learn from my last letters from Maulmain, that the annual appropriation for the Burman mission is 10,000 rupees less than the current expenses require! The brethren have been obliged to retrench in every department, instead of being able to make an appropriation for a new enterprise. My extra expense in Rangoon for assistants and house-rent is eighty-six rupees a month, and they have been able to allow me seventeen and a half

written, by the light of the lamp, such lines as these:

"Behold eighty-three years past away! What cares! What agitation! What anxieties!—What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." A death-bed is the triumphal chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever however exalted.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, DEC. 11, 1847.

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

PROPOSITIONS RECALLED.—Our recent proposition respecting clubs of 5 and 10 will remain in force until the first day of January next, at which time it will be withdrawn. The reason for withdrawing it is, that the cause which first induced us to make it, and on which its propriety was predicated, no longer exists. Those, therefore, who are desirous of availing themselves of the advantages of said proposition, must send in their orders prior to the time specified.

2. The proposition also remitting a part of the pay due from the arrears, in consideration of voluntary payment, will likewise be withdrawn on the 1st January; at which time the accounts in full will be sent on for collection.

Query.

Has monthly preaching any scriptural warrant?

In reply to the above we would state, that monthly preaching is better than no preaching at all, on precisely the same principle that a half allowance of bread is better than actual starvation. And accordingly where preaching cannot be had oftener, it is well to have it once a month. It was no part of the divine arrangement, however, that the house of God should be closed three Sabbaths out of four. On the contrary, the first Christians were accustomed to meet for worship every first day of the week. This should, if practicable, be the usage of all Christians. Every church should have her own pastor, and should meet for religious worship every Lord's day. And even in cases in which the services of a minister cannot be had every succeeding week, still the church should meet together for prayer, for reading the Scriptures, and for other religious duties and exercises.

ANNEXATION.—A friend of ours, whom we met at the Astor House a day or two since, on his way to his seat in Congress, informed us that he had learned, on what he deems good ground, that John Quincy Adams had gone to Washington zealous for the annexation of all Mexico, and that the abolitionists of Ohio would go for the same scheme,—unquestionably for the purpose of "fencing in" slavery.—N. Y. Recorder.

This poor, silly old man, who was found at a New York Theatre a few nights ago, receiving the worship of demagogues and loafers, is now, it seems, bent on the annexation of Mexico, for the purpose of "fencing in slavery!" No doubt he and other abolitionists would gladly enter into terms of amity and comity with Beelzebub himself, if they could only thereby gratify their pique against slavery. The slaughter of hecatombs of Mexican women and children, and the violent seizure of whole provinces of a sister republic, would be nothing provided only it could be made instrumental in "fencing in slavery." It would appear that these miserable creatures, having signally failed in their attacks upon the South by argument and other fair and direct means, are now about to try what can be done by circumvention; and that too at the expense of every principle of humanity and common justice.

Beech Island S. C., Nov. 29, 1847.

Bro. MEREDITH:—

Whence came the idolatrous practice, lately introduced amongst us, of singing hymns to pastors of churches?

The first instance of the kind that came under my notice was, I think, on the occasion of the Rev. Mr. Smythe's return to his charge from his travels in Europe; and the act was severely censured by some of the secular press at the time.

The same ridiculous mummery was repeated in the city of Charleston, on the entrance of Bro. Kendrick upon his pastoral charge. I know not how these things appear to others; but to me they seem to approximate very near to some of the customs of that church against which Presbyterians and Baptists have been by no means sparing in their denunciations; and it is surprising that men so eminent as those above mentioned, for talents and piety, should suffer such things, if indeed they were done by their consent. Will you have the kindness to say a word on the subject?

If the practice is wrong, it should be reformed; and if I am mistaken in my opinion with regard to it, I would be very happy to be better instructed.

Very truly, "A BAPTIST."

Not having seen the Hymns referred to, we are of course unable to decide how far they merit the censure inflicted on them by our correspondent. If they ascribed to their subjects divine honors, either directly or by implication, they are of course chargeable with idolatry. If, on the other hand, they express only such sentiments as may be properly entertained by a congregation for a Christian pastor, we do not see that the practice can be fairly denounced as idolatrous. A circumstance, however, which must strongly tend to render such practice exceptionable, is the fact—if such was the fact,—that the singing of such hymns was introduced as a part of religious worship, and thus coupled with hymns addressed to the deity. We are aware that hymns addressed to other objects than the divine being are frequently sung in our churches, and abound perhaps in all our Hymn-books. With how much propriety or impropriety this is done, might perhaps admit of debate. But when such hymns are addressed directly to living men—men who are present—and are made to form a part of religious worship, and to occupy the place of services usually dedicated to sacred

subjects, we must be allowed to say, that we have doubts of both its propriety and its good taste. It seems to us to exhibit an aspect of trifling entirely unsuited to the occasion; while it can scarcely fail to inflate the pride of him who is made its subject. The present age, it has appeared to us, is very much distinguished for precisely this sort of trifling.

For the Recorder.

Proceedings of the Board of Managers of the N. C. Bap. S. Convention.

Raleigh, Nov. 27th, 1847.

Met according to adjournment.

1. The President and Vice Presidents all being absent, Rev. J. J. Brantly was elected President Pro. Tem.

2. Prayer by Rev. J. S. Purify.

3. Appointed Bro. J. C. Marcom Secretary Pro. Tem.

4. The proceedings of the last meeting were read by the Secretary, and the business referred by the Convention, laid before the Board in order.

5. The Board proceeded to take up the unfinished business of the Convention, and having understood that Rev. Samuel Wait would not serve as the Agent of the Convention, appointed Rev. William Jones agent in his stead with a salary of \$40 per month.

6. On motion, it was ordered that the agent be instructed to forward all monies which he may collect to the Treasurer of the Convention, as fast as it shall come into his hands.

7. On motion, Resolved, That Bro. John Robertson be allowed the full salary for his services as missionary during the past Conventional year.

8. On motion, appointed Rev. R. McNabb missionary, with instruction that he confine his labors principally within the bounds of the Pec Dee and Yadkin Associations.

9. On motion, adjourned until 3 o'clock P. M.

3 o'clock P. M.

Met according to adjournment.

Prayer by Rev. R. McNabb.

1. Two communications addressed to Rev. J. J. Finch, Corresponding Secretary, and by him forwarded to this meeting, were read and their contents carefully considered.

2. On motion, appointed Rev. J. J. James Missionary to Greensborough and vicinity, N. C., with a compensation of fifty dollars, one half to be furnished from his field of labor.

3. On motion, Resolved, That the next meeting of the Board be held in the Baptist Church in this place, to meet at 11 o'clock on Sabbath before the fourth Sabbath in Feb. 1848.

4. On motion, appointed Rev. J. J. James to preach a missionary sermon before the Board on Saturday, and a collection to be taken up for the benefit of Home Missions.

5. On motion, appointed Dr. Hooper to preach a sermon on Sabbath, with special regard to the subject of Education, and a collection to be taken up for that object.

6. On motion, the business of this meeting was ordered to be published in the Biblical Recorder.

7. On motion, adjourned to time and place above named.

Prayer by Bro. J. C. Marcom.

J. J. BRANTLY, Pres. Pro. Tem.

J. C. MARCOM, Sec. Pro. Tem.

For the Recorder.

Brother Yates.

The following are extracts from a Journal sent by Bro. Yates to a friend in this county. It was received on the 2d of this month and will probably be read with some interest by his friends:

May 7. Agreeably to promise I commence this to enable you to follow our course. We left Boston on the 26th of last month, and of course have been at sea 11 days. Have not been severely sea-sick at all; by no means so much as we expected. Lat. 31 51 Log. 32.

May 13. Our general course is as before, nearly S. E. Weather very fine. To-day are just under the sun. We enjoy excellent health. Mrs. Y. looks much better than I ever saw her before.

May 18. No need of fire. Thermometer stands in the sun at 104 deg. With the owning we are comfortably situated. For some days have had but little wind.

June 2. Sister Yates writes. Weather clear—temperature pleasant. Are now 16 deg. South of the Equator. Yesterday we fell in with a "Yankee Whaler," returning to New Bedford. The Capt. came on board to get news from the U. S. We all set to work immediately, and when our visitor left, a bundle of letters was committed to his care, which I trust will gladden the hearts of many. Knowing that you follow us with many an anxious thought, I wish I could tell you how very comfortable and happy we are. Reading, walking, writing, arranging our room &c. &c., are sufficient to fill up every moment. Indeed, if I were to complain at all, the complaint would be that time flies too rapidly. Several evenings have been pleasantly spent in looking for Southern constellations. As those of my own hemisphere sink below the horizon, I confess a feeling of sadness comes over me. They glitter above the homes of dear friends, and

"Each star is to me as a sealed book,
Some tale of those loved ones keeping."

