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DEVOTED TO RELIGION, MORALS, LITERATURE, AND GENERAL INTELLIGENCE. T. Meredith, Editor.

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TERMS.
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From the Mother's Magazine.

THE MOURNING MOTHER COMFORTED.

Who can describe a mother's agony as she gazes on the countenance of her dying child? To her, though changed, it seems still beautiful. She beholds its gently beaming eyes upraised and fixed, and closing fast in death. Upon "its little mouth half open," with "soft lip quivering," she gently lays her cheek; but no warm breath is felt; she receives no answering kiss. She takes its little hand in hers—but it is cold and damp with the dew of death; she feels no pressure with from its tiny fingers. She lays it down again, and it falls from its side nerveless and powerless.

She gazes on still, in silence almost breathless. She beholds it at length expire! Its little life goes out like an expiring lamp, or fades away like the evening twilight. There may indeed have been no pang in its death—not a sigh even may have disturbed the silence of the scene; but then—it has gone!—it will return no more!—and that fond maternal heart is bereaved. Oh! these are scenes which try the souls of mothers, which shake them to their centre; and the recollections thereof cling round their hearts, long after the beloved objects have themselves mouldered into the dust.

And yet, there are consolations even for such an hour. That mother cannot be miserable, who, in the midst of her grief, can look up with confidence to one above, and feel that a Father's hand hath smitten, who can look upon her departed child, and feeling that "the Lord hath need of it," can resign it cheerfully to His care; nay, more—she may be happy.

Bereaved mothers, look to the bosom of Jesus; to find relief from your sorrows in the fulness of his love. The God of all consolation knows how to administer comfort in the darkest hour of grief. He can touch the secret springs of sorrow. He can cause the bereaved heart to say—"It is good for me that I have been afflicted," and "Though he slay me, yet will I trust in him."

Bear with me, while I offer you the testimony of one, who has herself drank deep of the bitter cup of sorrow. Said a mother once, "I did not weep when I saw the spirit of my child departing; nor was my soul overwhelmed, even when told that it was gone. I had often shuddered at the contemplation of such a scene; and when witnessing the sorrows of others, have felt that I could not be sustained myself under similar circumstances. But how did I limit the Holy One of Israel! True, it was a scene of painful and affecting interest, and unassisted nature might indeed have sunk. But there was one supremely lovely and glorious, whose kindness cheered the sorrows of that trying hour. I could not doubt the presence of the Saviour, as I stood by that sweet infant's dying pillow. I thought attending angels were there too."

"To one I seemed to hear him say—'Comfort that mother; support her wounded heart, pour forth into her soul the precious consolations of my word; see to it that Satan and his fiery darts assail her not.' And it was so."

"To another—'Take the spirit of that suffering dying child, fold it gently to thy breast, then plume thy wings, bright seraph, and before the morning dawn, land it safely on that peaceful shore, where tempests never beat, nor billows roar.' It is not meet that it should remain here longer, its frame is too feeble, its spirit too tender and sensitive, it cannot bear the cold wind and the rough wind of this unfeeling world. I can take better care of it than these parents, with all their tenderness and assiduity. They cannot shield it from harm and sorrow. If spared, it will only be to suffer much and long, and to die at last a painful death. It were better to snap the slender cord of life, to take it gently now, and then all sorrow will be for ever past, it will enter at once into peace. These parents will weep and mourn, it is true, but the sadness of their countenance will make their hearts better.' In their affliction they will seek my face, and I will comfort them; and what they know not now they shall know hereafter."

"Swift flies the soul; perhaps 'tis gone
Ten thousand leagues beyond the sun—
Or twice ten thousand times thrice told,
Ere the forsaken clay is cold."

"I followed the spirit of my darling in its upward flight. I imagined its cordial welcome at the gate of the eternal city. I saw it enter in, and listened to its first sweet hymn of praise. Heaven during that hour seemed but a little way off, and the time seemed short, ere the mother would see her child again."

"During the sad scenes which followed, I was still enabled to feel that beneath me, and around me, His strong right arm was thrown. I could not sink with such a prop. I saw indeed the dead body of my child laid away in the grave, and felt too truly that it would return no more; but the sweet consciousness, that angels watch

even the sleeping dust, cheered my heart; and I felt too that it would rise again."

"I returned from the funeral solemnities. No laughing voice was heard, nor light footsteps on the floor as I entered the deserted nursery. All there was loneliness and sadness. The vacant chair, the untouched toy, the empty crib, were all before me. But I remembered the Saviour had been there. Methought, he was there still. I felt that he could sustain. I leaned on his Almighty arm, and was not disappointed."

"Months have passed away since my sweet babe became a peaceful sleeper in the grave. Time has not healed my wounded heart, nor blunted the keenness of my sorrow. More deeply than ever do I feel that 'my child is not.' But the gospel is. The Saviour is, and he is the same: a sure refuge in the day of trouble. Here, and only here, and firmly and for ever here, may the bereaved heart repose."

"Earth hath no sorrow which heaven cannot heal."

GRANDEUR OF ASTRONOMICAL DISCOVERIES.

BY WILLIAM WIRT.

It was a pleasant evening in the month of May, and my sweet child, my Rosalie and I had sauntered up to the castle's top, to enjoy the breeze that played around it, and to admire the unclouded firmament, that glowed and sparkled with unusual lustre from pole to pole. The atmosphere was in its purest and finest state of vision; the milky way was distinctly developed throughout the whole extent, every planet and every star above the horizon, however near and brilliant, or distant and faint, lent its lambent light or twinkling ray to give variety and beauty to the hemisphere; while the round, bright moon, so distinctly defined, were the lines of her figure, and so clearly visible (even the rotundity of her form) seemed to hang off from the azure vault, suspended in mid-air, as if on a scoping forward from the firmament, her fair and radiant face, as if to court and return our gaze.

We amused ourselves for some time, in observing through a telescope, the planet Jupiter, sailing in silent majesty, with his squadron of satellites along the vast ocean of space between us and the fixed stars; and admired the felicity of that design, by which the distant bodies had been parcelled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of all ages.

We turned our eyes to indicate to each other with ease, the place and motions of these planets, comets, and magnificent meteors, which inhabit, revolve, and play in the intermediate space.

We recalled and dwelt with delight, on the rise and progress of the science of astronomy; on that series of astonishing discoveries through successive ages, which display in so strong a light, the force and reach of the human mind; and on those bold conjectures, and sublime reveries which seem to tower even to the confines of divinity, and denote the high destiny to which mortals tend; that thought, for instance, which is said to have been first started by Pythagoras, and which modern astronomers approve; that the stars which we called fixed, although they appear to us, to be nothing more than large spangles of various sizes glittering on the same concave surface, are nevertheless, bodies as large as our sun, shining, like him, with original, and not reflected light, placed at incalculable distances asunder, and each star the solar centre of a system of planets, which revolve around it, as the planets belonging to our system do around the sun; that this is not only the case with all the stars which our eyes discern in the firmament, or which the telescope has brought within the sphere of our vision, but, according to the modern improvements of this thought, that there are probably other stars whose light has not yet reached us, although light moves with a velocity, a million times greater than that of a cannon ball, that those luminous appearances, which we observe in the firmament, like flashes of thin, white clouds, are windows, as it were, which open to other firmaments, far, far beyond the ken of human eyes, or the power of optical instruments, lighted up, like ours, with hosts of stars or suns; that this scene goes on through infinite space, which is filled with thousands upon thousands of those suns, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths prescribed to them; and these worlds, peopled with myriads of intelligent beings.

One would think that this conception, thus extended, would be bold enough to satisfy the whole enterprise of the human imagination. But what an occasion of glory and magnificence does Dr. Herschel superadd, when, instead of supposing all these suns fixed, and the motion confined to their respective planets, he loosens those multitudinous suns themselves from their stations, sets them all into motion with their splendid retinue of planets and satellites, that imagines them, thus attended to perform a stupendous revolution, system above system, around some grander, unknown centre, somewhere in the boundless abyss of space!—and when, carrying on the process, you suppose even that centre itself not stationary, but also counterpoised by other masses in the immensity of space, with which, attended by their accumulated train of

"Planets, suns, and adamant spheres
Wheeling unshaken through the void immense,"
it maintains harmonious concert, surrounding in its vast career, some other centre still more remote and stupendous, which in its turn—

"You overwhelm me," cried Rosalie, as I was labouring to pursue the concatenation; "My mind is bewildered, and lost in the effort to fol-

lowing wings. For there is a centre, and a centre, that the ultimate centre, to which all things are referred, and around which it is continually revolving. Oh! what a spectacle for the cherubim and seraphim, and the spirits of the just made perfect, who dwell on the right hand of that throne, if, as may be, and probably is the case, their eyes are permitted to pierce the whole, and take in, at one glance, all its order, beauty, sublimity, and glory, and their hearts to distinguish that celestial harmony, and to adore in which, this vast globe, as they roll in their orbits, continuously hymn their Creator's praise."

From the New Orleans Observer.

CHRISTIAN, WHY ARE YOU UNHAPPY?

We should distrust the reality of our religion if it does not make us happy. Happiness is the legitimate result of true piety: her ways are as full of pleasantness now, and her paths as peaceful, as they were two thousand years ago. It is true that a Christian has many things to perplex him besides the common cares of life. He has a treacherous heart, which he must constantly watch, and many enemies without; he sees even among the brethren much to disquiet him, and he cannot look upon those who obey not God without pain. Yet he has sources of enjoyment which remain untouched;—unto the upright there arises light in the darkness; "the secret of the Lord is with those that fear him;" evidently intimating, that the springs of the Christian's happiness are in God, and thus, far beyond all human interference. David said, "rivers of water flow down my cheeks because they keep not this law;" but he could also testify, "great peace have they that love the Lord."

If, therefore, any Christian is walking gloomily, or feels a spirit of despondency stealing over him, let him first of all make deep and thorough search into his motives, desires, and affections. If he find his heart divided between God and the world, then indeed the cause is explained; he cannot, he ought not to be happy. "With my whole heart have I sought thee," said the Psalmist; "no wonder that we hear him say with gratitude, 'I sought the Lord, and he heard me.'—"But," argues a sincere believer, "the consciousness of sin in my heart is a continual source of trouble." So it was to David and to Paul, but they yielded not to despondency. How, then, should we trust in the Lord at all times, and the other breaks out in that noble strain which should sound encouragement to every Christian: "this one thing I do, forgetting the things which are behind, I press forward." They knew that though the conflict was painful, it would in the end be a victorious one. Christian, harassed by temptation, be certain of it too. Against every foe, in sorrow, bereavement and sickness, you have a sure refuge, "until these calamities be overpast." While you keep near your Almighty protector you are safe; no enemy dare follow you into His presence chamber. Christian why are you unhappy? "How can I be otherwise," says one, "when I behold the declension of religion, coldness and formality reign in our meetings, the spirit of prayer seems quenched, and the world, with its allurements, and chilling influence, has paralyzed the hearts of my brethren."

He who loves Christ, whose heart is bound up in the prosperity of his cause, must feel at such a time discouraged, and grieved in proportion to the warmth of his affection to the Saviour. It will give him sorrow of heart to see the love of any grow cold, or their fidelity waver, or to hear the haunts of the wicked, and know that they are deserted. But even in these circumstances, a Christian may not grieve as if all was lost, so as to weaken his efforts, neither should he cherish any thing approaching to impatience. He should guard against pride. Is not treachery in the heart, that he may indulge a latent pride in the very fact that he feels deeply the coldness of the church? He will be tempted to censoriousness, to accuse his brethren harshly, perhaps to misjudge them. He may be betrayed into bitterness, into anger, even against those whom he weeps over, perhaps into unkind language. The indulgence of such emotions will inevitably bring sorrow upon our hearts; for it will offend the Holy Spirit, who is eminently a Spirit of Peace, and who will avoid the bosom ruffled by anger or impatience, even if that impatience be felt in the cause of Christ. Alas, for such imperfect beings, whose very zeal for the Saviour they love has such need of watching, lest it should run into wildness and unchristianlike tempers.

