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WHOLE NO. 287.

TERMS.

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ORIGINAL SIN NO EXCUSE.

There are some to be found, who endeavor to excuse their actual transgressions, as being no more than the necessary effects of original sin. This we find frequently done by those who are no friends to religion in general, and perhaps, believe as little of the reality of original as the guilt of actual sin. In such therefore, it is no more than a pretence, that they may rid themselves of the apprehension of both. But there are also some who do not seem to be enemies in principle to the truths of the Gospel, who yet are very ready to excuse themselves for particular sins, by laying the blame upon their nature in general. It is my nature, they will say; I have so strong a disposition to it, that I cannot help it. Thus they seem to sit quite easy under the dominion of sin, and, by giving up all hope of overcoming it, are led to forbear all endeavors to resist it.

On this I cannot help observing, again, how opposite the principles of sin and holiness are.—The sin of our nature, which, in true penitents is matter of humiliation and sorrow, is often produced by others, as an extenuation of their crimes. See how the psalmist David expresses himself Psalm li. 5, "Behold, I was shaken iniquity; and in sin did my mother conceive me." These words were not spoken by way of alleviation, but confession and aggravation. In the same spirit does the apostle Paul speak in a great part of the seventh chapter of the Epistle to the Romans particularly verses 14-24. "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me: for I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

That there is something mysterious in the first occasion and conveyance of original sin, on which captious persons may raise cavils, to perplex themselves and others, I readily allow. But, after all they can say, it is certain, both from Scripture & experience, that all actual sin is not only personal but voluntary. Is there any person who will dare to maintain, in the face of his Supreme Judge, that he is laid under compulsion, or an irresistible necessity, to think, speak, or do what is wrong? Does any man commit sin, but from his own choice? Or is he hindered from the performance of any duty to which he is sincerely and heartily inclined? If this were indeed the case, it would not be true, what we are told in the sacred oracles, that God will be "just when he speaketh, and clear when he judgeth."

I must also observe, that upon the plan of the Gospel, the force of this excuse is entirely taken away; because the renovation of our natures is there ascribed to the power and energy of divine grace. Though we are not able to reform our natures, God is able to renew them. Though we cannot resist corruption, God is able to subdue it. Our weak and helpless state by nature, is so far from being a proper excuse for sin, that a just and humbling sense of it is the very first step towards a recovery. "Of ourselves, we are not able to do any good thing, but through Christ strengthening us we may do all things." We are exhorted to pray for the influence of the Spirit, in the sure hope of acceptance: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." So that, on the prevailing of sin, we have just reason to take the whole blame upon ourselves, and to say, "We are not straitened in God, but straitened in our own bowels."

Dr. Witherspoon.

THE LAKE OF GENESARETH AND THE TOWN OF TIBERIAS.

The most picturesque sheet of water, which with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, capped with snow. Through this lake the Jordan pushes its course, marked by a strong current, and leaving it at the southern extremity, ultimately loses itself in that sea, which may be calculated at eighty, or perhaps one hundred miles beyond it. A variety of opinions have been entertained as to the length, and breadth of this water, which

it is singular, has never at any period of time been accurately ascertained, but merely conjectured from eye-sight. So far, however, as could be judged, from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after the overpowering heat of the preceding day, and the torture experienced from vermin during the night. The water is fresh; to the taste most agreeable, and there was not at this moment a breath of air, I could at a considerable depth distinctly see the bottom, covered with pebbles.

Although it is ascertained, beyond doubt, that during our Saviour's ministry, vessels were known to sail upon it, to convey persons to and from the towns on its borders, and further used for the purpose of fishing; yet, it has been asserted by some travellers, that neither vessels nor boats are to be found; while this is opposed by others, who maintain these are to be seen about its shores. For my own part, I could not find one single bark, of any description whatever, during the time I was at Tiberias; though I made most particular inquiries, in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, if there had been vessels in existence, how comes it that we should not long before this moment have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance, as to which we have been kept hitherto in the dark? The waters, indeed, contain fish, which are caught by small nets, not used however in boats, which would most certainly have been the case, had any such craft existed; but they are cast out in the lake by fishermen; and, to accomplish this, they walk into it a short distance from shore.

It is almost unnecessary to remind the reader, that this particular sea, and neighborhood, as it is termed in gospel history, were places honored above all others, with the presence of Christ. It was here that he embarked in a ship to go to different places about its borders, in prosecution of errands of mercy; and here it was from which he instructed the multitude, who had assembled on the shore; here a great miracle was accomplished in an extraordinary draught of fishes in ships, when "he spoke and it was done," that he walked on its waters under the cloud of night, removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that "of a truth he was the Son of God;" and it was on these shores also, that he called upon the humblest of individuals to leave their occupations and follow him; and was instantly obeyed, by their abandoning every thing, to be witnesses of his wonderful works, and to be sent forth as ambassadors of his kingdom.