The Southern cross is a beautiful constellation, and then there are in the mind, many delightful associations, which, when dwelt upon, greatly enhance its beauty.

July 9. Brother Yates continues. Pursued about our former course and crossed the equator in Log. 24 deg. From this point our course was S.—S. W., and made for the land of Trinidad—passing about 25 miles to the westward of it. This Island is a mass of rock six miles in circumference, 1140 feet high. Two of our sailors passed three days here a few years ago. They say there is a spring of fine water near the top of it. Near the main rock or mass there is a small one 20 feet in diameter, round and smooth, and 240 feet high. We can see in a glass from the ship. Lat. 20 1-2 S. Lon. 30 deg.

From this point our course was S. S. E. to Lat. 40 deg., when we bore a due East course for the Isles of St. Paul and Amsterdam. While you have summer and all its beauties, we are surrounded by winter's cold blasts. On the night of the 2d we were roused from our slumber by the tramp and doleful cry of the sailors, the howling of the winds and the fierce and loud cry of the officers on deck. We were furiously driven before a stormy gale of wind under the smallest possible sail for five days. Sometimes it seemed that we all should be engulfed, but our hearts were comforted by the thought that "God is in the storm." The wind was about aft and our gallant ship continued her onward course riding waves that seemed to run mountain high. For about three weeks we were driven by

strong West winds and made about 5000 miles.—We feel to bless God for his Providential care over us.

July 31. On the 11th we passed the Isle of St. Paul, and bore for the straits of Sunda. We were becalmed many days. On the 27th we passed Christmas Island. This morning we sighted Jura Head. Are now in the straits of Sunda; 13 ships in sight. Have a fine view of the hills covered with cocoanut trees. Already are we surrounded by 16 Malay boats. Their boats are very flat covered with a sail something like our wagon covers. We hope in a few days to join our missionary friends at Hong Kong. As I shall send this by the first vessel, I must say, farewell.

P. S. Bro. Yates arrived at Hong Kong on the 17th of August, and was to proceed immediately to Shanghai, his appointed station.

For the Recorder.

"Borrowing."

DEAR BRO. MEREDITH:—

As you are kind enough to lend the pages of your valuable paper to the enquiries and suggestions of your correspondents, I will state my case, and submissively ask your commiseration and advice. Borrowing is the weighty cause of my present trials. When I became a farmer, I commenced gathering around me convenient and necessary implements for farming, believing it to be cheaper to buy than to borrow, and finding good tools very essential in expediting my work. I have endeavored to get good tools, and all kinds that I needed on my farm. But I find others act differently—they act upon the principle that it is "cheaper to borrow than to buy." I purchased a large plow to break up low grounds, and such other land as required such a plow. But very soon I had several applications to borrow it, and very soon it was returned broken. I had a large iron tooth drag made to run over rough land to get it fine. I soon found that my neighbors had more use for it, than I had; and that was very soon returned broken. I bought me a one horse wagon; my neighbors have so much use for it, I can scarcely keep it at home long enough to have it repaired. I had me some horse carts made to haul manure in. My carts faced the same fate of my wagon. I bought me some pitch-forks, shovels and other useful implements in the management of manure. My neighbors seeing me loading my carts and wagons in from one to three minutes—they of course must borrow my tools to get out their manure; careless hands get hold of them, and they are returned broken.—Though frequently they are not returned, nine-tenths of ten I have to send for the tool loaned. I always try to keep my tools in good condition; I will have my cross-cut saw sharpened and opened ready for use, but before I use it, a neighbor sends for it to do a little saving as theirs is out of order. The careless negroes will saw through the log into the ground against the rocks, and my saw is entirely unfit for use; so it is to be sharpened again, and perhaps by the time it is sharpened, a second neighbor applies, promises to take good care of it; in a few days more I want to use my saw, my hands are ready to go to work, send to the shop for the saw, and it has not been returned, hands all waiting, a boy is dispatched to neighbor B after it; B says C had a board tree to saw, and promised to take good care of it and send it home immediately after sawing up his timber. The boy runs over to C's, and C has loaned it to D to saw some tobacco stick timber; receiving the same from D which he made to B; about 12 o'clock the boy returns with the saw entirely out of order, here we have been waiting a half a day anxiously looking for the saw, patience become thread bare, and we in an ill humour and every thing works wrong the balance of that day. My augers, chisels, broad-axe, &c. &c., runs the same race with my saw.

I commonly buy my nails by the keg, as I can get them cheaper. Here comes a neighbor boy, "Master says, please loan him 3 or 4 lbs. of nails to make a gate." Another one wishes to borrow 1 lb. of nails to line out his hogshed of tobacco. The third wishes to borrow 25 or 30 nails to repair his cart body. The borrowing is the last you hear of your nails. I purchased a corn-sheller, and before I had an opportunity to use it, I had to loan it to a neighbor to shell his corn. As for my buggy, that is always out, sometimes I have 3 or 4 applications a day for that. I generally file my newspapers, a neighbor wishes to read some of them, promises to return them, and when you come to enquire after them, "the children tore them up." I am very fond of good coffee, and therefore buy good sugar and coffee. A neighbor wishes to borrow a few pounds of sugar and coffee, and then returns the very meanest article, and so it is with flour. I take some pains with my horses, finding that one good horse is worth two inferior ones. My neighbor borrows my saddle horse for 8 or 10 days, knows too that I am very particular with him. The horse that knows nothing about hunger at home or in my service, is returned half starved; his back all swelled up, and he reduced to a mere skeleton. You may think the above not real, but I do assure you that I have not told you one-tenth part.

Now, I do not object to borrowing altogether, but I do think there is reason in all things. I am confident I lose annually the labor of a good hand by hunting up my loaned tools, repairing them, and the loss of time by their being out of place, and other inconveniences. To say I will not lend them will not do; for my neighbors are very friendly, and they would look upon me as being very unneighborly. Now, sir, under all these circumstances what must I do?

I forgot to state that frequently my tools are borrowed without my knowledge, and I am ignorant of their absence until I see them on a neighbor's farm, or wish to use them myself. My library is ransacked and many valuable books gone, but I cannot tell where. I wonder if any of your readers are as much annoyed by borrowers as I am? If so I should be glad to know, for "misery loves company."

PERSON.

For the Recorder.

Temporal Benefits of Christian Missions.

Even where Christianity has, for obvious reasons, produced but slender spiritual results, the inferior benefits which it has scattered, have rendered its progress through the nations as traceable as the overflowing of the Nile is by the rich deposit and consequent fertility which it leaves behind. This is a well-known subject of devout exultation in many of the inspired epistles. The apologies of the fathers prove it; and the records of profane history, unintentionally, but abundantly confirm it. Every City which the gospel visited presents itself in proof of its corrective influence; and every nation enumerated in the preceding chapter, stands forward as a witness to the same effect. It produced charity even in Judea, humility at Athens, chastity at Corinth, and humanity at Rome—cleansing her imperial amphitheatre of human blood, and evinc-

ing that her boasted civilization had been only a splendid barbarism. Softened by its influence, the Armenians, says Jerome, lay down his quiver, the Huns learn to sing the praises of God, the coldness of Scythia is warmed by the glow of faith, and the armies of the Goths carry about tents for churches. Theodosius and Justinian took much of their codes from its inspired lips; and thus, the gospel may be said to have read laws to the Visigoths and Burgundians, the Franks, and Saxons, Lombards and Swabians.

On the Irish, as well as on many other nations, it bestowed a written language; and made Ireland, for centuries, the university of Europe. It raised the German barbarian into a man; and elevated the wandering hordes of the Saxons, Marcomani and Bohemians, into civilized communities. It approached the Dane and he forgot his piratical habits; and the Swedes and Norwegians stayed within their own boundaries, and ceased to be a general terror. It called the Russians, Silesians, and Poles, to take rank among the nations; and the Sionians and Portuguese from their idols; and taught the Lithuanians a worship superior to that of reptiles, or that of the Sun.—Virtue went out of it in every age, and wherever it came. The Roman empire was rushing to ruin; the gospel arrested its descent and broke its fall.