After all, then, in the darkest times, when the wicked seem to triumph, when those we trusted falter, and are displeased with our faithful admonitions, the question may still be urged, Christian, why are you unhappy? You may be grieved, but unhappy you have no right to be, while you walk in love. Let me mention three grounds of peace to the heart of the Christian. God reigns, He to whom we have committed our souls, whose own glory is infinitely dear to him, is Sovereign. Again, what shall separate us from the love of Christ? Lastly, there remaineth a rest for the people of God. Think how holy is that rest—how many will partake of it—"a great multitude which no man can number." Think who it is that will lead his people to fountains of living water, and wipe all tears from their eyes for ever; and in view of all this rejoice ever more—pray without ceasing—in every thing give thanks.

A MINISTER SHOULD BE APT TO TEACH.

From Prof. Hooper's Address.

A minister ought to be an enlightened expositor of scripture. The priest's lips must keep

knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of hosts. He is to be "a master in Israel," a "scribe well instructed unto the kingdom of heaven." Now the Bible is a large volume, and contains a great variety of matter, partly historical, partly prophetic, and figurative, partly argumentative and doctrinal, and partly practical. The whole of it, it is the preacher's office to expound and inculcate; for "all scripture is given by inspiration and is profitable." Will any one then deny that extensive and multifarious knowledge must be possessed by a minister, in order to understand the numerous allusions to the history and character and customs of ancient nations? How is a man qualified to interpret prophecy if he is not acquainted with those historical events which have fulfilled the words of prophecy? Again, a critical knowledge of the original languages in which the Bible is written, will often serve to clear up a difficulty—to throw light and beauty and force upon a passage of scripture. It may be, that without the aid of learning, we may have light enough to walk by; but after all, it may be only twilight, and though we ought to be thankful for twilight, which suffices for walking with safety, yet surely every one would prefer to have his path irradiated by the "sun shining in his strength." The want of knowledge will often disabuse a minister from explaining a passage of scripture to the satisfaction of a perplexed enquirer; and if he comes across an ingenious adversary to the truth, he may be embarrassed and puzzled and silenced, when a little learning might have saved him all this mortifying defeat, and enabled him to defend the truth victoriously. I am sure in such cases many a worthy minister has wished heartily that he had had the advantage of more learning, and has been grieved that God's cause should suffer wrong from the feebleness of its advocate.

That a bishop may be "apt to teach," he must possess the ability to argue and reason; and therefore he must be trained by his education to reason clearly and logically; he must be taught to think closely and severely, so as to grapple with those deep things in divinity, those subtle and abstruse questions in morals and doctrine, which have tortured the minds of men in every age. The well trained theologian will know how to discuss points of this kind; will avoid those "which minister questions rather than godly edifying;" will be furnished with arguments for confuting cavillers, for removing doubts, and satisfying the minds of sincere enquirers, and may thus keep God's people from being shaken and troubled by objections which they are incompetent to answer. Now, for these sorts of ministerial duty a good education alone will qualify him; and here, we cannot fail to perceive the value of an *academic course*, whereby the mind undergoes a laborious discipline of its intellectual powers for several years before the commencement of theological study. Any one who has had the instruction of a person grown up to manhood without any of the mental discipline of schools, and witnesses the labour and throes which such a raw mind undergoes, and the discouragements which press heavily upon it, when it is first put to a course of study, will be prepared to testify on this subject.

Another important qualification to render a minister apt to teach is an *advantageous method of delivering his message*. However good may be the matter of the preacher, if he communicates it in a confused, obscure, blundering manner; or in a painful, hesitating manner; or in a rapid, inarticulate manner; or in a cold dry manner; or in a prolix, tedious manner, with endless repetitions—all, or any of these faults, must detract much from his acceptance and usefulness. People will forsake such a minister, or if they continue to attend out of respect to his character or for conscience sake, they will be constantly complaining that his preaching is tedious and unprofitable to them. I do not say that such complaints are right. I think a congregation ought by all means to avoid a fault-finding critical spirit. If their minister be truly pious and faithful, they ought to bear with his imperfections, and diligently improve what is sound and valuable in his discourses. If they would pray much for their minister, as the Apostle exhorts us, that God would bless his labours and increase his power of usefulness, they would have their reward, no doubt not only in the improvement of their minister, but in their own affectionate disposition towards him—an excellent state of the heart to profit by pulpit ministrations. But after all, as long as congregations are what they are, consisting of human beings compassed with infirmity, they will delight in and crowd to hear those preachers who deliver their discourses in a fluent and perspicuous and forcible style and manner. He, therefore, who would be "apt to teach," must accommodate himself to this trait in human nature; and cultivate what may be called *pulpit eloquence*; that is, a pleasing and forcible and pathetic manner of preaching. Religious truth is distasteful enough to the world from its severe denunciations against the vices of the world, and from its inflexible demand that the love of the heart should be turned to God; let it not be rendered still more repulsive by our mode of proclaiming it. On the other hand, the motives to obedience which the gospel presents are so powerful and awakening, that it is a great misfortune when in any case their force is weakened or their edge and point taken off by a feeble and frigid announcement of them. Let no man say that this is making the success of the gospel depend entirely upon human agency, and robbing the spirit of God of the honour of giving efficacy to the word. Far be it from us to countenance such an idea. On the contrary, we are fully persuaded, that the whole process for turning the heart of man to God, from its incipient and hardly perceptible motions till its final and

full surrender, is the result of the mighty working of God's power. No matter whether the work be rapid and violent, as it is in some, or gentle and gradual as it is in others, it takes the same omnipotent hand to bring about the blessed change—just as in the natural world, the same divine agency is employed in the unassisted descent of the dew of evening, and the silent ascent of the sap into the plants, which clothes all nature with flowers and fruits, or in the whirlwind which tears up the forest, or the thunder which shakes the earth. But surely this audience does not need to be told that the age of the world, that God works, in the kingdom of grace as in the kingdom of nature by suitable means—that he operates upon man in a way adapted to the nature of man's constitution—that it is absurd and presumptuous to expect God to operate by miracle, now that the age of miracles is over, and that while we are to expect nothing to be effected without the special agency of the Holy Spirit, we are to use all the ordinary methods of convincing the understandings and persuading the hearts of men, for the very same reason that we plow and sow our fields, even though we know that, without the showers and sunshine of a heaven, we plow and sow in vain. To act otherwise is not a *pious trust* in Providence but a presumptuous tempting of Providence.

TEMPERANCE CAUSE IN FRANCE.

Mr. E. C. Delevan, who was in France a few months since in a letter to John H. Cocke, Esq., President of the American Temperance Union, dated Paris, Nov. 13th, gives the following account of his interview with King Louis Philippe.

After leaving Britain and entering France, I expected to do nothing, as my ignorance of the French language would prevent my approaching most of the influential men. However, having received from the French Consul General, in the United States of America, a letter of introduction to the Aid-de-Camp, near the person of the king, I enclosed it to his address, soon after my arrival in Paris. I received an immediate answer, saying, that His Majesty would see me through our minister, Gen. Cass, who, with great kindness and promptitude, at once made the necessary arrangements; and last evening at half past eight, I was introduced by him to the Tuilleries, first to the queen, and the sister of the king, who, with half a dozen ladies in waiting, were seated around a table, engaged in various occupations, the queen in netting articles to sell for the benefit of the poor. Both the queen and the princess addressed me in English, the latter making some kind remarks relating to temperance, which she said was a highly philanthropic effort. The king was not in the apartments when we arrived, but soon entered; when Gen. Cass immediately presented me and the conversation soon commenced, by his Majesty's offering to do all in his power to assist my efforts for temperance. I was not a little surprised to find that the king was perfectly well informed on the subject, aware of its importance to all branches of industry, as also of its political and moral value; and more so to find that there was no disagreement in our views of the habitual use of wine. He stated expressly that the drunkenness of France was occasioned by wine; that in one district of his empire, there was much intemperance on gin, but he considered wine the great evil. I took the liberty of asking him, if I had understood him to say, that his opinion was that wine occasioned most of the evils of intoxication in France, and was answered in the same words, "The drunkenness of France is on wine."

I presume you recollect, that while in Virginia and Washington, some years since, I visited Messrs. Madison, Jackson, and Adams, and obtained their signature to an expression in favor of abstinence, from ardent spirits. I named this to his Majesty, and having the medal in my pocket, I showed it to him; he retired to another room, where he soon sent for me, and read it aloud; and when he returned it to me, said that it was not only true, but well expressed, (you probably know that it was drawn up by our excellent fellow-laborer, Dr. Edwards.) After this our conversation continued, by my giving the history of our efforts while confined to ardent spirits, and the cause and necessity of our taking broader grounds, and trying to banish the use of all intoxicating drinks. I submitted on paper to his Majesty, by his permission, a declaration of our present views and principles of action, as follows: "We are satisfied that intoxicating drinks, when used as a beverage by persons in health, are never beneficial, but hurtful, and that to abandon such use would greatly tend to promote the health, virtue, happiness, and prosperity of mankind."

This he also read aloud, and immediately said, "That is true. I believe it, and would willingly sign it myself, if I thought that in France it could at present do good." His Majesty then spoke generally of the intemperance of other nations, England, Russia, and Sweden, &c., and his earnest desire appeared to be, that this most odious vice might every where cease. He contrasted in the most flattering manner the peculiarly happy condition of our own country, to receive and profit by such a reformation, with the difficulties to be met and overcome in France, and passed a high eulogium on the character of our people.

I stated to the king, that I had been outside the barrier which surrounds Paris, and where the common people resort to drink wine, because there it is free of duty. "Ah," said he, "there you will see drunkenness." And truly I had seen it there, in all its horrors and debasing effects, and chiefly on wine. I told him, that my guide had said that he thought that one eighth of the population of Paris were drunkards; his

Majesty thought this too great a proposition. I repeated also another remark made by my guide, that the king had done much for France, when he shut the gambling-houses, but that he would do a still greater good, if he would stop the drinking of intoxicating drinks.

Before closing, I must in justice to my own feelings, express to you, how much I have been indebted to Gen. Cass, our minister to this court. You know, that from the commencement of our efforts, he has been greatly interested in this cause, and always ready to give his testimony in favor of it. In my interview with the king, he seconded me most kindly and most faithfully, and to him, under God, I am indebted for the favorable reception I received. In a day or two I leave for Italy. I hope to return to America some time next year, but shall be governed by circumstances.

In a letter written a few days afterwards, Mr. D. thus speaks of his interview with the Duke of Orleans.

Since my former letter, I have been introduced by our minister, Gen. Cass, to the Duke of Orleans, with whom I conversed in a private audience for an hour on the subject of temperance. I was surprised to learn, that the Duke had long since united with the only society in France; which only recognize the old pledge against ardent spirit. I informed him that we in America had changed our pledge, and submitted to him the one we now act upon, the same I had shown the king; he remarked, as the king had done, that it was right and true, that he had no doubt that all intoxicating drinks are injurious as a beverage to men in health, and that the temperance of France was on wine. The Duke went into a full relation of the great difficulties to be encountered in France. He stated that of the thirty-four millions of people, fourteen millions are engaged in some way directly or indirectly in making or vending intoxicating drinks. He also stated, that in those districts where most wine was made, there was also the greatest wretchedness, and the most frequent appeals to government for aid, and also, that so large a proportion of the soil was now cultivated for wine, that the raising of the stock and grain was diminishing to an alarming extent, and that he looked to the diminution of the use of wine in other countries, as a source of hope for France; that, failing for a market for her wine, the fields of France might be cultivated to greater advantage to produce more abundant food and clothing for the people. The Duke expressed great interest in the success of the cause every where; and so near is he in principle and practice with us that, I was told he principally colors the water he drinks when etiquette seems to make the use necessary.