No vestiges are to be seen of the cities about this lake, which had been so peculiarly honored with his presence, such as Chorazin, Bethsaida, and Capernaum, whose inhabitants were astonished at his doctrine, when he taught as a person in authority. The last of these, revelation has pointed to us as especially distinguished by the application of his own city; and from the observation, that it had been "exalted to heaven," there is every reason to conclude, it must have been one of considerable extent and importance.

The holy joy and delight I experienced in beholding the prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of, to the mind of the reader. The city of Tiberias is inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red sky resembling the purest gold, a warm sun just on the eve of setting, smoke ascending in an undeviating upright direction from the houses, the shades of night gently approaching, the still water smooth as glass, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and glorious lamp of night, was beheld watching, as it were, the close of day, to illuminate benighted worlds, and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery.—Arab shepherds were directing their steps towards the village with flocks, the husbandman lingering on his return home from finishing the toils of the day, and every object gave an animation to the scene that never can be properly described.

In addition to a recollection of all those glorious events which occurred throughout this once favoured country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be handed down to the latest period of time, in confirmation of his divinity; I say, the beauty of the scene in addition to these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the Gospel, sentiments of deep and lasting impression.—*Rae Wilson's Travels.*

MUCH OF THE BIBLE ADAPTED TO CHILDREN.

The Bible is adapted to the comprehension and wants of the child. In order that we may appreciate this clearly, and proceed in a way at once the most simple, unpretending, and rational, try to direct your mind of all the elements and feelings, the doubts and questions, which may ever have presented themselves,

and imagine yourselves in the position of some lowly individual, residing far from the bustle of cities, the authoritative dogmatism of learned men, the discussions respecting education which are so frequent and unsatisfactory, and from any opportunities of consulting with a pious friend on the absorbing question of the education of his child.

God has made (as we suppose) this humble individual the happy father of a dear child; his heart is wrapped up in his safety; he is anxious for his temporal and spiritual good; and having himself somewhat late in life been converted under the preaching of the Gospel, he now finds his attention drawn to the education of his child's mental improvement. He is not a naturalist, that having found the words of God profitable for his own soul, he should open his Bible, and see if there be any thing there to the purpose; any directions, any pattern, any help? It is but natural to think, that, as this is a solemn enquiry, he will not merely look "up and down," now in one place, and then in another; it is but natural to think he will look at the first chapter of the first book, and proceed to investigate each chapter at least in such a way, as that whatever may be connected with his anxious views should not escape his observation.

Now, it so happens, that this very first chapter of the Bible contains certain information, which a Christian father must naturally desire to communicate to his child. His attention is accordingly struck by the importance of the information therein contained. But is it adapted for a child? never was any thing so well adapted for in no chapter of any book that ever was written, do you find such a group of names of things wherein children are so interested, as in this very chapter; every verse teems with some object which, it is well known, belongs to those things which fascinate our little ones from the moment wherein intelligence exhibits its enquiries, and the smile of the babe recognizes the parental glance, or the nurse's voice. "Earth," "water," "light," "day," "night," (I repeat them in the order supplied by the verses) "heaven" (or the sky), "grass," "herbs," "seed," "sun," "moon," "stars," "fish," "fowl," "cattle," "creeping things," "man," "woman," why, the invention of man could not have furnished a chapter more attractive and delightful! Neither child nor man ever read it and forget it. The next chapter is equally delightful, for it tells the child of Sunday, the sweet day of rest; and what child does not take an interest in that precious day, even though he be an ignorant and much neglected child. This chapter has also an account of "dew," of a "garden," and "precious stones," of a "river," and of "gold," of a "tree," and its "forbidden fruit," of God's command, of the names given by Adam to all living creatures, and of the formation of Eve. The next chapter rises in interest. No prohibition: no disobedience, could possibly be better understood by a child than this narrative of the "serpent," and of the apple. A child cannot possibly know right from wrong, without understanding the meaning of such a statement, and delighting in its details. And, assuredly an unsophisticated and pious man, going to the Bible for such directions as I have prescribed, would read these chapters and say, "Well, whether I find any hints or special directions in educating my child, or no, sure I am that this delightful story would do good to my dear child; and if, as I go on, I find no direction to the contrary, I will no longer delay, but at once communicate to him all that is here so curious, so simple, and so delightful!" But does this story indeed delight the young mind, has it a special adaptation thereto? I ask no better proof than a visit to an Infant School, and there you will find no hymn more precious to their hearts, than that which contains the history of the first chapter of Genesis, summed up thus, (the last line is one we should not overlook; it is no useless appendage):—

"God made the sky that looks so blue,
God made the grass so green,
He made the flowers that smell so sweet,
In pretty colors seen.