Nearly all the nations of Europe which we have named, were sitting at a feast on human flesh or immolating human victims to their gods; it called them away from the horrid repast, and extinguished their unholy fires. The northern invasion poured a new world of barbarism over Christian lands; the spirit of Christianity brooded over the chaotic mass, and gradually gave to it the forms of civilized life. When it could not sheath the sword of war, it at least harmonized the dreadful act.

It found the poor—the man of mankind trampled under foot; and it taught them to stand erect, by addressing whatever is Divine in their degraded nature. It found woman—one half of the species in the dust; and it extended its protecting arm to her weakness, and raised, and placed her by the side of man. Sickly infancy, and infirm old age, were cast out to perish; it passed by, and bade them live; preparing for each a home, and becoming a tender nurse of both. Yes, Christianity found the heathen world without a single house of mercy. Search the Byzantine Chronicles, and the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is to be found in either, of a charitable institution. Search the ancient marbles in your museums; descend and ransack the graves of Herculaneum and Pompeii; and question the many travellers who have visited the ruined cities of Greece and Rome, and see, if amidst all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts, and palaces, mansoleums, columns, and triumphal arches, a single fragment or inscription can be found, telling us that it belonged to a refuge for human want, or for the alleviation of human misery. The first voluntary and public collection ever known to have been made in the heathen world for a charitable object, was made by the churches of Macedonia, for the poor saints in Jerusalem. The first individual known to have built an hospital for the poor, was a Christian widow. Search the lexicons for interpreting the ancient Greek authors, and you will not find even the names which Divine Christianity wanted by which to designate her houses of charity—she had to invent them. Language had never been called on to embody such conceptions of mercy. All the asylums of the earth belonged to her.

Williamston N. C., Dec. 2d, 1847.

Central New York.

A correspondent of the N. Y. Recorder thus describes the state of morals on the Grand Canal.

Profanity, Passion and Death.—Profanity and crime on the Canal—Vice increasing—Navigation on Sundays.

Nov. 25.

MR. EDITOR.—A recent instance of speedy retribution, a few miles west of Syracuse, has agitated all this community. A Mr. Babcock, captain of a canal boat, a profane, intemperate and otherwise profligate man, in attempting to bring upon his boat a female of bad reputation whom he had picked up on this great thoroughfare of crime, was remonstrated with by his wife, flying into a rage, he dragged his wife off the boat, beating and kicking her in the most brutal manner, and left her on the tow path. This occurred a short distance east of the village of Jordan in the morning. He continued to rave like a madman during the day. He insulted and abused every boat's crew he met, till he came to a crowd of boats where his passion was raised above all bounds. Feigning some reason for it, he sprang upon another boat and attacked the hands. The contest for a moment was furious, but Babcock was victorious. Still he was not satisfied, and seeing a gun upon the boat he seized it by the muzzle with a horrid oath, swearing he would demolish it, and suiting the action to the word he violently struck the railing of the boat. The blow exploded the cap, and the contents of the gun were lodged in the body of the wicked wretch. He died in about two hours. Thus speedily has one of the vilest men been arrested in his course of crime. May it prove a warning to others. It has been observed by men engaged upon the canal, and those living on its line, that vice in all its forms has increased during the present season of navigation to an alarming extent. The drivers with scarcely an exception, hardly speak without spicing their language with the most profane and indecent expressions. A driver thirteen years of age was brought into the office of one of our physicians a day or two since, with his skull fractured by the kick of a horse. I witnessed the removal of a dozen or more pieces of the bone, but my heart was pained with the shocking profanity of the hardened sufferer. The use of profane language becomes almost second nature to these boys. And what is still worse the vice is contagious. The children in our streets hear it, learn it, and carry it to our schools, and thus the contamination becomes universal. There are at least two causes of the increase of vice on our canals. One is that our faithful and efficient agent, a minister, Deacon Eaton, has been laid by with disease. The boatmen have now none to warn them night and day—none to care for their souls. Another cause is, the general low state of religion. Our villages and towns have not been visited as formerly with powerful revivals of religion; hence the tide of iniquity is rising unrestrained and rolling its destructive influences over us. Sin goes unrebuked. The houses of God are forsaken by the vicious. The children of God are not sufficiently awake to the interests of religion to make special efforts during the winter to bring them under the influences of the sanctuary. I might have mentioned as a third cause the running of boats on the Sabbath. The thousands employed on the canal cannot go to the house of God if they would. They scarcely know restraint. We who most feel these influences are forced to enquire what can be done for this class of people. But the answer comes, nothing can be done until the State shall close the locks and put a stop to Sabbath navigation.—Some feeble efforts have been made in some of our canal towns, to accomplish this by the formation of Sabbath Associations, and by petitioning the legislature to that effect. But the efforts are too feeble to expect much success.

Only! The mission secretary writes me, that for any thing beyond that sum I must look, not to their treasury, but to the Board. Instead, therefore, of entering on a new and expensive undertaking, I find myself unable to remain in Hangchow. But no, I might hope that an appeal home would provide means for remaining here; but in present circumstances, unable to remain to any advantage without making friends at Ava, and having no hope that the Board will be able to commence a new station, or even sustain the old ones much longer, there remains nothing for me but to fall back upon Maulmain.

It is my growing conviction, that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench; and new enterprises are checked in their very conception; and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home. Several cases of that sort I encountered during my late visit to the United States. This state of things cannot last always. The Baptist missions will probably pass into the hands of other denominations, or be temporarily suspended; and those who have occupied the van, will fall back into the rear.

From the S. W. Ch. Chronicle, (Arkansas)

Refreshing Seasons from the Lord—Revival in the Church at Brownsville—Saline Regular Baptist Association—Arkansas Baptist State Convention—Baptists in Arkansas, &c. &c.

Dear Bro. Duncan:—Every one who sincerely loves the man of Calvary, is delighted in hearing the reports of the success and triumphs of His kingdom. They fall upon the heart of the Christian like the sweetly refreshing dew of heaven, making its hopes to bloom afresh, and causing it to expand with love to God and love to man. Even in seasons of spiritual sterility and coldness, when our hearts seem so out of tune that they can barely give forth one heavenly note, the cheering intelligence that other parts of the great vineyard are blessed with refreshing showers from the presence of the Lord, comes from the distance, like the sweet music of the mellow horn, producing a concordant melody in our own souls. But when we enjoy a season of revival,—when we stand, as it were, in the immediate presence of God, look upon the smiling face of our heavenly Father, and hear the shout of "Glory to God in the highest," it is like the "watchmen upon Zion's wall, who lift up the voice," and with the voice together sing, "God is love."

It is this, my dear brother, which renders the revival columns of our religious papers the most interesting portions. And whilst these interesting and delightful communications are coming up from different parts of our bible-blessed land, permit us to lift up a humble voice from Arkansas, to unite with the multitude of witnesses who bear testimony that God is true, for "the Lord has done great things for us, whereof we are glad."

The Baptist church at Brownsville appointed a camp-meeting to commence on the 8th of October last, and gave an invitation to our Methodist brethren to unite with us. They did so; and the meeting commenced with interest. The presence of Zion's King was powerfully manifested in the very beginning of the meeting; and many inquired, "what shall we do to be saved?" They were earnestly pointed to the Lamb that taketh away the sins of the world. Somewhere about eighty found peace in believing on the Savior of sinners. It was a happy meeting. Many backsliders were reclaimed; and many parents made to rejoice in the conversion of their children. The meeting closed with the smiles of heaven resting upon us.

Many of the converts lived at a distance, and have united with the churches in their own neighborhoods. The Brownsville church received into their fellowship twenty-seven or eight; and I have had the pleasure of leading into the water, twenty-three, and "burying them with Christ by baptism." Others are waiting at other churches under my care, to follow the example of their blessed Lord.

A few weeks previously, I attended the session of the Saline Regular Baptist Association. Great unanimity prevailed; and some thirty professed religion. The Association resolved, as you will see by the minutes, to make an effort at forming a Baptist State Convention.—The address of the committee will be forwarded to you; and, we hope to have your influence in carrying out this important measure.

The churches under my care are rapidly moving forward under the banner of truth. In fact, the Baptists, in this state, are taking a high stand in the Christian community. We have many excellent and godly members; and, though our ministry are few in number, when compared with the great work before them, we have, nevertheless, some able and laborious men, whose might is felt among us, and, I have no doubt, will soon pull down the scale in our favor. Pray for us, brethren, that the truth may prevail in these ends of the earth.