From the Baptist Missionary Magazine.

BURMAH.

Journal of Mr. Kincaid at Mergui.

25. I have remained on this little island five days, and every morning and evening, sitting on the sea-beach, have taught this poor, degraded people the knowledge of God. I have resorted to every method of instruction, in order to reach their understanding; with how much success, is known only to the Great Teacher, who is the true light. Of God and immortality they had never heard; so much the more they appeared to be interested. Two evenings a large number of them remained till after 9 o'clock. Last evening I urged them to pray to the living God, of whom they had now heard, and in doing so, uttered several short prayers, or rather sentences, that they might the better understand me. Their attention was greatly arrested, and several immediately asked to be taught to pray. I taught them a short prayer, containing three or four sentences, and then asked them if they would forsake all sin and serve the great God, who made heaven and earth. Some eighty or a hundred immediately replied, "I will." I will told them about the Karens, their conversion to God, and learning to read. They urged me to come and live on one of their islands; said they could all learn to read and become Christians. On asking for some of their boys to educate in Mergui, I got fair promises, but greatly fear the boys will not be coming and the monsoons are just at hand, so that I cannot venture at sea in a boat.

When the monsoons are over, if I am not in Ava, I hope to bring the gospel among this people, and to the tribes still further south. "The poor have the gospel preached to them." The great mass of Burmans, Siamese, Chinese Brahmins, Papists, and other idolaters, appear to be foredoomed of God to destruction; while those who have not fallen into idolatry, at the first blast of the trumpet rush towards the kingdom of God. Christ came to destroy the works of the devil, to overturn his empire, and annihilate his power. That will be a blessed day. These islands then will wait on the law of God, and instead of naked, ignorant, half starved savages, will be covered with smiling happy towns.

May 1. Reached Mergui last evening, having visited the day before, three Burman villages. Our last communication from Mr. Kincaid is of June 30, from which we take the following.

Summary view of the situation.

I have labored under great disadvantages, on account of extreme poverty, so that only a small part of the province has been visited. Mr. Hancock has labored mostly in the town, Moung Na Gau, and Moung Oo Doung, who came with us from Ava, spend part of their time in study, and part in preaching in the streets and zayats in the town. Little impression appears to have been made as yet, though much precious seed has been sown. Two persons are rather promising inquirers, but the great mass appear stupid, and quite indifferent as to whether they are right or wrong. There is no reason, however, to be discouraged about the final result. The Karen population is large, and in a very encouraging state; and the tribes inhabiting the islands to the south of this city, are ready to receive the gospel. Mrs. Kincaid's sister has a small Burman school, which has been in operation some time. We have also a Karen boarding-school, rather prosperous for a beginning; thirty have studied more or less, though some of them have gone to their villages now for a short time. We expect both schools will increase. I have established two Karen schools in the country; one about twenty-five miles distant, and the other about one hundred and forty miles up the Tenasserim. The only expense of these schools will be the pay of the two teachers. I would establish two or three more schools among the Karens, but have no qualified teachers. I have baptized, altogether, 32, and have the names of several more who wish to become members of the church of Christ. Should divine Providence so direct, that I shall be in this province the next cold season, I hope to preach the gospel in every village, and also spend some

time among the Selongs inhabiting the islands. However, should there be no war, I must hasten back to Ava. Before closing this hasty letter, I must add that I am now recovering from one of the most distressing attacks of illness I ever had. It was a pain in the chest, so severe, that in four days I was as feeble as a child. I have had repeated attacks of this distressing complaint, and seldom pass ten days without fever. What the end will be, I know not. Sometimes I fear that my strength will fail altogether. The two surgeons who have kindly attended me, urge, by all means, a long voyage at sea. In March, 1837, my constitution received a shock, from which it is doubtful whether I ever recover, so as to have my former good health.

I now spend about two hours a day in preaching in the town, besides conducting the evening services a part of the time.

DUTY OF THE ENGLISH CHURCH TOWARDS DISSIDENTS.

Extract from a Sermon by the Bishop of Norwich. And now, my reverend friends, let me call your attention to another question brought closely before us by the character of the times, namely, our conduct towards Dissenters. I am aware that the subject is delicate, and ought to be very guardedly worded, to avoid the possibility of erroneous motives or opinions being imputed to him who advocates conciliation; but feeling, as I do, how much depends upon it, and how imperative we are called upon to take it into our most serious consideration, viewing it in all its bearings, I feel that I ought not to allow this opportunity to pass without candidly giving the result of my own experience.

If the points of difference between ourselves and Dissenters were like those between ourselves and unbelievers, if they rejected all that we hold as our only hope here and hereafter, I should be the last to recommend any sympathy between you. It is, of course, undeniable that there are many and important differences between us. Dissent is, undoubtedly a great evil. Every difference between Christians must be a matter of deep sorrow to him whose sole object is the furtherance of Christ's kingdom here on earth; every infringement, even of the outward harmony and beauty of Christian worship, is an injury to believers, and a stumbling-block of which unbelievers readily avail themselves. Some Dissenters have increased the evil, by indulging in a most harsh and intolerant spirit, which cannot be condemned too strongly, whether in Dissenter or Churchman. But still the question recurs, whether there are sufficient grounds for the utter estrangement of feeling which often subsists between members of the Establishment and the whole Dissenting body. Need I remind you my reverend brethren, that we have within our own pale opinions of almost endless variety, Calvinists, Arminians; and what Christians can differ more widely? Many who in their view of the sufficiency of Holy Scripture as a rule of faith, and the nature of the Christian church, follow the opinions of our earliest Reformers, while others who have recently sprung up, and from their zeal, piety, and learning, attract much attention, in the great points of the divine authority of tradition, and the priestly powers of the clergy, and the mystical effects of the sacramental elements, approach so nearly the doctrines of Rome, that it is with difficulty we can trace a distinction. I do not notice this wide comprehension of opinion as a blot upon the Church of England, on the contrary, I mention it as an example worthy your imitation in your dealings with those fellow-Christians who differ from you both within and without our own fold. Those of you who being dutiful sons of the Church of England, yet find it hard to feel kindly and charitably towards those erring brethren whom she has included, should remember that they are acting in opposition to her comprehensive spirit. And those who think that it is impossible to sympathize with Christians without our own fold, on account of their differing opinions on points not essential to salvation, would do well to consider whether this difference is in reality greater than that which exists between members of the Establishment.

Let us then abide by the faith of our Protestant ancestors, whose object was to proclaim that there was a deeper and more scriptural unity than the unity of ecclesiastical organization, or of ecclesiastical details—I mean the unity of Christian principle, the unity of the spirit.—So, Church.

From the Gospel Witness.

THE FOURTH ANNUAL REPORT OF THE NEW YORK BAPTIST FEMALE EDUCATION SOCIETY.

Another year has winged its way into eternity, and brought us to the 2d Wednesday of February, 1839. To-day the board of Managers, present to the New York Baptist Female Education Society, their fourth annual report.

The history of the Society for the last year, is replete with interest and encouragement.—To dwell on all the particulars, which reward the labors, and stimulate the zeal of your board, would swell this report to an undue length; we shall therefore content ourselves with the mention of a few of the most prominent facts. And, first of all, we would record the goodness of God in sparing the lives of all your managers still to be the bearers of your liberality, and finish the term of our appointment, in the service of a cause so great, and good in all its bearings.

In our last annual report, we mentioned having commenced more extensive efforts to promote the interests of our Society; and that we had laid our plans before our Pastors, soliciting their counsel and co-operation to assist us in carrying them out. To this request, we had not then had time to receive an answer, but have since been assured of their approbation, and willingness to aid us.

Our plan was, to ask of each of the churches an annual collection, and request the Pastor to improve the opportunity on that occasion, to address his people in behalf of ministerial education; thus, to give them enlightened and scriptural views on the subject, that they may not only give understandingly, but also learn, that this is a cause which God has recognized, and ever will recognize; as a distinguished instrument in his own hand, to bring about his vast designs of grace and mercy to the human family. When Christians take this view of the subject, we may hope and expect, that they will pray the Lord of the harvest, that he will send forth more laborers into his harvest, and then put their own shoulder to this wheel of the gospel chariot, to urge its onward course;—no longer offering some plausible excuse, the legitimate offspring of unbelief, and a cloak for slackness;—requiring God to work a miracle, that our narrow and selfish views of his plans may be accommodated.

Our ministering brethren recommended us to appoint a committee in each church, to make known our wishes to the Pastors individually, and through them to the churches. We follow-

ed their advice, and addressed a circular to each of the churches, for the object proposed. All the churches who have received their circulars, have granted our requests, and some have already sent in their collections to our treasury.—This is gratifying to our feelings, and affords us two-fold encouragement: first, the grant in itself, shows that the churches are more generally beginning to look on the right side of the question; and secondly, the promptitude on the part of some, indicates a disposition to recover our lost cause, and begin to hope that we shall have our position relieved from the reflection, that our intelligence and consistency are behind most evangelical efforts, and the use of this most efficient means for the conversion of the world.

Our annual collections, it is by no means intended to supersede our subscriptions, but rather to increase them. As yet our subscribers do not average more than one to five of our female members, and it is readily perceived that a large increase of their number, might be effected without burdening any. We do not expect feeble churches to do much, with a debt upon their hands, to do as much as others in more favorable circumstances; nor do we set up the example of any church as a criterion for another; this would be measuring ourselves by ourselves, and God has plainly intimated that it is not pleasing in his sight.

REVIVAL AT THIERS IN FRANCE.

A correspondent in France has sent us the following account of the commencement of a religious revival at Thiers, a town of 10,000 inhabitants, in the Puy De Dome, (a part of the ancient Auvergne) near the centre of France. This instance of the fruits of the labours of colporteurs, is only a specimen of what has been accomplished through their instrumentality in various parts of France. It is much to be desired that their number should be increased from 60 or 80 to 600 or 800; and we are assured that this last number might be advantageously employed, if the requisite funds could be procured. Will not American Christians feel themselves called upon to contribute liberally for the spread of the gospel in a country which commands so much admiration, and exerts an influence so powerful on the character of mankind.

For three years and a half the two societies of Geneva had explored Auvergne during four or five months of the winter, without any other fruit than meeting here and there souls well disposed to the truth. Thiers offered nothing more remarkable till the close of the last winter, when a man of the labouring class (a cutter by trade) after having long resisted the calls of mercy made known to him by the colporteurs, yielded his heart to the Saviour. At this time the colporteurs left the country, it being the close of the winter. However a few weeks after, the committee of the Evangelical Society sent there one of its labourers, (Mr. Peignour) and had the pleasure of learning that this first disciple had not only persevered in grace, but had also become the instrument of awakening three other families. They were exposed to persecutions from the world; yet sustained by the promises of the Word of God, they rejoiced to be found worthy to suffer shame for the name of their Saviour.

The meetings held by the colporteurs after his return were more animated, and another family joined to the church, and a third was waiting to be baptized. The colporteurs had not the authorities interfered and suppressed it. Since that time there has been no manifestation of violence. The Evangelical Society has now provided means of instruction and edification for these new converts, and though the opposition continues still secretly, and some persons show their discontent at the appearance of the new religion, there is every reason to hope that, by the divine blessing, the number of disciples will increase, and that the church of Thiers will be established.—N. Y. Observer.

RECORDER AND WATCHMAN.

RALEIGH, Saturday March 9, 1839.

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

OUTSTANDING DEBTS. In consequence of recent arrangements made with Mr. Burges, late proprietor and publisher of the Southern Watchman, all the outstanding debts due him on account of the said paper, prior to January 1838, have been transferred to us. Those who are in arrears on account of the Southern Watchman, or as previously called, the Southern Baptist, will please remit the amount to us, or pay the same to any of our authorized agents. As it is highly important that those accounts should be closed, it is hoped that such as may be still in debt to the concern, will take an early opportunity to forward their respective dues.