Yours, in Christ,

W. H. BAYLIS.

TULIP, Ark., Nov. 12, 1847.

From the Religious Herald.

Dear Bro. Sands:—I send you a copy of a letter from Mrs. K. F. Clifton; many of the very dear relatives are at a distance, and I doubt not, feel anxious to hear all the particulars.

HONG KONG, July 22nd, 1847.

My dear parents, brothers and sisters:

I some days ago, sent a letter to you, informing you of my sad bereavement, and it is likely it will not reach you before this does. It therefore devolves upon me to convey the mournful intelligence of the death of the husband of my bosom. Yes, he who, as I thought, was to be my earthly comfort and protector, is now, as I trust, an inhabitant of the Paradise of God; and I, your far distant child and sister, am left a lone widow in this heathen world. I have been made to wonder if it could be, that the sore affliction was in mercy sent.—But, thanks be to God, I have been enabled to say, with the pious Patriarch, "Shall we receive good at the hands of the Lord, and not evil?" Oh! yes, it is all from the hand of Him of whom it is said, "Whom he loveth, he chasteneth." Although, my dear parents, my heart is bereaved in the very bitterest sense; and I have been made to feel that loneliness to which I was ever before an utter stranger—yet, I thank my God I can say, "Not my will, but thine, O God, be done." I have been made to realize the precious promises often read, but which were not realized as I now realize them.—Such as, "I will never leave thee, nor forsake thee."—Therefore, be not dismayed or cast down, my dear relations; it verily is a heavy stroke from the Almighty; but you will find that he has at hand, the healing balm. Your devoted son and brother has only paid the debt that we shall all soon have to pay, just past into the skies to welcome us on our arrival. But, why need I say more for your comfort? When you gave to the dear departed the last look of affection—you then committed him to the disposal of a wise and gracious God, and so he has had him in his keeping for this end. No doubt, when you receive this sad intelligence, your mind will naturally turn in pity on me, your far-absent one; and you will wonder if there are on whom I can rely for advice and comfort. The Lord has signally blessed me in this particular, for I have received nothing but kindness and sympathy from my Christian friends, from the first of my affliction up to the present time, which you will perceive more fully in another part of my letter. You I know, are anxious to know the minutia of my dear husband's last illness; he had been complaining of lassitude for several weeks, but I thought it nothing more than what we all felt, and that as we became acclimated, we should feel no more of it. On Tuesday, the week previous to Mr. C's death, he was at the funeral of Mr. Everett, but was complaining of chills, and his pulse and flesh indicated fever. Dr. Ball told him that morning that he had been affec-

ed in the same way, and he thought a little oil, and beer after it, would restore him; his fever, however, continued. We called in Dr. Parker on Wednesday, who thought he had no alarming symptoms, and therefore treated his case very mildly, with some gentle medicines. He continued to visit him twice a day, apparently watching to see if he could ascertain how the fever would terminate. We all thought it was subdued on Friday; and after taking an emetic, he fell into a sweet sleep, and profuse perspiration, which, before he had not had any sign of; this sleep, I thought, the only good sleep he had the whole time of his illness, for when his medicine did not keep him awake, the disagreeable feeling in his head, of which he complained, did. It, however, was ascertained that the fever had settled upon the brain, when every means was used for relief. Twenty-four leeches were applied to the temples, a blister drawn on the back of the neck, which drew well, but afforded no relief; he still complained of a wandering mind; and on Monday night, as I sat by him, he would often tell how his mind wandered, and asked so earnestly to help him to compose his thoughts, said they ran upon such trifling things: I did my best, but it was all of no avail. The next morning, Tuesday, the Dr. had his head shaved and ice applied profusely; he then became composed, his mind clear. My hopes were all bright—thinking that he was in a fair way for recovery. I felt as if I never wished to leave his bed-side, until he was well again, although I had been there ever since 12 o'clock the night before; yet, such was my joy at seeing him better, that I felt not the slightest fatigue. Just as these bright hopes were buoying me up, as I sat by him, he called me by the familiar name, "Love," and said, now while I feel composed, I will ask you, what you think of my case? I told him I thought him better, and he felt better. But, said he, I don't know when I may be taken, and if I should be, don't grieve much; at this we both wept, but still continued to talk. He said the Lord would take care of me and the little one, and if he should go now, it would not be many years before some of us would come after him. I told him I hoped the Lord could spare him to me yet longer, said he, I should like to live to do good, and for your sake and the little boy's; but, (weeping the whole time) said, I feel perfectly resigned to go or to stay; said his confidence was firmer in the Saviour than ever; and he felt that the Lord had brought him here, and had brought this affliction upon him, and if he could perform his work without him, and saw fit to remove him, he had no desire to stay. By this time I had some fears that he would or had talked too much, that it would raise his fever, so I told him he had better not talk any more; so he did not say anything more; then he grew more feverish, which never abated until he was cold in death, which was on Wednesday night, the 7th July. This day in the morning, I went into his room, I inquired what kind of a night he had had, but he could not answer me; at length, he asked for the little boy, but he could not speak to him; he took hold of his legs and felt them for some time, after which, he again could speak a little; said to me he could hardly talk; put his arms around my neck, I kissed him; he whispered "several times"; he kept his arms around my neck for some time, now and then drawing me closer to him. To me, he said, "keep near the Lord." I inquired if he loved the Savior; he said, "more than ever;" after which he talked very little, but seemed to be sensible of every thing. The strangest fact connected with his illness, was that he never complained of a pain anywhere at all; his fever seemed to increase, and with it great restlessness, until 10 o'clock that night; when, without a struggle, his spirit took its everlasting flight. And when I bring up before me all these scenes, I am filled with sorrow. But, although I miss him in every place, and more and more every day, yet, I can hardly wish him back, away from the bosom of that God he delighted to honor. Oh! no, let him stay, I shall soon be there too, as I trust, through the merits of Christ.

From the Religious Herald.

Incidents of Travel in New York.

Hamilton—Louis Philippe's residence—Dr. Kendrick—Baptist Education Societies—Madison University—its Missionary Societies—Abolitionists—Dr. Fuller's reception at the University—its probable removal to Rochester.

Messrs. Editors:—Having reached the end of my journey, it remains that I give you an account of Hamilton and the University. Hamilton, though a small place, contains a Baptist, Methodist, Congregational, and an Abolition or Free church, as they style themselves. The father of Fanny Forester lives in the place. The present king of France lived near here during his stay in the United States. His log dwelling is yet standing as a monument of the humble situation in which kings may sometimes be placed. I doubt whether he is happier with a crown on his head, than he was when occupying this lowly dwelling under the fictitious name of MULLER.

But the most interesting personage about the place is Dr. Kendrick, one of the fathers of the University, who for two years has been confined to his bed with a wasting disease; yet he retains the full vigor of his mind, and the most unwavering confidence in God. The students watch with him alternately, and consider it rather a treat than otherwise—so near is he to heaven in his conversation.

The Baptist Education Society of this State was organized here in 1817, with a capital of thirteen dollars. In 1820, a Theological School was started with two teachers. It has gradually increased till they now have a University with nine professors; some of whom rank among the best scholars in the country. The last catalogue reports 209 students. Fifteen thousand dollars are now annually required to pay the expenses of the Institution. This exemplification of "great effects from little causes," admonishes us to despise not the day of small things. Rev. Jonathan Wade was the first beneficiary of the Society. Since that time, it has sent out some of our most efficient missionaries—about thirty to the East, and a much larger number to the West. A large majority of the students now in the University are studying for the ministry, and a considerable number of these with direct reference to missionary labor. There are three Missionary Societies here, i. e., an Eastern, for those who have decided to go East—a Western, for those who expect to go West; and a Society of Inquiry. These respectively hold correspondence with the different missionaries, and have essays and reports on different fields. Thus they are kept advised of every thing which is doing, as well as that which is wanting to be done in the Missionary world. Notwithstanding the Institution has done, and continues to do so much for the spread of the Gospel, I am sorry to say, that there are some professors of religion in New York, who, judging from their conduct, would rejoice over its downfall. They have denounced the Institution, and tried to prejudice every one against the faculty, because they will not unite in their wholesale denunciations of the South. They may think that they are right; but I am confident they do not manifest that spirit of love and good will which characterized the Savior and his apostles; but rather the contention and strife, which they so emphatically condemn. When it was known that Dr. Fuller had been invited to preach before the Society of Inquiry, they tried to make capital out of it; but in this they signally failed, for he even extorted praise from the Abolitionists themselves. And here I would say, as there seems to be some misapprehension on this subject, that Dr. Fuller received a Christian welcome at the University, and marked attention from the Faculty;—several of whom told me that they believed him not only one of the ablest men in the denomination, but one of the best.

As the Institution is in a retired part of the country, it is now thought best to move it to some place on the Rail Road, where it will be more easy of access. Rochester, Syracuse, and Utica, are severally trying to get it. Three congregations at Rochester have subscribed \$20,000, and they will pledge themselves to raise \$40 or \$50,000 in the city and county, if the Institution is

carried there; while the Syracuseans and Uticanians, both say, they will have it, if money is any object. From this you may judge, that they prize the Institution very highly. It is thought that it will be moved to Rochester, as that is the best location; being in a wealthy section of country, which is destitute of a College.

The Institution will then be in 70 miles of the Falls of Niagara, and as there is communication both by Rail Road and Canal, the students will have a good opportunity of visiting that sublime work of nature.

RASSELLAS.

Madison University, Nov. 13.

GERARD COLLEGE.—On Saturday last, the Architect of this noble structure, Thomas U. Waller, Esq., formerly delivered the key to the Building Committee, accompanied with an appropriate address announcing the completion of the edifice. It was commenced in 1833. For more than fourteen years the work had been steadily advancing to its completion.

After the reception of the key from the Architect, the Building Committee, followed by the Board of Directors, moved in procession to the South East Room of the Main Building, when Mr. Elliott, the senior member of the Building Committee, rose and made a handsome and pertinent address to the Board of Directors. Joseph R. Chandler, Esq., replied in behalf of the Board, congratulating the Committee on the happy termination of their labors. In closing his speech, he said—

"I receive the key and the possession of this edifice in the name of my colleagues, with the renewed assurance that the buildings erected under the supervision of the Board of Directors, be consecrated, to and promotive of, the noblest purposes of the human intellect."

Ch. Observer.

Opinion of the Press.

From the Sentinel and Reformer, Worcester, Mass., June 1845.

WISTARS BALSAM OF WILD CHERRY.

The beneficial effects of this remedial composition are astonishing to the world, and make it one of the most popular medicines now known. For Coughs, Colds, and Consumptive cases, its curative powers are established by numerous testimonials of the highest character. In the first stages of disease, termed "Catarrhal Consumption," originating from neglected Colds, it has been used with undeviating success, and hundreds acknowledge they owe the restoration of their health to this invaluable medicine.

From the Cincinnati Daily Times, of May 20th.

WISTAR'S BALSAM OF WILD CHERRY.

We would advise our readers who are laboring under an affection of the lungs, to make immediate trial of this truly excellent medicine. The most intelligent and respectable families of our city have adopted it as a favorite family medicine; and persons predisposed to Consumption—who have used it, speak in the highest terms of its efficacy.

Scores of individuals have been cured of Asthma, the early stages of Consumption, Bleeding of the Lungs, obstinate coughs, &c. by this Balsam—after hope had well nigh yielded to despair. We say this in all candor. It is indeed a melancholy truth that thousands fall victims to Consumption every year, for no other cause than neglected Colds; yet we find hundreds and thousands who treat such complaints with the greatest indifference, and let them run on for weeks and even months without thinking of the danger.

None genuine unless signed I. BUTTS on the wrapper. For sale, wholesale and retail, by WILLIAMS HAYWOOD & Co., Raleigh, N. C.

MARRIED.

At Flat Rock, Kershaw Dis., S. C., on the 7th of Oct., by Elder J. A. Fonville, Mr. James L. Reed of Camden, to Miss Aletha Theodora Drakeford, daughter of Col. William Drakeford.

Com.

RECEIPTS.—Rev. B. Bruce for 5 copies to be sent to A. W. Whiteside and for 5 do. to be sent to self, all to Dec. 48. J. B. Blackwood for 1 copy to Dec. 48. Pro. J. B. White for J. T. Caulhorne to Aug. 48. Rev. J. A. Fonville for J. R. Timmons to Dec. 48; J. No. Scaff to June 47; Rev. Joel Allen to June 48; Danl. Gardner, to Dec. 47; Dr. James W. Ford to do. Rev. A. M. Craig for 10 copies to Dec. 48. Peleg S. Rogers for self and Alex. Harrison to Aug. 48. P. M. Lumberton for Mrs. C. Humphrey to Dec. 48.

WANTED.

A Lad of good moral character is wanted as an apprentice at this Office.

A YOUNG GENTLEMAN,

Who will give satisfactory references for character, scholarship and experience as an instructor of youth, in English and Classical education, wishes a situation as Teacher.

Address J. P. M.—Oxford, N. C.

50-1f.

Religious Notice.

ORANGE STREET BAPTIST CHURCH,

(Near the residence of JAMES S. GREEN, Esq.,) will be opened for Divine Service, at 10 1/2 o'clock on Sunday, December 12, 1847.

Brethren in the ministry, generally, and others are affectionately invited to visit us on said occasion, and aid us in a protracted meeting. The many citizens to whom we are indebted for our house of worship, and the public generally, are respectfully solicited to attend.

A. PAUL REPITON, Pastor.

Wilmington, Nov. 27, 1847.

WAKE FOREST FEMALE SCHOOL.

THE spring session of this School will commence on the third Monday of January next. A new Academy sufficiently large and commodious for the purposes of the School is building, and will be completed by the beginning of the session.

TERMS PER SESSION.

Elementary Branches of English,	\$6 to 8 00
Higher do do	12 00
Latin Language,	8 00
French do	8 00
Music on Piano,	15 00
Use of Instrument,	2 00
Music on Guitar,	10 00
Board, including washing, fuel, and lights per month,	9 00

Nov. 30th, 1847. A. McDOWELL, Principal. 50-61.

LIMESTONE SPRINGS

FEMALE HIGH SCHOOL,

SPARTANBURG DIS., S. C.

Faculty of Instruction.

REV. T. CURTIS, D. D.,

Principal, and Instructor in Mental and Moral Science, History, and English Literature.

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MRS. E. A. CURTIS,

Superintendent of Domestic and Social Department.

MRS. E. DOVILLERS,

Instructor in French, Drawing, and Painting.

MR. D. D. ROSA,

Instructor in Mathematics.

MISS F. A. HARLOW and MISS CATHARINE CRITTENDEN

Instructresses in English Branches.

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BROMLOW, and MISS L. B. STONE,

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TERMS.

PER TERM OF HALF A YEAR, PAYABLE IN ADVANCE.

INSTRUCTION—Primary Department,	\$80
Other Departments,	25
MUSIC—Piano or Harp, including Vocal Music,	25
Guitar,	20
Use of Piano,	2 50
" Harp,	5
FRENCH	20
DRAWING AND PAINTING,	20
BOARD, including washing, fuel, and lights,	50

No charges beside the above will be made in connection with the School, except for Books and Stationary actually used.

The regular Terms begin with the first Wednesday in June and January; but any Young Lady arriving a fortnight after the term has begun, is charged from the fortnight of her arrival.

First Term 1848, begins Wednesday, Jan. 4th.

41-3f.

A YOUNG LADY,

A native of Bertie county, N. C., who has been educated expressly to teach, wishes to obtain a situation in a private family the ensuing year. She is prepared to teach the French Language, Music on the Piano and Guitar, together with the lower branches. Persons wishing to employ a female teacher can address—

P. C. TYLER, Jun.

Britton's Roads, Bertie co., N. C. 48-4f. 65- Raleigh Register please copy.

SEDGWICK

FEMALE SEMINARY.

RALEIGH, N. C.

Rev. J. J. Finch, Principal.

The scholastic year of this school is divided into two sessions, of five months each. The fall term commences on the 1st of October, and ends on the last of Feb.; the summer term commences on the 1st of April, and ends on the last of August. Five teachers, two gentlemen and three ladies, are engaged in the departments of instruction. Monsieur Brady, of the Royal Academy of Paris, has recently been added to the corps of instructors, who has considerable experience, not only as a teacher but also as a composer of music. Mr. B. will have charge of the musical and French departments, and under his instruction pupils will be taught to speak the French language according to the Parisian School. Pupils are received at any time, and charged from the time of entering. Further information may be obtained by application to the Principal.