"A Friend to Missions" is unavoidably deferred this week—he shall appear in our next.

Our subscribers are informed that the Recorder & Watchman is invariably mailed on the day of publication, or the day preceding.

AGENTS.

Rev. J. A. Lawton,	Erwinton.
Jeddings O'Bannon,	Barwell, C. H.
James Donbar,	Silverton.
H. L. Jeffries,	Hamburg.
Rev. L. M. Chiles,	Winterseat.
Rev. M. M. Abney,	Coleman's Rds.
Rev. W. P. Hill,	Parks.
Dr. R. C. Griffin,	Woodville.
Col. R. Griffin,	do.
Rev. D. D. Brunson,	Duntonsville.

THE FARMER'S ADVOCATE. This unpretending, but valuable little work, is published semi-monthly by Mr. John Sherwood, at Jamestown N. C. price \$1.25 per annum, payable in advance, or ten copies for \$10. We have now some six or eight numbers lying before us, and we have no hesitation in saying that, were we engaged in agricultural pursuits, we would not be without it for twice the price of subscription. So far as we are competent to judge, we would say that the selections have been made with much discretion, and cannot fail to prove highly useful to the practical farmer. Mr. Sherwood's efforts to improve the husbandry of this state, are deserving of all praise; and should not fail to secure for him the patronage and co-operation of every liberal and enlightened agriculturalist. He has our sincere wishes for the

success of his undertaking. The above is a pamphlet of 16 pages stitched and covered.

THE FARMER AND GARDENER is a weekly sheet, folded in quarto form, convenient for binding, and devoted to the cause of Agriculture and Horticulture. It is published in Baltimore, and edited by E. P. Roberts—price \$2.50 per annum, if paid within one month from the time of subscribing, or \$3 if paid after that time. From the specimens before us, we doubt not that the work will be well conducted; and from the attention which is now everywhere beginning to be paid to improvements in husbandry, we are induced to hope it may have an extensive circulation. We cordially recommend it to our readers.

THE KEBURKE BAPTIST ASSOCIATION, held its last annual session at Spring Green M. H. Mania county, N. C. commencing Saturday before the first Sunday in Oct. 1838. Wm. Hyman was appointed Moderator, and Jos. Biggs clerk. The Association contains 38 churches. Of these, agreeably to the minutes, 31 have had, during the past year, no additions at all; 5 have had one each—one has had 2—and 2 have had 3 each—the whole additions during the year to the 38 churches, amounting to precisely 13. The losses by excommunication and death during the same period were 74. The whole number in connexion is 1115. The amount of funds contributed by 33 churches was \$25.50—and that to pay for printing the minutes of the association.

When our readers are informed that this is the good old Kehukee Association, the mother of Anti-effortism, the bitter opposer of all benevolent institutions, and the steadfast believer in the accomplishment of God's purposes without the use of human means, they can readily account for the state of things as above. What a comment is this on the principles and practice of the self-styled Old School Baptists. One would suppose, that nothing short of judicial blindness could keep them from perceiving the ruinous tendency of their measures.

DOCTORS WILL DIFFER. Mark Bennett, the quack editor of the Primitive Baptist, edited his readers some time since by the following statement:

"The gospel has no commands—it is only a system of promises and gifts—what has the appearance of commands, is to be understood merely as advice or instruction." We quote from memory.

Joshua Lawrence, the spiritual father of Mark, and the great bell-wether of the Primitive, jumps was about the same time illuminating the Kehukee Association by the following dicta: "First then we shall endeavor to prove that the New Testament contains laws or commandments, or rules for the church of God. John 15, 12. 'This is my commandment that ye love one another as I have loved you.'"

From the foregoing statements it appears that these two champions for the Primitive faith are clearly hitched—the one for and the other against. How the common people of the synagogue will make out the issue, when their Rabbis so greatly differ, the result must determine.

What can be the matter with our friend of the Conference Journal? We have twice put the question to him, whether he would open his columns to a refutation of the facts, so called, adduced by his correspondent Laurentius, on the antiquity of the Baptist church, but can get no reply. Has he not seen our interrogatories, or is he fearful of getting too much work on hand?

THE REEDY RIVER ASSOCIATION held its last meeting at Standing Spring church, Greenville Dist. S. C. Sept. 14th, 1838. Jos. Rabb was appointed Moderator, and John S. Carville, Clerk. Twenty-six churches are in union with this Association, all of whom were represented. Forty-eight were received the last year by baptism—whole number 2165. The churches are recommended to establish and carry on Sunday schools in their respective bounds.

FEMALE ENTERPRISE. We would respectfully recommend to our female readers, and especially such as are in the church, the Report of the New York Baptist Female Education Society, found in another column. We recommend this report for two reasons:—for the zeal which it evinces on the part of those concerned—and for the policy discovered in the management of their operations. Were our sisters in this state generally to form themselves into benevolent societies, and then to prevail with their pastors to co-operate with them, by bringing the subject of their enterprise occasionally before their congregations, it is difficult to estimate the amount of good which might thus be effected. While light was diffused, and liberality and enterprise encouraged, the more direct advantages resulting from such measures would be neither few nor small.

UNION OF PAPERS. We learn from the Religious Herald, that the "Baptist" of Nashville, Ten., edited by bro. R. B. C. Howell, has been amalgamated with the Banner and Pioneer, to be in future under the editorial charge of brethren Waller, Peck, and Howell.

FEMALE INSTITUTE.

At a meeting of the Board of Managers of the Baptist State Convention of N. Carolina, held at Wake Forest Institute in July last, the subject of instituting a Female Seminary was agitated, and a committee appointed to report on the subject at the ensuing meeting of the Convention. At the ensuing meeting of the Convention, which took place in November last, the following report was read, accepted, and ordered to be printed. The subjoined resolutions were also adopted.

REPORT.

The committee appointed at the last meeting of the Board, for the purpose of reporting on the expediency of establishing a female seminary, of a

high order in a central part of the state, would respectfully submit the following statements:

They are convinced that an institution such as proposed is greatly needed. The facts—that there are but few female schools of much standing in our state—that these are not generally adapted to the views and wishes of our brethren—and that our people are therefore compelled either to keep their daughters at home uneducated, or to send them to other states, at an enormous expense and much inconvenience—constitute, in the view of your committee, sufficient evidence that a seminary adapted to the wants of our people, and located in a central part of the state, is an object much to be desired.

Nor do your committee entertain a doubt, that a seminary properly constituted, and situated in a healthy and eligible part of the state, would receive an ample support. To say nothing of those portions of the community, having no concern for Baptist enterprise, which would find it to their interest to patronize such a school, there are surely baptists enough, who would eagerly embrace the opportunities afforded by such an institution, to provide with an ample and permanent patronage.

It is the opinion of your committee, that the seminary should be located in Raleigh or in the vicinity of that city: that it should be properly and primarily a boarding school; that it should be furnished with buildings and all needful accommodations, for thirty pupils at the outset; that the instructors should be persons of high standing in their profession, and fully adequate as to number: that the branches taught should be such as to constitute a plain and substantial, but at the same time, a first rate course of female education: that the whole establishment should be modelled and conducted on strictly religious principles; and that the school should be subject to the superintendence of one man, who, together with his lady, should constitute a sort of temporary parentage, with whom the pupils should live, to whom their morals and behaviour, as well as their scholarship, should be entrusted, and who should be held responsible for their safety and improvement, so long as they continued in the school. If located in town, a lot should be procured, and suitable buildings and fixtures provided. If in the country, a small farm, affording a healthy and commanding situation, should be purchased and all necessary local arrangements made. And all this should be done before the school should be allowed to go into operation.

As the pecuniary responsibilities involved in such an undertaking would probably be greater than any one person would wish to assume, your committee suggest the expediency of forming a small company or corporation, who should divide the stock and the expenses among themselves; and who should employ teachers, make regulations, control the financial concerns, and do all other things appertaining to the absolute proprietorship of the establishment. In that case, the wisdom of a number would be concentrated—interest in behalf of the school would be more generally diffused—arrangements requiring an outlay of funds might be made with efficiency and despatch—if any loss should be sustained, it would be borne by the stockholders, and would probably fall on such as would be able to bear it—and should any thing be gained by the enterprise, it would go to those properly entitled to it, and would be a gratifying compensation for expenses incurred and responsibilities assumed.

Your committee are aware that neither the Board, nor the Convention has any constitutional power to act in this business. They have power, however, to give advice, and to recommend measures, and this we trust will be done on the present occasion. Your committee would therefore recommend the adoption of the following resolutions:

1. Resolved, That, in the estimation of this convention, it is expedient to institute a FEMALE SEMINARY, adapted to the existing wants of the denomination, and to be located in the city of Raleigh, or at some eligible point in the adjoining country.

2. Resolved, That immediate and effective measures be recommended for carrying into effect the aforesaid undertaking—and that the school be had in readiness for operation in one, or at most, in two years, from the present date.

3. Resolved, That the aforesaid school be modelled and conducted on strictly religious principles; but that it should be, as far as possible, free from sectarian influence.

4. Resolved, That a committee of five be appointed for the purpose of carrying into effect the foregoing resolutions, and that they conform, as far as practicable, to the principles of the foregoing report.

All of which is respectfully submitted,
T. MEREDITH, CH.

In pursuance of the 4th Resolution, a committee consisting of T. Meredith, A. J. Battle, J. B. Outlaw, Saml. Wait, and Wm. H. Jordan, was appointed to carry into effect the foregoing provisions. In compliance with the duty of the aforesaid appointment, this committee have now to inform their brethren, and the public in general, that they have the refusal of a situation, in every respect adapted to the object contemplated. The premises are situated in the environs of this city; the buildings spacious and in good repair, containing accommodations for 50 or 60 pupils; the grounds embracing from 15 to 20 acres; the location pleasant, healthy, and commanding; the cost eight thousand dollars, payable in convenient instalments; and possession to be had in the course of the ensuing summer. It is proposed to make stock of the amount required, and to divide it into shares of \$100 each. One hundred shares will furnish as much money as will be needed to pay for the premises and to put the school in operation. From all the information thus far obtained on the subject, it is believed that the prospects are encouraging, and that funds invested in the concern will pay a good premium. The committee are now waiting to learn the minds of their brethren on the subject, and to receive suggestions of the stock as proposed. So soon as a sufficient amount shall be taken, they will proceed to purchase the establishment, and to carry into effect the remaining provisions of their appointment. If the friends of the enterprise will now act with a promptness becoming the occasion, the school may be put into operation in the course of a few months. The committee may be addressed at Raleigh, or at Rocky Mount, Nash county.

RATHER PETULENT.

We copy the following article from the last number of the Watchman of the South, an Old School Presbyterian paper, published in Richmond, Va.

REBAPTISM.

After the publication of Robert Hall, we did suppose that no intelligent man would ever undertake publicly to maintain that John's baptism was Christian baptism. But we have been disappointed. We see a strange article going the rounds in the Baptist papers, from which we extract the following:

"The case of the twelve disciples at Ephesus, which has caused so much dispute, we think may be understood as follows:

Paul. "Have ye received the Holy Ghost since ye believed?"

Twelve. "We have not so much as heard whether there be a Holy Ghost."

Paul. "Unto what were ye baptized?"

Twelve. "Unto John's baptism."

Paul. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus. And they who understood were baptized in the name of the Lord Jesus."

Paul explained John's baptism to be Christ's baptism. And the twelve assenting to it received the Holy Ghost.

The foregoing gives a lucid and correct exposition of a passage which has probably been as generally misapprehended as any other on the sacred page. That the twelve disciples were not rebaptized, may be fairly inferred from the two following facts:—1. That Paul assigns no reason why they should be rebaptized; 2. that he assigns good reasons showing that John's was a valid and adequate baptism, and of course, that no other baptism was needed.