Raleigh Nov. 23, 1847. 48-1f.

VALUABLE RELIGIOUS BOOKS, FOR THE FIRESIDE 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 meritorious conduct, won his way to fame and honor. It should be read extensively.—*Saturday Empirium*.

Just published by L. COLBY & Co., 122 Nassau St., New York

J. J. BIGGS

MOST respectfully invites his Friends and the Public generally, to call at his Store on Fayetteville Street, three doors South of Messrs. WILLIAMS, HAYWOOD & Co.'s Drug Store, where all who are fond of wearing fine Clothes, will find no difficulty in suiting their taste.

His Goods will be manufactured to order in the best possible manner, and in the latest style, or as persons may direct.

His Furnishing and Fancy department was never better. Also, a good supply of Ready-Made Clothes, constantly on hand.

The above Goods were bought at the lowest Cash prices, and will be disposed of on reasonable terms for Cash, or six months credit to punctual customers.

Raleigh, Oct. 15, 1847. 43-1f.

P. S. All persons indebted to the late Firm of SMITH & BIGGS, are informed that longer indulgence cannot be given. And all who have bills with J. J. BIGGS for last year, will bear in mind that the money is very much needed.

L. COLBY & Co., publishers, 122 Nassau Street, New York. 50-3f.

GOOD BOOKS TO CIRCULATE.

THE CHRISTIAN'S DAILY TREASURY; a religious exercise for every day in the year. By Ebenezer Temple. From the second London edition. 12mo, cloth, \$1.

This excellent Treasury furnishes much practical and devotional instruction. It will feed daily on such spiritual food.—*N. Y. Evan.*

Cruden's Condensed Concordance; a new and complete Concordance to the Holy Scriptures. By Alexander Cruden. Revised and re-edited by David King, D. D., 4th edition. Cloth, \$2, sheep extra, \$2.25.

In fullness and accuracy, it far exceeds any other work of its kind with which I am acquainted. Teachers in Sabbath schools, and instructors of Bible classes, as well as ministers of the gospel, will find it an invaluable guide in their search for the treasures of the Divine Word.—*Dr. Stone.*

Coleman's Primitive Church. The Apostolical and Primitive Church; Popular in its Government and Simple in its Worship. By L. Coleman, author of "Christian Antiquities;" with an Introductory Essay, by Dr. A. Neander. 2d edition. 12mo, cloth \$1.25.

It is, in my judgment, executed with learning, skill, and fidelity; and it will give me great pleasure to learn, that it is in the hands of every minister, and every candidate for the ministry in our land, and indeed of every one who is disposed to inquire, and who wishes for enlightened and safe guidance, on the great subject of which it treats.—*Dr. Samuel Miller.*

The Pre-Adamic Earth. Contributions to Theological Science. By John Harris, D. D. 1 vol. 12mo, cloth, 65 cts.

This volume is the first of a series projected by the author, to appear at intervals, each volume complete in itself, and by an English reviewer is pronounced "one of the most profound and scientific productions of the present age."

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These discourses are the greatest efforts of such men as Wayland, Griffin, Anderson, Kirk, Stow, Williams, Beecher, Miller, Fuller, Beman, Ide, Stone and Nelson.

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Dr. Jenkyn deserves the thanks of all Christendom, for the contributions he has made to the cause of theological science and practical godliness.—*Boston Recorder.*

POETRY.

"Light, More Light!"

SUCH WERE THE LAST WORDS OF GÖTHE.

The God-enamelled flower
At early dawn looks up,
And gently would unfold
Its pencilled cup;
While to the sun it saith—
"Arise and chase the night,
Wipe off this tear of dew—
More light, more light!"

Then twilight steals away,
The wood-bird singing, grieves,
And calls the evening back
To tint the leaves:
I saith—"O linger yet,
I still in airy flight
Would bathe my golden breast—
Slay, slay, O light!"

And thus my soul crieth out,
When dawn begins to break,
And in the sky it sees
This first gray streak.
Away, away, dark sins,
Ye've held me in long night,
I long to walk in day—
More light, more light!"

Then comes the life's broad noon,
With sun and sultry gleam;
And soft the soul doth err,
In act and dream.
Sun-spots arise to dim
The perfectness of sight;
Unsatisfied it cries—
"Temper the light!"

Then evening stealths on—
The last hours of the strife,
When angels beck on us
To leave this life:
Then as the soul soars up
To heaven's most holy height,
It crieth plaintively—
"O Lord! more light!"

More light! more light! to see
What mystic path I tread,
What dangers hover o'er
My heart and head!
O stretch thy guiding hand,
And lead me through this night,
Then bathe me in a flood
Of perfect light!

Inhalation of Ether.

Dr. Morton has recently published a small pamphlet (for sale at Ticknor's) entitled "Remarks on the proper mode of administering Sulphuric Ether, by Inhalation." It is dedicated "To the Surgeons of the Massachusetts General Hospital," as an evidence that their early and continued interest in the administration of Sulphuric Ether is gratefully appreciated. A very brief notice is given of the modes originally adopted in the administration, all of which are superseded (at least in Dr. Morton's practice) by that with a sponge. The advantages of the sponge over any apparatus constructed for the purpose, are clearly set forth. The inhaling of ether from a sponge is declared to be the safest and best method of taking it; and we have understood that this new mode is now generally adopted by most of the medical and surgical practitioners. The sponges best suited to this purpose are whole Turkey sponges of a conical or bell shape, tapering from the base, which should be from four to six inches in diameter, up towards the apex. The lower surface, or mouth of the bell, should be sufficiently concave to avoid bringing the sponge in direct contact with the lips. Two ounces of pure sulphuric ether are poured on the sponge. The hollow part of it is then placed within an inch of the patient's mouth, and he takes four or five inspirations with it in this position. If no cough is produced, the sponge is so applied as to cover the nose and mouth of the patient, so that all the air he breathes must pass through it. Inhalation is persevered in, till the patient is in a proper state to undergo the intended operation. The state is determined by observations which are minutely detailed, but which it is not the purpose of this paragraph to repeat. Those who would know more of the process are referred to Dr. Morton's Remarks.

That the application of ether, operating as a most wonderful alleviation of pain, is one of the greatest blessings which modern science has conferred on the human race, can hardly need any further testimony than what is already before the public. Certificates to this end, enough to fill a volume, have already been published, by physicians and surgeons who have witnessed its astonishing effects in their own practice as well as by those who have been the subjects of its benign operation. Yet, forasmuch as many have taken in hand to relate their experience, it seems good unto us, having had personal knowledge in the matter—to make known our experience for the benefit of those who, having suffered as we have and seek relief, may have confidence in our report.

Well—Tooth-pulling is the subject of our story. It is more than twenty years, since, having had tooth after tooth extracted, and jaws broken times without number,—we formed a resolution that no dentist should ever again make a demonstration of his strength upon our jaws—suffer as we might with the most excruciating physical torment ever inflicted upon sinful mortality; the tooth-ache. Firm and constant in our resolution, we have endured tooth-ache—not patiently—we are not quite philosopher enough for that;—teeth have ached, decayed, and broken off, leaving their misbecoming stumps and roots to plague their owner in return for his unshaken constancy. But all men have their frailties, and the fame of Dr. Morton's successful application of sulphuric ether in the practice of his profession of tooth-drawing, at length made an assault upon

our inflexibility, and we began, like Macbeth, "to pall in resolution." Disregarding all advice to the contrary—advice founded on the presumption that the inhalation of ether would produce some diabolical consequence—we permitted Dr. Morton to apply one of his conical sponges to our mouth for about three minutes, and, in as many minutes more, ten of the aforementioned snags, stumps, and roots, most of which had been previously broken off even with the gums, had changed their position, which they had maintained in our jaws through a period of sixty years, for a more enlarged and slightly one on the Doctor's table.

Some readers may think this statement extravagant, or intended as a pleasant piece of wagery. If so, they do us wrong, and Dr. Morton wrong. It is literally and positively true; and the whole operation gave us not so much pain as we have received from the pricking of a pin. If any one is incredulous, let him try the experiment, and if he should not then heartily confirm our statement, we shall think him a less fortunate man. We are so entirely satisfied with our personal experiment, that we deem it a duty to the man who has first successfully used ether as an alleviator of the pain of surgical operations, and an act of kindness to our fellow-men, to recommend to all, who suffer as we have suffered, to go and do likewise.

For the Recorder.

Norwegians in Illinois.

New York, Nov. 16, 1847.

Large numbers of Norwegians are settling in Illinois. Not far from 23,000 have already emigrated to this country. They are an exceedingly interesting class of people, and from the letters of the Norwegian colporteur employed among them by the American Tract Society, many gratifying facts have been obtained concerning their moral and religious condition.

In one of his recent letters, the Norwegian colporteur remarks, "I have visited every Norwegian family in the city, amounting to 70, forming a population of about 500. I have addressed various assemblages in Danish having in one instance nearly 400 present. There was a great degree of solemnity visible, and the Spirit of God evidently was with us. My countrymen are beseeching me not to leave them, but they wish me to come to Chicago to reside."

In a more recent letter, Mr. A— remarks, "Since my last report, I am happy to say, that I have met with considerable encouragement. I have gone over only a portion of the ground I formerly traversed, but find, here and there, indications of good resulting, by the grace of God, from my previous labors. Last year, five or six individuals became serious, and at my recent visit, three of them became hopefully pious."

The next place visited was Chicago, now becoming a very important field for pious effort, but heretofore neglected, because the number of Norwegians was supposed to be very small, as their condition and wants were unknown. The colporteur began his visits under the guidance of a Norwegian lad, and thus found 70 families.—"There were 127 children under 14 years of age, five-sixths of whom received no instruction of any kind. Fifty-six families out of the 70," he remarks, "were destitute of the Bible, and yet twenty persons have become hopefully converted."

He continues, "The Norwegians are mostly unacquainted with the English language, and thus like sheep without a shepherd. I organized a Sabbath-school and got about forty into it, and secured teachers from the various evangelical churches in the city. A little boy from this Sabbath-school said to his mother, 'Mother, the Sabbath-school teacher told me we must have family prayer. Have you said your prayer, mother?' 'Yes, my son,' she replied. 'But mother,' he continued, 'the teacher said we must have family prayer. To-morrow I want you should say your prayer, so that I may see it.' 'This simple request,' added the mother, who told me the story, 'sank deep into my heart. I have lived without prayer in my family, but from that hour I resolved to set up an altar in my house, when I could come with my fatherless children and offer sacrifice to God.' I gave her a Daniel's Bible, and may it be the wisdom and the power of God unto the salvation of herself and children."

"Nearly two hundred emigrants from Norway arrived while I was in Chicago. I visited them, learning that they knew me by reputation, having seen my letters which had been sent to Norway. On this account, I could speak to them with great freedom. They gathered eagerly around me on the dock, and I talked to them nearly three hours. Many of them were pious, and they all received my advice and instructions with gratitude. They have all considerable wealth, and have settled in Kendall and La Salle counties, where there are already four large settlements of Norwegians."

"I visited those two counties afterwards, and although in the midst of the harvest, the people left their fields and came to the meetings I held successive days. They seemed deeply affected, and plead with me not to leave them, and if I did, to return, or they should perish for lack of vision. In two of the settlements there are good English schools. One of them is kept by a Norwegian lady, whom the previous year I encouraged to attend school until she could teach her own countrymen the English language. She did so, and is now teaching a school with about fifty scholars. I addressed them on the importance of having a good English education, founded on the Bible. They were all deeply interested, and I gave each a Tract and encouraged them to persevere."

The same colporteur writes, "In Clinton, Rock county, Wisconsin Territory, I organized a large Sabbath school, three Bible classes for children. During the previous two months, I have travelled four hundred miles, visited 271 families, distributed 9,182 pages of Tracts, held 20 public meetings, had prayer in 101 families, religious conversation with 2,208 persons, and sold 97 of the So-

ciety's publications, worth \$27 32. I found about three families out of four destitute of the Bible. Infidelity, Mormonism, and Universalism are making great progress here, and we want a translation of the Bible in Danish, and Danish ministers to stop the increase of these heresies and delusions. Four or five ministers are expected from Norway shortly." He also urges the translation of D'Aubigne's History, and other publications into the Danish language.

"In conclusion," this devoted Norwegian colporteur adds, "a deep interest is beginning to be felt among the Norwegian population on the subject of religion. Having been taken sick and my labors interrupted, many came even as far as 14 miles to visit me. I could only exhort and pray with them from my sick bed, earnestly urging them, in the language of Christ, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

Propagation of Thought.

Who shall say at what point in the stream of time the personal character of any individual now on earth shall cease to influence? A sentiment, a habit of feeling, once communicated to another mind, is gone; it is beyond recall; if it bore the stamp of virtue, it is blessing man and owned by heaven; if its character was evil, vain the remorse that would revoke it, vain 'tis the gnawing anxiety that would compute its mischief; its immediate, and to us visible, effect may soon be spent; its remote one, who shall calculate? The oak which waves in our forest to-day, owes its form, its species, and its tint to the acorn which dropped from its remote ancestor, under whose shade Druids worshipped. "Human life extends beyond threescore years and ten which bounds its visible existence here." The spirit is removed into another region, the body is crumbling into dust, the very name is forgotten upon earth; but living and working still is the influence generated by the moral features of him who has long since passed away. The characters of the dead are wrought into those of the living; the generation below the sod formed that which now dwells and acts upon the earth, the existing generation is moulding that which will succeed it, and distant posterity shall inherit the characteristics which we infuse into our children to-day.—*The Parent's High Commission.*

From Wright's Paper.

Dull Boys.

We are not to conclude that those who are at first exceedingly dull, will never make great proficiency. The examples are numerous, of persons who were unpromising in childhood, but who were distinguished in manhood for their great acquirements.

Adam Clarke, D. D., was taught the alphabet with great difficulty. He was very often chastised for his dullness, and it was seriously feared that he would never learn. He was eight years old before he could spell words of three letters, and was distinguished for nothing but rolling large stones. At the age of eight he was placed under a new teacher, who by the kindness of his manner and by suitable encouragement, aroused the slumbering energies of his mind and elicited a desire for improvement. It is well known that he became even more distinguished for his extensive and various acquirements than he had ever been for rolling stones.

Isaac Bartow, D. D., for two or three years after he commenced going to school was only noted for quarrelling and rude sports. This seemed to be his ruling passion. His father considered his prospects for respectability so dark, that he often said, if either were to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family, and an honor to his country. He was appointed Master of Trinity College, at which time the king said he had given the office to the best scholar in England.

Energy and Mind.

Energy is everything. How mean a thing is man with little motive power! All the abilities nature has given him lie useless, like a great and mighty machine, ready at every point for useful action, but not a wheel turns for want of a starting power! A great man is like a great machine. He has a great power to set in motion the varied and immense projects which he has in his hand; little motives can neither start nor stop him; they may set in full play the powers of an ordinary man, and render him a respectable, nay, even a beautiful piece of mechanism, but never a magnificent one.

Yet there is one point which lifts man supremely above the machine. By the working of his own mind he can improve and exalt himself; by directing his eye to what is great and good, he may become so. If, then, we can become what we wish to be, what high objects should we aim at, and what resolute and energetic efforts should we be ever making to attend them!

The First Prayer in Congress.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress, in Philadelphia, in September, 1774, shows very clearly on What Power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time.

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams rose, and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country.' He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushey) pronounced it deserved that character, and therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers before the Congress, to-morrow morning." The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer, that if

his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontificals, and read several prayers, in the established form, and then read the Psalter for the seventh day of September, a part of which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. It seemed as if heaven had ordained that Psalm to be read on that morning.

"After this, Mr. Duche, unexpectedly to every body struck out into an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced—Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime, for Congress, for the Province of the Massachusetts Bay, especially the town of Boston. It had an excellent effect upon every body here. I must beg you to read that Psalm. If there is any faith in the Sortes Virgilianæ, or Sortes Homericiæ, or especially the Sortes Biblicæ, it would be thought providential."

Here was a scene worthy of the painter's art. It was in Carpenter's hall, in Philadelphia, a building which (we learn by a recent article) still survives in its original condition, though now sacrilegiously converted, we believe, into an auction mart for the sale of chairs and tables,—that the forty-four individuals met, before whom this service was read.

Washington was kneeling there, and Henry and Randolph, and Rutledge, and Lee, and Jay; and by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently—"for America, for the Congress, for the Province of Massachusetts Bay, and especially for the town of Boston; and who can realize the emotions with which they turned imploringly to Heaven for divine interposition and aid! 'It was enough,' said Mr. Adams, 'to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pious Quakers of Philadelphia.'"
—*Newark Daily Advertiser.*

For young children everything should be short and simple. Short sessions—short lessons—short recitations—everything short—save recesses.