Here we have an explanation, which consists in denying the very statements of scripture, the words of the Holy Ghost. Luke records the matter thus: "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied. And all the men were about twelve." This disposition to explain by explaining away is too common in every age, and ought to be repressed and not practised by intelligent and pious men. God's word is too precious to be thus trifled with. If denominational peculiarities cannot be maintained except at such an enormous expense, they ought to be renounced.

REMARKS

The reader will observe, that the editor of the Watchman has copied an article, published in the Recorder from the Eastern Baptist, together with a part of our remarks made at the time, without giving credit to either.

It will be observed further, that, while our positions are given in the Watchman, the arguments by which those positions were sustained, are entirely suppressed, without the least intimation that any such arguments had been adduced, or that our remarks were not inserted in full.

It will be observed also, that there is a petulency about the remarks of the editor, which is entirely unbecoming by the article in the Recorder, and which bespeaks a state of mind rather chafed and fretted, than one that is clear, cool, and fully at ease.

It will be observed too, that the editor is himself chargeably with the same fault which he charges upon us. He says that our explanation consists in "denying the words of the Holy Ghost." It is surprising that he did not perceive that this allegation was founded altogether on a plain begging of the question, and that it takes for granted the identical point in debate.

We perfectly concur with the editor, that God's word is too precious to be trifled with, and that denominational peculiarities which cannot be maintained without a sacrifice of truth, ought to be renounced. And hence we would respectfully recommend to him, never to permit petulency, or unkind insinuations, or bold and dogmatical assertions, to supply the place of argument; and also, when he has occasion to discuss a point before his readers, never to misrepresent his opponent by suppressing the whole, or any part of his arguments. Candor is of the first importance to the right understanding, no less than to the successful defence, of God's word.

As our friend seems to feel an unusual interest in this subject, we would submit to him the following questions. 1. If the twelve were rebaptized, had they, or had they not, a reason for such rebaptism? 2. If they had a reason was that reason, or was it not, to be found in the statement made by the apostle? 3. If such reason was to be found in any thing stated by Paul, can we be told what that reason was? Was it to be found in the fact that John's baptism was unto repentance? or in the fact that it required faith in Christ Jesus? An early answer will be acceptable.

We would remind our friend, in the mean time, that we have no concern in the question whether John's be considered a Christian baptism; nor are we aware that the construction given by us to the passage in hand, has any thing to do with any of our denominational peculiarities. The only question now claiming attention is, What is the proper construction of the passage in hand?

We would remark further, that, were we about to prove the necessity of baptism, as a qualification for communion, we should not take John's baptism into the account at all. We should much sooner appeal to the practice and the admissions of our Pedobaptist brethren themselves.

SOUTH CAROLINA BAPTIST STATE CONVENTION. We are indebted to the attention of our brother, I. M. Chiles, for a copy of the Proceedings of this body for last year. This meeting was held in Spartanburg District, commencing on the 8th Dec. 1838. Rev. W. B. Johnson, D. D. in the chair. The proceedings of this meeting have been already noticed. We copy from the pamphlet before us, the following abstract of the minutes of the Board of Trustees of the Furman Institute:—

BRIEF ABSTRACT

Of the Minutes of the Board of Trustees of the Furman Institution.

In May, 1838, the Board met at the Institution. During the meeting an examination of the pupils in the Classical Department was held, and gave great satisfaction. Professor Magnus resigned his connexion with the Institution on account of his inability, to sustain the labor of instructing in the Theological Department. Professor Bailey also gave notice that he would withdraw from the Institution at the end of the year. Professor Magnus was elected to a full professorship in the Theological Department, and was allowed time until the first of October to give an answer. The Principal of the Classical Department was requested to continue in the occupancy of his office, but he declined doing so after the termination of the year. The steward reported a good deal of refractory conduct among the pupils; particularly in the field and in the steward's hall. Such measures were taken by the Board, as the circumstances of the case seemed to demand. The Board prepared for publication an address to the Baptists of the State, setting forth the pecuniary wants of the Institution, and urging immediate action. They also devised and proposed a plan for collecting funds, and designated individuals, who along with the members of the Board were requested to act. They also requested, and obtained for publication, a copy of an inaugural address delivered by Dr. Hooper, as senior Professor in the Theological Department.

In October a meeting was held at the call of the President, at Pine Pleasant Church, Edgefield district. Rev. N. W. Hodges was elected Principal of the Classical Department. The ill health and resignation of the steward and farmer, (Rev. J. Griffith,) had rendered it necessary for the Executive Committee to appoint another in his place. Their appointment of Rev. P. T. Hammond was confirmed by the Board. He was also elected steward and farmer for the next year. The principal reported several students as being suspended for disorderly conduct. They were dismissed from the Institution. It was made the duty of the President to confer with Judge O'Neill in regard to the practicability of obtaining from the State Legislature the passage of a law abating all retail liquor shops in the vicinity of the Institution; and if he deemed it advisable, to request him to present a petition to that effect. For the removal of all doubt upon the subject, a resolution was adopted, making it the duty of all students in the Classical Department, who are obliged to board from home, to board in the steward's hall, and reside at the seat of the Institution.

In December the annual meeting was held, before and during the meeting of the Convention, at Bethel Church, Spartanburg district. Elected J. Davis, President; J. Gishburg, Vice President; J. C. Furman, Secretary, and W. Smith, Treasurer. The President reported that the individuals elected as Principal, and Steward, and Farmer, had accepted; the latter on the condition of an increase of salary, which was agreed to. The President reported, that he had received a letter from Professor Magnus, declining the place to which he had been chosen. The Executive Committee were authorized to employ an assistant teacher in the Theological Department, until another Professor shall be elected. The reports of the Executive Committee, of the voluntary agents, and of the Treasurer, were committed to an Auditing Committee. A report was afterward made by this committee, and concurred in. The Executive Committee were instructed to provide some necessary accommodations on the premises of the Senior Professor; and for this purpose, the sum of two hundred and fifty dollars was placed, subject to their draft. The same committee were further instructed to select ten acres of land for the use of the Senior Professor, and to have erected a set of shelves to contain the volumes of the library. The Constitution of the Institution was amended, by striking out the tenth section of the fourth article, and inserting the following words: "The vacation in the Theological Department shall consist of two periods, the first beginning the first of August, and continuing six weeks; the other continuing through the month of December."

The minutes of which the above is an abstract, were submitted to the Convention, at its meetings in Spartanburg.

J. C. FURMAN, Secretary.

THE WELSH NECK BAPTIST ASSOCIATION.—This institution held its seventh anniversary at Mizpah church, Darlington District, S. C. Nov. 10—14, 1838.—J. C. Furman, Moderator, and T. P. Lide Clerk. The association contains 34 churches, nearly all of which were represented, and 10 of which report either revivals or considerable accessions during the year. The whole number received by baptism was 374, and the whole number in union was 3114. The amount of funds contributed to the different benevolent objects was \$1013—exclusive of \$1000, for memory serves, which were contributed to the Foreign Mission by the Welsh Neck church alone. On the activity and efficiency of this association, remark is unnecessary. Her works speak for her a language which cannot be misunderstood. We copy the following extract from the minutes:—

That the Baptists of our country have voluntarily assumed responsibilities in this respect, which have not yet been properly met, we cannot for a moment doubt. That we are able thus to meet them, is equally certain. How, then can it be done in such a manner, as not only to meet our present obligations, but also to remove the unhappy effects of former failures? With deference to the opinions of other brethren, your committee beg leave to suggest the following plan:

Let voluntary pledges be made by brethren to contribute for the ensuing year, what they may be able; and also, to use their strenuous exertions to excite the churches which they represent, to act accordingly. Such pledges will give additional warmth, activity and regularity to their zeal in the cause, and lead them to greater diligence in endeavoring to bring their fellow-members up to the discharge of their duties. In this way light will be diffused among Christians, which cannot fail to produce a more favorable state of things in this important department of Christian effort. This plan has reared up our Theological Institutions, and has given them their power to do good in the Redeemer's cause. To the carrying out of this principle we are, in some good degree, indebted for the liber-

ties we enjoy. Men who had pledged their lives, their fortunes and their sacred honor, could not be inactive or useless in such a cause, and hence the happy effects of the Declaration of Independence.

To carry out this principle in relation to the subject of Foreign Missions; your committee would respectfully recommend the passage of the following resolutions:

Resolved, That the delegates from the churches, feel themselves bound to give personal pledges on their own behalf, as to what they will do the ensuing year in the great work of Foreign Missions; and to give further pledges to use their best endeavors in the churches, which they represent, to excite them to greater diligence and zeal on this momentous subject.

That a committee of three be appointed to prepare and publish a circular, in relation to the co-operation of the other Associations of our country, in raising funds in this, or whatever way may seem to them best, the expense of which circular to be paid from the funds of this body. Com. J. C. Furman, J. B. Furman, and J. K. McIver.

That we recommend to all the churches, a regular observance of the missionary concert of prayer—the formation of foreign missionary societies—a wider circulation of the Missionary Magazine, and that, at least, one sermon annually be devoted to this subject by our ministers, and a collection taken up in aid of this object.

All which is respectfully submitted.

J. CULPESPER, Jr., Chairman.

ALLEGATION SUSTAINED. It will be recollected, that some few weeks ago, we admitted into our columns a communication over the signature of "B," in which was exposed the unchristian behaviour of a certain Mr. McGilvary. For the doing of this, we were pretty severely handled by the editor of the Southern Christian Advocate, by whom the statements of B. were pronounced defamatory, and the character of the accused declared to be above reproach. In reply to our friend of the Advocate, as may be remembered, we promised that the affair should be sifted, and that entire justice should be done to both the parties—at the same time calling on our correspondent either to sustain his allegations by competent testimony, or to retract them with suitable reparation. Since then we have received the following documents, which we insert as requested, and leave the public to judge how far they are worthy of credit. Should the accused have any thing to say in his own defence, he shall be welcome to a place in our columns.

Wilmington, N. C., Feb. 22d, 1839.

Brother Meredith,

To substantiate what I have before said, I enclose you a certificate; and if any thing more is wanted, I refer you to the following gentlemen:—John A. Robinson Esq., Doctor Andrews, Doctor Gillispie, and Mr. David Flowers, of Bladen, and Capt. L. Swain of Brunswick, whose veracity is too well known for any one to believe, they would lean to one side or the other, and not to them alone will I appeal, but to all in the vicinity where these circumstances are known, whose eyes are not blinded by prejudice.

This is to certify that at the time the conversation took place between the Rev. Mr. McGilvary and the Rev. Abel King, I was then a Class Leader in the Methodist Episcopal Church at that place, and was called by Mr. McGilvary to hear the conversation between him and Mr. King; and that what was published in the Biblical Recorder of the 19th January 1839, is substantially true, with this difference, that two out of the three named in the article as baptized, were Methodists.

We, the undersigned, do hereby testify that the above statement of Mr. Lewis W. Wescot is substantially true.

JOHN WESCOT, S. M. WESCOT.

NOTICE.

The next session of the Hertie Union Meeting will be held with the church at Holly Grove, commencing on Friday before the 5th Lord's day in March next—Introductory sermon by Elder R. Lawrence—Elder A. M. Craig his alternate. In consequence of the extremely inclement weather at the last meeting in December, but few of the churches were represented. This method of giving notice of the meeting, is adopted, in order that brethren may be all informed. It will be a meeting before which important business will be presented, and the churches will desire to be fully represented.

S. J. WHEELER, U. M. CLERK.

TEMPERANCE NOTICE.

The annual meeting of the Welsh Neck Temperance Convention will be held at the Mount Zion church, Marion Dist., S. C. on Friday before the 4th Sabbath in March next, (22d) when, by appointment, an address will be delivered.