Effect of True Religion.

To think on every subject that can engage our contemplation as Jesus thought, this is holiness of mind! To feel towards every object that appeals to our affections as Jesus felt, this is holiness of heart! To act, in every condition and circumstance in which we may be placed, as Jesus acted—or, if in our place, would act—that is holiness of life! Yes; to be cast into the very mould of Christ's character—in joy and sorrow, in love and hatred, in all we desire and all we dislike; to be one with Christ—to have the spirit of Christ as a diving guest dwelling within, and bringing all which meets the eye of God in the inner man into conformity with the mind of Christ; and to put on the Lord Jesus Christ, as a divine garment, worn without, and modelling all which meets the eye of the world, in the outer man, after the likeness of Christ—this is holiness! To attain to this, is the first and dearest desire of him who loves the Savior as his own people love him; and to accomplish this, and thus make him meet for the companionship of the saints of God on earth, and the presence of the God of saints in heaven, is the glorious office and prerogative of the Sanctifier, even the Holy Ghost.—*Ch. Witness.*

AGRICULTURAL.

Food for Milk Cows.

At a large milk establishment near Newcastle, England, the cows are fed in the following manner: 91 pounds of clover hay,—cut or chopped—168 lbs. brewer's grains, 12 lbs. ground flax seed, 2 lbs. salt, are mixed together, and equally divided as the daily food for twelve cows. The hay, after having been cut, is put into the mash tub and scalded with boiling water. The other articles are then mixed with it. It is stated that a good cow thus fed will yield an average of fourteen quarts of milk per day, for eight months in succession. The owner of the establishment, Mr. Arundale, stated that he had one cow which had not had a calf for two years and a half, that, was giving an average of eight quarts per day. A great point observed is, that the cows never fall off in condition.—*Cultivator.*

Method of Growing Large Water Melons.

In the proceedings of the N. Y. Farmers' club we find the following plan for growing water-melons: Make the hills 2 feet high, 6 feet in diameter, place a barrel on the top in the centre of each hill, and fill it with good manure. Plant melon seed all around on the outside of the barrel. When the vines have grown eight feet in length, cover the ends over with soil.—Melons thus cultivated come to maturity three weeks earlier than when cultivated in the ordinary way, and are frequently grown to weigh 40 lbs. each.

This plan is, of course, not calculated for extensive, but for garden culture, and we doubt not will answer well where one only desires to raise a supply for family use.

In addition to the manure in the barrel, we would apply a mixture of a gill of ashes, and the same quantity of plaster, to each vine, applying the same on the earth, at the time of the plants coming up.

To Destroy Worms.

Old lands, particularly gardens that have been made rich and have been long under cultivation, abound in worms and insects, that are very destructive to tender plants. Ashes, lime, soot and guano, are good to destroy insects, and they are all good as manure.

DRIED STRAWBERRIES.—A London paper states an experiment in drying strawberries by attaching threads to their stalks, after a little over-ripe, and hanging up to dry. The result is stated to be entirely satisfactory, the "sweet refreshing acid, peculiar to the strawberry, being in full perfection—the flavor of the fruit without any watery taste, delicious and dissolving in the mouth as slowly as a 'lozenge.'"

SOUTHERN BOOK STORE.

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The subscribers offer to the people of N. and S. Carolina and the South generally, one of the largest and most select assortments of

Books, Stationery and Fancy Articles to be found South of the Potomac, which they are determined to sell on the most liberal terms possible; and they would respectfully solicit the patronage of a general community, whilst they will endeavor to circulate such works as will improve the minds and morals of the rising generation. They have a full assortment of Books, for families, Schools, and Libraries. Their school stock, to which they pay great care, embraces all the works used in all the best schools, public and private, consisting of English, French, Spanish, Italian, Latin and Greek. Their Miscellaneous stock is very extensive, consisting of the best works and the nearest editions. Their theological department is very full and select, as one of our partners is a minister of the gospel and of a such experience; they also keep Depositories of the Sunday School Books of the American and New England S. S. Unions, and the Am. Bap. Pub. So., also prayer Books, Hymn Books, Bibles and Testaments of every description. We have Paper, Quills, Gold, Silver and Steel Pens, Mathematical Instruments, Paints, Brushes, Knives, Fancy Boxes, note Paper, Envelopes, Music, and Fancy goods generally. They will fill any order for books, stationery, &c., with promptness, and forward as directed.

They will make a liberal discount to Teachers, Colporteurs and others buying to sell again.

They have all the works published by Gould, Kendall and Lincoln, Lewis Colby & Co. and the Baptist Publication Society, and they are also agents for the Baptist Hymn Book which has become so popular.

They would respectfully invite ministers and others visiting Richmond to call and see their assortment.
Richmond, May, 1847. 22—ly.

FULLER AND WAYLAND ON SLAVERY

DOMESTIC SLAVERY CONSIDERED AS A Scriptural Institution, in a correspondence between the Rev. Richard Fuller, D. D., of Beaufort, S. C., and the Rev. Francis Wayland, D. D., of Providence, R. I. New Edition.

"This is the best specimen of controversial writing on Slavery, or any other subject, we have ever read.—The parties engaged in it are men of high distinction, and pre-eminently qualified for the task; and the kind and Christian spirit that pervades the entire work is a beautiful commentary on the power of the Gospel. This discussion is complete, and whoever reads it need read nothing more, to enable him to form a correct view of the subject in question."—*Lutheran Observer.*

"The Christian feeling, the gentlemanly courtesy, the powerful reasoning, and the inspiring eloquence, which have characterized the whole correspondence, conduce with the importance of the subject under consideration, and the excitement which it always produces in American minds, to render the volume containing all the letters on both sides, one of the most attractive which has ever been issued in this country."—*Bap. Adv.*

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Table and Servants, per week.	2 25
A Table is provided, from which Tea, Coffee, and some other articles are	
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Fuel and Lights at cost.	
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A small charge for average damages. Those who enter a College Class, pay a Matriculation Fee of \$10. The necessary College expenses, exclusive of Books and Stationery, will not exceed at the higher price of Board \$180; at the lower \$150 per Annum.

Students are permitted, on suitable occasions, to hear the Debates in Congress, and the arguments in the Supreme Court of the United States. Lectures will be given to the higher Classes on various branches. Those who do not wish to pursue a regular College course and take degrees, may select such branches of study as may suit their objects in life.

Students may be admitted at any time, the opening of the Session is preferable. Bills payable in advance, half at the opening and the balance at the middle of the Session.
College Hill, September, 1847. 38—3m.

New Edition of the Psalmist.

A New Collection of Hymns for the use of the Baptist Churches; with a Supplement by RICHARD FULLER, Pastor of Seventh St. Ch., Baltimore, and J. B. JETER, Pastor of First Bap. Ch., Richmond.

The Supplement was undertaken by Rev. Messrs. Fuller and Jeter, at the solicitation of friends at the South. Extracts from their preface:

"The Psalmist contains a copious supply of excellent hymns for the pulpit. We are acquainted with no collection of hymns combining, in an equal degree, poetic merit, evangelical sentiment, and a rich variety of subjects, with a happy adaptation to pulpit service. Old songs, like old friends, are more valued than new ones. A number of the hymns best known, most valued, and most frequently sung in the South, are not found in the Psalmist. Without them, no hymn book, whatever may be its excellences, is likely to become generally or permanently popular in this region.

"These hymns are, with few exceptions, inserted as they are known and sung among us, without abridgment, or any attempt at improvement.

From Rev. A. D. Sears, Louisville, Ky.

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, East, West, North, and South, must see the propriety of sustaining one Hymn Book common to the Baptist church. The Psalmist is that book.

From Rev. W. T. Brantly, Augusta, Ga.

A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Bro. Jeter did not speak extravagantly when he pronounced the Psalmist "perfect in its kind, leaving nothing more to be desired for this department of worship." I think your book only requires to be known, to secure for it an extensive circulation.

From Rev. C. D. Mallory, Ga.

The object of this communication is, to enquire if you have made any arrangements to supply our section of the country with your new Hymn Book, the Psalmist. I am very anxious to have it generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

The work is rapidly circulating in all parts of the Union, also the British Provinces, the Canadas, and an order has also been lately received from London for the work.

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