The Executive Committee of the Missionary Board connected with the Welsh Neck Association, will also meet at the same time and place.

SECULAR.

Fearful Experiment.—In a coal mine in the environs of Charleroy, it was found necessary to employ the waters of a new fosse, into an abandoned fosse, by taking away the plug which retained them. As the workmen shrunk from undertaking so perilous an operation, the director of the coal mine promised a reward of six thousand francs, to any individual who would accomplish it. A greedy workman accepted the offer, and acquitted himself of his task in the following manner. He descended into the fosse with a cable passed around his body, and took with him four dogs trained for his purpose. On reaching the bottom of the fosse, he attached to the plug a cord by which the dogs were held fast. He then gave a signal that had been agreed on, to his comrades to drag him up from the fosse, and, on ascending rapidly, called his dogs. The latter by the efforts which they made to follow their master, removed the plug, and the water immediately rushed with the greatest impetuosity into the abandoned fosse. Three of the dogs were taken out alive, but the fourth was drowned. The ingenious workman received the promised reward.

New Remedy for Deafness.—In a communication in this week's Lancet, from Mr. Curtis, the Surgeon to the Royal Dispensary for Diseases of the Ear, who from his situation must have had great experience in this line of practice, an account is given of the employment of a new remedy for Diseases of the Ear, the value of which has been exemplified in several cases. After remarking on the prevalent mistake that these diseases are incur-

able, and the consequent neglect of them, to which he attributes the greater number of cases of deafness, he observes that one of the principal and most common causes of that malady is deficiency of the natural secretion arising from a want of action in the ceruminous glands, or removal of which the deafness generally disappears. For the purpose of effecting this, Mr. Curtis has lately employed a solution of iodoform, the application of which does not cause any pain or smarting sensation, the only sensible effect produced being a feeling of agreeable warmth. This preparation excites the action of the glands, and causes an abundant secretion of cerumen, thereby restoring hearing.

There has lately been discovered in the Island of Margaret, between the Buda and Perih, an antique coffin containing the body of a female, wearing a coronet on her head, rings on her fingers, and other jewels of considerable value. It is believed to be that of Saint Margaret, the daughter of Belas IV., King of Hungary, after whom the Island was named.

RELIGIOUS NOTICES.

Appointments for Eld. R. Jacks.

With divine permission Eld. Jacks will preach as follows:

Feb. 23 and 24, at Brown's M. H., Samp. co.; 25, Ten Miles; 26, Johnston's M. H., Duplin co.; 27, Beaverdam; 28, Concord; March 1, Newhope, Sampson co.; Saturday, and Sunday, 2 and 3, at Rydal; 4, Redhill; 5, Lisbon; 6, Lebanon; 7, Rogers; 8, M. H.; Saturday and Sunday, 9 and 10, Wells; Chapel; N. H. co.; 11, Taylors Branch; 12, Moore's Creek; 13, Bethlehem; 14, Marshall's M. H.; 15, Riley's Creek; 16, at night, and 17, Wilmington; Monday, 18, travel; 19, Keith's M. H.; 20, Mt. Holly; 21, Island Creek; 22, Catrill's Chapel; Saturday and Sunday, 23 and 24, Beaverdam; (the three last mentioned, and the three following are in Duplin co.) 24, at night, Kenansville; 25, Dark Branch; 26, Beamarsh; 27, Pleasant Plains, Wayne co.; 28, Prospect, Duplin co.; 29, Union Academy, Lenoir co.; Saturday and Sunday, 30 and 31, Chiquipin Chapel, Jones co.; April 1, forenoon, and at night, Trenton; 2, Merritt's M. H.; 3, Beaver Creek; 4, Southwest, Lenoir co.; 5, New M. H. near to Rev. Lewis Whitfield's; Saturday and Sunday, 6 and 7, The Little Sister M. H.; 9, Round Tree's, Pitt co.; 10, Greenville; 11, Hancock's; 12, Fort Barnwell, Craven co.; 13, at night, Newbern, also 14.

N. B. I intend, on seeing Bro. Jacks, to make out arrangements, for the remainder of his time, in this region.

W. J. FINLEY.

RECEIPTS.

Rev. J. Purify, \$3.50. Rev. R. McNabb for Dr. H. J. Nichols, W. J. Kirk, Rev. J. N. Lawton, R. G. Lawrence, E. Gifford, Rev. J. J. Lawton, R. H. D. Duncan, B. H. Brown, Dr. W. S. Johnson, J. J. Wilson, M. Dunbar, and W. J. Mixson—each \$2.50; Rev. W. Loyd and N. O'Bannon each \$3; J. Gee \$3.75; S. H. Butler, Rev. R. Bradford, Dr. Wm. H. Turpin, each \$5; Mrs. E. Strong, Hon. A. Patterson, and J. Boyd each \$5.50. Allen Cockroft, for E. A. Blount, and W. Harris, each 2.50. W. J. Britton, for J. Harrell and E. S. each 2.50. W. W. Nash for self 3; E. Hoy for Rev. E. Rogers 3; M. E. Scriven for self 5; Wm. Dusk for self Jan. 40, 45, J. H. Brooks for self 5.50. W. W. Childers for self 3. W. T. Moore balance on Mrs. N. Waddington's account 50 cents.

PUBLIC HOUSE.

The subscriber would inform his friends and the public, that he has opened a public house on the premises lately occupied by George Ryan, Esq. near the Wake Forest College, Wake county, where he will be happy to accommodate travellers or such as may wish a temporary location near the institution, and will pledge himself to do all in his power to make their situation pleasant.

ALLEN S. WINN.
Wake Forest College, Feb. 7th 1839.
The Star, Standard and Register, will please insert the above three times, and send their accounts to the Recorder Office.

COAHES, BAROUCHES AND BUGGIES.

The Subscriber has on hand an assortment of the above carriages. Some very richly finished, which will, he thinks, bear a comparison with any manufactured elsewhere. The work is warranted to be faithfully executed, and will be sold on as favorable terms as can be afforded. Those wishing to supply themselves, will please call and judge for themselves.

THOS. COBBS
Raleigh, May 21, 1838.

MALCOM'S TRAVELS.

COULD, KENDALL, & LINCOLN, have in press and will publish about the first of March, Malcom's Travels in Burmah, Hindostan, Malaya, Siam and China, in 1 vol. 8vo, and 2 vols. 12mo—with a superb original map of South-eastern Asia—five steel plate engravings and about 100 wood cuts.

CHARACTERISTICS OF THE WORK. It is not a mere diary of events which befel the traveler, but contains thousands of facts, dates, numbers, prices, &c. &c. which are either original or gleaned from sources not accessible in this country. Incidents, anecdotes and scenes have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various Missions as will make the work equally acceptable to every persuasion.

Such sketches are given of the history of the Country, Towns and Missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, and Engineers and Surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our oriental illustrations; no pains or expense has been spared in these, or the mechanical execution. Five of these are on steel, showing landscapes of Maulmein, Tavoy, Mergoi, and Sagan, and a curious plate exhibiting specimens of 15 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced Missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

ers rely for remuneration rather on a largess than a high price.

A portion of the proceeds of the work are to be appropriated to the Foreign Missionary Board, 59 Washington St., Boston. Sent March 2—1.

RIPLEY'S NOTES ON THE GOSPEL.

THE FOUR GOSPELS, WITH NOTES, chiefly explanatory, designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By H. J. Ripley, Professor of Biblical Literature and Interpretation in the Newbury Theological Institution—complete in two volumes.

This work should be in the hands of every student of the Bible, especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.

From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.

Having introduced Professor Ripley's Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost everything I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor Ripley's style is plain and chaste, not loaded with redundancies, nor bristling with epithets and metaphors. His spirit is entirely Christian, and his topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text book in Bible classes and Sabbath Schools.

Hartford, July 17, 1838.

From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

He seems, besides, to have hit on the proper medium between the concise and the diffuse, which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This is a rare excellence in writing of any kind, and especially in those whose object is to illustrate the word of God.

From R. E. Pattison, D. D. President of Waterville College.

I know not that I have ever read so much commentary with so few occasions for dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the notes to that class of persons for whom they were designed, than any other with which I am acquainted.

R. E. PATTISON.
Waterville College, July, 1838.

From Rev. Stephen Chapin, D. D. President of Columbian College, Washington, D. C.

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. Ripley is, that he helps the reader where he needs help, and when he does not, he lets him go alone.

On plain texts, his notes are not obtruded: In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust, that a liberal encouragement will be extended to the Christian community.

College Hill, D. C., Aug. 1838.

From Rev. Luther Crawford, Secy. Am. Bapt. Home Miss. Society, N. York.

I have perused the second edition of Ripley's Notes on the Gospels, with more than usual attention. I cannot but regard this as the safest and most unexceptionable work on these subjects, and of the highest value, and should rejoice to be the cause of its extensive circulation through all our families and Sabbath Schools.

NEW YORK, August 6, 1838.

From the Rev. J. S. Bacon, Lynn, Mass.

The teacher or scholar will find in this work a greater number of just questions, as he would desire to ask, intelligently and satisfactorily answered, than in any other. I should be happy to see it in every family, and in the hands of every Sabbath School Teacher, and Scholar of suitable age, in the land.

LYNN, July 7, 1838.

From Rev. N. W. Williams, Beverly, Mass.

It gives me pleasure to add my testimony to that of others in favor of the work. I hope it will find a place among all our Sabbath School Teachers, and in families generally, as a work which, if it aim not at the novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.
Beverly, July 17, 1838.

From Dr. J. S. Barker, and Rev. T. A. Norfolk, Va.

We have carefully examined Ripley's Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes; in our estimation, they are sufficiently extensive for all ordinary purposes. This is an important consideration, and it would be less read, and, consequently, less useful. This is an important consideration, and it should be allowed due weight.

The style of the work merits particular commendation. While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

Norfolk, Va., Aug. 11, 1838.

T. HOME.

From Rev. J. A. Warner, Editor of the Comprehensive Commentary.

The Author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between Ripley and Barnes; and yet I will just say, that Prof. Ripley is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot but wish he were adopted universally, in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNER.
Philadelphia, August 15, 1838.

From the Biblical Repository, Andover, Mass.

There are three things in these notes which have given us much satisfaction: first, the kind and catholic spirit every where manifest; second, the labor bestowed upon the really difficult texts;—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School or Bible Class instruction, and to heads of families who cannot purchase more extensive works.

From the Christian Review.

Professor Ripley has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory, than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety in the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

Published by Gould, Kendall & Lincoln, Boston, and for sale at the North Carolina Book Store by

TURNER & HUGHES.

POETRY.

From the Child's Companion.
THE BABY.

I saw a lovely babe at play,
His brow was free from care;
He laugh'd and slept the live long day,
Nor thought of future fear.

Again, I saw that little child
Laid quietly to rest;
And joyfully his mother smil'd
And clasp'd him to her breast.

I saw that tender babe again;
But oh! how chang'd! For now
His little limbs were drawn by pain,
Pain sat upon his brow.

When next I saw that lovely child,
He neither smil'd nor wept;
But placid, calm, serene, and mild,
He lay and sweetly slept.

But cold and lifeless was that clay,
His soul was upward flown;
Yet still so sweetly calm he lay,
I scarce could tell 'twas gone.

O children, now that babe is blest,
His sufferings are o'er;
He's welcom'd to the Saviour's breast,
And bless'd for evermore.

I felt, as I survey'd that flower
Thus early snapt in twain,
I would not, if I had the power,
Recall it here again.

For well I know he blooms above,
In a more genial clime;
Safe shielded, by Almighty love,
From all the storms of time.

Children, who may be reading this,
Perhaps you soon may die,
May Jesus take you to his arms,
To reign above the sky.

Maud.

For the Recorder and Watchman.
LETTERS FROM EUROPE.—No. XXXV.
Rome, Italy, Feb'y. 29th, 1838.

Dear Brother,

The traveller meets with nothing which so much disappoints his expectations as the palaces of Rome. Instead of looking upon noble fronts, adorned with marble columns, and beautified by architecture, the eye is pained by heavy looking walls, made more sombre by the decaying, falling plaster with which they are coated. Indeed there is not a palace in Rome constructed of marble. The materials are stone or brick coated with plaster. The Farnesi and Barberini palaces were built of the Travertine stone taken from the Coliseum. I will here observe that the churches are built of the same materials, as the palaces. The palaces of Rome are very numerous, but the most of them are not worth a visit, and much less a description; and they are all more distinguished for their internal decorations than for their external architecture.

The pope has three palaces in the city, the Lateran, the Quirinal and the Vatican. The Lateran stands near the church of St. John, and it was anciently the residence of the bishops of Rome. It was presented by Constantine at the same time in which he converted the Basilica into the church of St. John. This palace offers three fronts, and is remarkable for its simplicity. The Quirinal palace is the usual summer residence of the pope. It was constructed in 1574 by Gregory XIII. It is built around a court of three hundred and fifty by two hundred feet, on three sides of which runs a lofty and superb portico sustained by pilasters; the fourth presents a facade of the Ionic order, surmounted by a clock, above which is a representation of the virgin in mosaic. Under the portico is a double flight of marble steps; the one leading to the gallery and the chapel, and the other to the papal apartments. The adjoining garden is laid out in the usual Italian style, and is shaded by groves, refreshed by fountains, adorned with statues, and beautified with walks. The palace of the Museum, the senatorial palace, and the Conservatori palace are on the capitoline hill. These although erected by Michael Angelo offer nothing worthy of remark. The Conservatori palace, however, is highly worthy of a visit from the valuable specimens of art, both ancient and modern, which it contains. Around the court are different statues and various fragments. Here is a statue of Julius Caesar, a colossal head of Domitian, two barbarian kings in gray marble, a statue of Rome, a group of a lion tearing in pieces a horse &c. &c. On the right are several chambers in which have been collected the busts of the most distinguished modern artists. These have been arranged by Canova. In one of these halls is a splendid group from the chisel of this celebrated sculptor. On the left, as one ascends the stairs from the court, are the Tabularae Consulares, which furnish the best chronological record of ancient Rome. At the top of the steps a door opens to several chambers, in which are numerous antiquities. Among those most worthy of attention I would name, the bronze wolf, which is said to have been found under the palatine hill, near the spot in which Romulus and Remus were supposed to have been suckled by this animal; a bust of Brutus, the first consul of Rome; a bust of Appian Claudius in red antique marble, a head of Scipio Africanus and one of Philip of Macedon; and the statues which pass for those of Virgil and Cicero, poliochemos and the sibyl. In another part of this building are two halls filled with paintings; among those, which struck me as possessing most merit, I will mention, the sacrifice of Ephigenia, Charity, a Magdalene, Europa crossing the sea, Augustus and Cleopatra. The exhumation of the body of St. Petronilla, and the ascension of her spirit into heaven, is a painting of vast magnitude and of numerous figures. It is much admired, but it did not commend itself to me as a happy conception, or as a

successful effort. The grouping is too crowded for effect, and the reception into heaven affords a meagre idea of the introduction of a glorified spirit into the presence of the Eternal. The subject is altogether beyond mortal powers.

The senatorial palace stands on the foundations of the ancient citadel of Rome. Immediately in the rear of this palace is the prison of the city.

The palace of Monte Citorio stands on the foundations of the amphitheatre of Statilius Taurus, and is the court of Justice. From the balcony of this palace, a public officer proclaims the successful tickets in the lottery. In my visit to the various palaces, I would pause under the balcony to execute the infamous system of robbery, not simply countenanced, but actually executed by the governments of Naples and of Rome. The lotteries belong to the governments, and from them they derive a very considerable revenue. But this revenue extracts the bread from the very mouths of the poor, and largely contributes to their wretchedness and their degradation. The thoughtless, idle creatures, by a fit of labour, successful begging or artful stealing, scrape together a few coppers, and then run off to the lottery shops, of which there are a half dozen in every street, and spend them for a ticket. Now they live on brightening hopes, and nurse big expectations, until all are blasted by the announcement from this balcony, and from similar places elsewhere. This system may suit the gambling propensities of the Italians, but it ill accords with the dignity of government.

The Caffarelli palace is distinguished only for its situation on the Tarpeian rock, and the fine view of Rome which it affords. It is now occupied by the Prussian ambassador. The Austrian palace was erected by the Republic of Venice, and was occupied by the representative of that powerful government, at the court of Rome. It is at present the residence of the Austrian ambassador. The external appearance of this palace reminds one of a vast Pennsylvania barn, and the internal taste and comfort bear a perfect correspondence with its external architecture.

The colonna palace is the residence of a family distinguished for its ancient origin, and illustrious from its heroic achievements. The exterior of this building resembles a northern cotton factory; but its internal arrangement is splendid almost beyond conception. The superb stairway is lined with statues, and the principal hall, two hundred and twenty feet in length, is adorned with Corinthian columns and pilasters of antique yellow marble; and the walls of the vaulted ceiling are decorated with gilding and splendid paintings.

The Doria palace is on the corso. It presents three fronts, and a court splendidly colonnaded. This prince died a few days ago, and was buried with great pomp and ceremony. The Sciarra palace is on the same street. The grand port of entrance is white marble, the court is small, and the internal arrangement uncomfortable. I devoted some time in the examination of the paintings. The collection is composed of works of the first masters, and possesses more than ordinary value. It fills four chambers. A few of them only I will name. Modesty and vanity is a highly finished production. Vanity holds a flower in her hand, her hair is jewelled, and her countenance indicates self complacency in a high degree. Two Magdalenes by Guido, whose features are strongly marked by penitence. The family of Titan by himself, is a most lovely group, and presents, in perfection, the idea of domestic happiness. Christ and the woman of Samaria is an uncommonly happy effort. The sacrifice of Abraham is well executed, but the angel, arresting the arm of the patriarch, is not according to fact. Cleopatra is a powerful representation. She is presented in a recumbent posture; she holds the asp to her left breast, waits with resolved composure the terrible effect of the blood bearing the poison through her veins. Two shepherds contemplating a human skull—their faces exhibit awe and wonder. The head of John the Baptist is a striking representation of what may be supposed to have been the facts connected with that murder. Herodias contemplates the bloody spectacle with malignant satisfaction; the soldier, who seems to have done the deed, eyes Herodias, as if penetrating the thoughts of her soul; the daughter turns away from the sight with a countenance of sickening horror.

The Barberini palace is one of the most magnificent of Rome. It is constructed of materials taken from various monuments of antiquity, many of which were completely destroyed in order to supply the demands of this vast structure. Such was the ruthlessness of the vandal pope, Urban VIII, in the destruction of ancient remains, for the erection of his palace, that the following pasquinade has inseparably connected itself with the family name;

"Quod non fecerunt barbari, fecerunt Barberini."

The Braschi palace is considered among the first in Rome, for the magnificence of its architecture, the richness of its marble, and the sumptuousness of its stairway. Here are shown some statues of more than ordinary interest; such as that of Cincinnatus, of Julia Augusta, daughter of Drusus, of Diana; and a colossal statue of Antinous.

The Ruspoli palace is distinguished for a most magnificent flight of steps—it consists of 115 steps of beautiful marble. Each step is ten feet long and more than two broad. The stair case is adorned with antique statues, and lands in a noble gallery of 80 feet in length. The ground story of this palace is, at present, occupied as a cafe-room.

The Farnese palace has by inheritance, fallen to the king of Naples, who has stripped it of its ancient monuments, and transported them to Naples. The same may be said of the Medici palace—its glories have been carried to Florence. The Corsini palace is distinguished for having been the residence of Christina, the queen of Sweden; the Falconieri, that of Cardinal Fesch, the uncle of Napoleon. The Spada palace is distinguished for the statue of Pompey, at the foot of which Caesar fell under the daggers of the conspirators. The Orsini palace rests upon the theatre of Marcellus, which forms the first story; and that of Giustiniani is built upon the baths of Nero, and is filled with the statues and antiques dug up from the ruins. I will close this letter by naming one more edifice. It stands at one end of the left colonnade of St. Peter's, and

is a dark gloomy building with grated windows and horrid vaults—it is the *inquisition*—here are now some prisoners of state. He who steps over the threshold sees no more the light of the sun, baskes in darkness and in mystery. With respect and affection, yours &c.

E. S.

From the Buffalo Com. Advertiser.

A PRISON SCENE.

As one of our citizens was recently journeying homeward from the commercial metropolis, he stopped for an hour or two, at Auburn. Impelled by motives of curiosity, he repaired to the State Prison, and went the usual rounds, with the view of contemplating, in his "low estate," one who he had known and moved with in palmy days of proud and golden prosperity, but who was now within those gloomy walls, a convict felon, condemned to years of silent toil, side by side with villains of every hue of crime. In a secluded part of the immense building, he found the object of his search, attired in the coarse, particolored convict dress, soiled and dirty, his hair cropped closely to his head, and his small, yet dignified form, bent painfully over his task. His countenance was deadly pale, save where, upon each cheek, a deep hectic spot told the troubled workings of his unquiet mind, while his unshaven chin, with a beard of a week's growth contrasted strangely with his high marble-like forehead, and altered features, imparting a wildness to his appearance, which befitted the gloomy scene around. It was Benjamin Rathbun, the forger. He was occupied in shaping the beechen blocks of which joiner's planes are made, and steadily wrought at his new employment, his delicate hands, unused to manual labor, plying busily and dexterously the tools of his workbench. As the visitor gazed upon the sad spectacle, through the narrow openings of the dark passage from which the convicts are watched by the guards of the prison, unseen by the prisoners, another visitor stood by, similarly occupied, who had been employed by the man they were contemplating, as one of the superintendents of his two thousand laborers, when engaged in carrying on his gigantic operations. The latter stood silently intent on the scene, until he burst into tears, and turned away. The irrepressible sympathies which arise in the human bosom, often in defiance of the stern decisions of justice, and often lavished upon unworthy objects, whom some redeeming traits have endeared to us, overpowered his feelings, and he left the prisoner to the "peopled solitude" of that populous dungeon.

Nor is it to be wondered at, that the humiliation of this sometime "Girard of the West" should produce in the public mind a feeling of regret, mingled with the conviction that the wholesome though harsh correctives of justice must be visited as well upon the loftiest as upon the lowliest heads, that are alike sheltered under the over-arching ægis of our laws. The conviction which had settled upon almost every mind, that the influence of friends, the ingenuity of able counsel, and the quibbling technicalities of law, he would, at the close of his protracted trials, ultimately escape conviction, had prepared the community to expect such a result; and when the verdict which has linked his name with infamy was finally recorded, the public, as well as prisoner and friends, were taken by surprise, and scarcely believed it real. It was a staggering blow at the high hopes he had evidently cherished from the close of the former trial, in this city, which had resulted in his acquittal upon the indictments on which it was founded. Placed again at liberty, after his long incarceration for want of bail, he was once more actively ranging the scenes of his former enterprises, and planning busily for the future. The ambitious schemes which once more swelled his restless bosom, and gilded the hitherto darkened prospect of existence, none but himself and confidential friends can know. But these budding hopes and brighter anticipations were suddenly blasted, and stern visions thronged confusedly before him. His ignominious doom, with its abject toil, its lonely hours of pain, and lonelier of remorseful thought, its careless scathing shame—lay with a sickening, deadly weight upon his heart.

Next came the prison scene, where, amid the clank of fetters, and the rattle of chains, and the harsh grating of dungeon doors, he commenced the routine of his monotonous task. And what maddening reflections have been his, in the few weeks which have since succeeded! What bitter, unavailing regrets have dwelt, with a constant and mournful presence in his agitated breast! What lonely yearnings for the forfeited delights of social life once more, the forfeited esteem and confidence of the wronged community in which he had striven to build up his fame?—And conscience, like a reproving angel, pointing with her moveless finger to the past, has, through his waking hours, been a silent yet haunting monitor, whose mental scourgings have been more terrible than the physical ills which have borne upon his frame.

It is a sad lesson—the fate of BENJAMIN RATHBUN!

From an article in the Newark Daily Advertiser.
MAKE READING AGREEABLE.

Set a boy to read a large book through, for a task, and you kill the book's influence on him. But spread works before him, and let a little childish caprice govern his choice, and he will learn rapidly. It is not instruction merely that the young scholar wants here is a great mistake; no it is excitement. Excitement is that which drives his soul on, as steam does the engine. But then you must keep him on the track. And the same thing holds in self-culture. Somebody has said that every well-educated man is self-educated; and he said not amiss. Even in universities the mind is its own great cultivator. Do for yourself, young reader, so far as you know how, what there is perhaps no kind friend or teacher to do for you. It may be, while you read this page, in your shop or garret or by the dull light beside some greasy counter, that you would gladly have a lift above your present low pursuits, into the world of knowledge. O that I were near you, to give you such aid as I have; but in lieu of this take a friend's advice. My good fellow, write down that wish. I say, write it down. Go now and take a fair piece of paper, record your determination to get knowledge. My word for it—all experience for it—you will not be disappointed. There are probably not many books at your com-

mand, but no matter. Many wealthy young men amidst thousands of volumes, pine away in listless ignorance. Sometimes we read with a double zest such things as we have to enjoy by stealth—after hours of work, or before day. What is thus read sticks fast.

The deep impressions made by one's first reading are so delightful, that we are glad to renew them. It is like a first love. When the Bible opens before me at the story of Joseph, or the Prodigal Son, I am all at once interested—my thoughts go back to childhood; a thousand perusals since have not dispossessed the first imaginations. They throng before my mental vision all the images of that dreamy time—all the tender cares—all the little innocent misapprehensions. What an unbought pleasure is here! Give me, therefore, my small shelf of books, in order that each one may be the centre of such remembrances. Let others throng the circulating libraries, and take the mingled alcohol and opium of the lecherous and envious Byron, the puling and blasphemous Shelly, the seducing Bulwer, the self-tormenting Cooper; give me my Bible, my Milton, my Cowper, my Bunyan my shelf of histories, my shelf of biography, and my shelf of travels, and I will have more "thickcoming fancies" in an hour than they in a day. But I must take a fresh quill for this topic, some other evening.

GOOD BREEDING.

The following anecdote is related by Mr. Walker, in his amusing and instructing publication, "The Original," as affording a fine instance of the value of good breeding or politeness, even in circumstances where it could not be expected to produce any personal advantage.

"An Englishman making the grand tour, towards the middle of the last century, when travellers were more objects of attention than at present, on arriving at Turin, sauntered out to see the place. He happened to meet a regiment of infantry returning from a parade; and taking a position to see it pass, a young captain, evidently desirous to make a display before the stranger, in crossing one of the numerous water courses with which the city is intersected, missed his footing, and in trying to save himself lost his hat. The exhibition was truly unfortunate—the spectators laughed, and looked at the Englishman, expecting him to laugh too. On the contrary, he not only retained his composure, but promptly advanced to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness to its confused owner. The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company. There was a murmur of applause, and the stranger passed on.

"Though the scene of a moment, and without a word spoken, it touched every heart—not with admiration for a mere display of politeness, but with a warmer feeling for a proof of that true charity "which never faileth." On the regiment being dismissed, the captain, who was a young man of consideration, in glowing terms related the circumstance to the colonel. The colonel immediately mentioned it to the general in command; and when the Englishman returned to his hotel, an aide-de-camp waited to request his company at dinner at head quarters. In the evening, he was carried to court—at that time, as Lord Chesterfield tells us, the most brilliant court in Europe—and was received with particular attention. Of course, during his stay at Turin, he was invited every where; and on his departure, he was loaded with letters of introduction to the different states of Italy. Thus, a private gentleman of moderate means, by a graceful impulse of Christian feeling, was enabled to travel through a foreign country, then of the highest interest for its society, as well as for the charms it possesses, with more real distinction and advantages than can be derived from the mere circumstances of birth and fortune, even the most splendid.

MOWING MACHINE.

A correspondent of the Maine Farmer gives the following description of a machine which he examined at the Patent Office, Washington.

At the Patent Office here, I have observed a model of a mowing machine, (invented by one of the clerks in the office) which, it is believed, will prove very valuable. It was tried the past season, and found to answer an excellent purpose. It requires one person and a horse to work it—the horse moving in the swath previously cut. The cutter is constructed by first taking a narrow piece of board, four feet in length, and making teeth upon one edge of it, pointed in such a manner as that it will move upon, without piercing the ground—the teeth entering the grass. A steel plate, with teeth in the same manner, is then riveted to the same, upon which another plate, also pointed with coarse teeth is made to move back and forth with great swiftness, as the machine moves forward; thus working somewhat upon the principle of shears. The part composed of wood, moving upon the ground, the cutter of course, is in no danger of coming in contact with stones; and can be guided at the will of the man "at the helm," even over the most uneven ground. It leaves the grass well spread. Cutting a swath four feet in width; from twelve to fifteen acres a day it is believed may be mowed with one machine.—The cost of a single machine is about \$150.

JOHN KNOX.

"The house of Knox," says the well known G. Thorburn, is now occupied by two barbers—one below, the other up stairs. I got shaved on the ground floor, and paid one penny. Next day, as I was curious to see as much as possible of this notable house, I got shaved up stairs and they charged me two pence.—"How is this," said I, "your neighbor below charged me only a penny yesterday?" "O ho!" said he, "but this is the very room that John Knox used to study his sermons in; and that is the very winnock that he used to preach out to the folks on the street." "Well," said I, "this being the case, I think myself it is worth a penny."

Inscription for a study.—The Rev. Mr. Adam, author of "Private Thoughts," who died in 1784, left the following admonition on the door of the study of his parsonage:

"To my successor. Whoever thou art who enterest here, if thou hast found the life of thine own soul, faith and conversion, and comest here to attend thy charges, and with an earnest will to serve the Lord Jesus Christ, in the ministry, this place will be a paradise to thee. But if thou art one of the worst of fallen mankind, an hireling, false to thy vows, and a traitor to thy master, and leavest thy flock to follow thine own will and pleasure—go where thou wilt—conscience will follow thee—happiness will fly from thee, and thou canst only be a self-tormentor."

His successor was the Hon. and Rev. J. Lumley, afterwards Earl of Scarborough, who was killed in hunting in 1835.

A Wonder.—Suppose that a spectator were placed at an immense distance, yet with full powers of vision to behold this earth in all her move-

ments. With what rapidity would he see her rolling along—nearly 63,000 miles every hour, more than a million and a half of miles each day—how grand the sight—a world, with all its tribes and oceans, and mountains and fires passing through space, one side covered with the mantle of night, the other lighted up with the glories of the sun—its two poles covered with "eternal snows"—its centre scorched with burning rays. What a wonder would he esteem it.

Watchman of the South.

EDGEFIELD VILLAGE FEMALE ACADEMY.

THE exercises of this Institution will recommence on Tuesday the first day of January, 1839. The Rector informs the community, that Miss STARK, who has assisted him this year, is engaged for the next also. With the assistance of this lady, and of Mr. Bacon in the Musical Department, all the ornamental branches of Drawing, Painting, Needle-work, and Music, will be taught in this Institution, together with the solid branches heretofore taught. Boarding can be obtained in the house of the Rector for thirty pupils, and in neighboring private houses to any extent desired. It is particularly desirable, that those who intend to place their children in this Institution for the next year, should do so in the first week of the opening of the school in January; as, in that week the classes will be formed for the whole system to commence its operations on Monday of the second week.

The school room is provided with fire places and fires to make it comfortable in winter, and the hours of instruction are the same in that season as in the summer. So that the advantage for study in the winter will be equal to those in the summer.

TERMS:

Boarding, including Eating, Bedding, Washing and lights, - \$40 00

PRICES OF TUITION:

For Spelling, Reading, Writing and Arithmetic, - 6 00
For Grammar, Parsing, and Geography, with the above, - 8 00
For Philosophy, natural, moral and mental; Logic, Rhetoric, History, Botany, Chemistry, &c., with the above, - 10 00
Music, \$15; use of Piano, - 3 00
Drawing and Painting, - 8 00
Ornamental Needle-work, - 6 00
Charges for fire-wood in the school, in winter quarters.

The above are charges by the quarter, and payable in advance.

Books and articles of clothing can be obtained in the stores at Augusta prices.

W. B. JOHNSON, Rector.

Edgefield C. H., S. C., Dec. 1, 1838.

MOFFAT'S LIFE PILLS AND PHENIX BITTERS.

THE high and envied celebrity which this pre-eminent medicine has acquired for its invariable efficacy in all diseases which it professes to cure, has rendered the usual practice of ostentatious puffing not only unnecessary, but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous. In all cases of Costiveness, Dyspepsia, Biliousness and Liver Affections, Catarrhs, Piles, Settled Pains, Rheumatism, whether Chronic or Inflammatory, Fevers and Agues, obstinate Headaches, impure state of the Fluids, unhealthy appearance of the Skin, Nervous Debility, the sickness incident to females in delicate health, every kind of Weakness of the digestive organs, and in all general derangements of health, these medicines have invariably proved a certain and speedy remedy. They restore vigorous health to the most exhausted constitutions. A single trial will place the LIFE PILLS and PHENIX BITTERS beyond the reach of competition, in the estimation of every patient.

Happy and grateful in the possession of a medicine which effects so much real and permanent good for his fellow creatures, Mr. MOFFAT begs to say that he cannot abuse the gift of Providence, and assails the health of the community, by adopting the mercenary practice of recommending them to be taken in inordinate quantities. From two to five pills is an adequate and proper dose of any good medicine in this form; and the excessive quantities which the public are advised to take by other practitioners, only engender the humors and corruptions which they profess to remove. Remove them they may, but they create them first, and the debilitated patient is doomed to be a pill-swallower to the end of his days. Mr. Moffat wishes to benefit the public health, and not to destroy it for Money.

For further particulars of the above medicine, see Moffat's good Samaritan; a copy of which accompanies the medicine. A copy can also be had on application at the office of WM. PECK, Raleigh, N. C., Agent for the sale of the medicine.

A liberal deduction made to those who purchase to sell again. French, German, and Spanish directions, can be obtained on application at the office of the proprietor, W. B. MOFFAT, No. 367, Broadway, New-York.

NEW GOODS:

CHEAP.

PRIMROSE & HOLLAND.

Have been for some time receiving and opening new and seasonable goods, consisting of a great variety, which together with their stock on hand constitute an extensive and general assortment of Dry Goods, Hardware, Queens Ware, Groceries, Hats, Shoes, &c. Their assortment is pretty full now, and will be kept so, as one of the partners is constantly in New York buying and forwarding goods which are bought low. No one house can boast of having every article cheaper than others have; hence in pricing they may have some articles higher than their neighbors, but if convinced of that fact, they are determined to bring them down to the lowest prices that the same articles are sold at in the place. Friends and customers and all others wishing to make the best of their funds, are invited to come and see.

November 17, 1838.—45 tf.

A CARD.

DR. JOSEPH B. OUTLAW having removed to Raleigh, respectfully offers his professional services to the citizens of the Town and surrounding country. His residence and office are situated on Fayetteville street, immediately opposite Mr. William H. Haywood's, jun.

To his friends in the country, he will say, that they may be assured of his prompt and unremitting attention whenever called on.
Raleigh, Feb. 17, 1838. 14tf.