"God made the sun that shines so bright,
And g'adens all we see,
It comes to give us heat and light,
How thankful should we be!"

I may here observe, for order's sake that such an investigator, as he proceeds, meets many similar instances of adaptation to the youthful mind in the story of Cain and Abel, the Deluge, Noah and his sons, the Tower of Babel, the History of the Patriarchs, including the inimitable biography of Joseph. Time would fail to enumerate the stories and touching passages which arrest attention, especially in the New Testament, where Christ, in his loveliness of character, is brought before the eye, but for order's sake, I would mention that the inquirer into the Bible speedily perceives, ere he advances thus far, that not only is there an adaptation in the Bible, but he can perceive that there are strong grounds for his putting the Bible into the hands of his child.—*Drew's Sermon to the Sunday School Society.*

MAN'S NATURAL ALIENATION FROM GOD.

The human race is to be contemplated in a two-fold aspect, and as such it is addressed in Scripture. It is addressed as God made it, "behold it was very good," wholly a right seed.—And it is addressed as it came into itself.—There is a difference, as not one; there is no difference, as there is no sin and corruption of the glory of God.

Contemplating man as God made him, God would have him to be happy, and in opposition to God's revealed willingness in Christ to pardon him and love him still.—This alienation is universal, and this iniquity would be displayed in every individual case of the human species, if men were left to themselves, in the hearing of the gospel, if the expenditure of God's love in his Son were lavished upon the world, and nothing more were sent forth than the invitation to the feast.—Not a sinner would come; not a guest would be found at the table; not a man would be saved; Christ would have died in vain.

righteously requires of him the exercise of all the holy powers originally bestowed upon him. "Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." This is the great commandment. This is the voice of God's holy love. It is the law of creation, that the creature should render back with all its powers, a full revenue of praise and glory to the Creator. The command to do so, is an expression of the truest love; for it is a command to be happy. Adam needed not this command propounded to him in words. His whole character was instinctive obedience to it. The love of God is holiness; holiness is happiness. Adam was happy. The reserved tree was a symbol of his dependence; and his willingness to be dependent was the proof of his love. But when he ceased to be willing to be dependent: when he broke through the restriction; when he did in effect, say "I will no longer hold the garden under another, I will have no covenant of reservation in my lease, I will have no lease at all, I will acknowledge no superior, I will be as God, I will please myself, the garden is mine,"—in that evil hour, with the will to please, he lost the heart to love the Lord his God. Endeavoring then to justify himself against the conviction of his own conscience, and feeling at the same time that God saw through the false excuse, he began to hate the presence of God, the thoughts of God; and, instead of hastening, as before, with all the buoyancy of conscious love, to meet the Lord God in the garden, he ran to hide himself among the trees. It was not that God had ceased to love him, but he had ceased to love God. God loved him still, and the law of creation was still an expression of God's love, for it was God's command to him to be happy, or in other words, to love his creator with all his powers. His alienated heart however, now refused the harmonious responses he had ceased to love God. The palpitation in the breast of the criminal, when he hears the trumpet sound for the approach of the judge of assize, though there be no sentence pronounced against him, nor any desire on the part of the judge to condemn him; the trembling blush of the debtor's face at seeing his creditor, though there be no demand made upon him, nor any desire of the creditor to proceed against him—these are intimations in the transactions of men among men, and other, of the crimson dye which has stained the whole human race in the sight of God. It is not, we repeat, that God has ceased to love men; it is not that there is in God any desire to condemn men, his language on the contrary is, "As I live, I have no pleasure in the death of him that dieth." It is not that any loving demand is made on God's part, for his commandment is an invitation to be happy, for the love of God is happiness. No, no, the alienation is altogether on man's side. He is conscious of evil against God; he is conscious of detection by God; he hates detection, and therefore he will not, he is not willing to come to God, or to hear any thing which sounds like God coming to him. In this, lies the secret of his rejection of God's loving approach to him in Jesus Christ. The moral process by which the proclamation of the Gospel would reach and influence his heart, is similar, as we have seen, to that by which other subjects affect him. Testimony satisfies his understanding. Simple belief in testimony excites his interest, and both together constrain his conduct. This is the case in the acquisition of knowledge, much more largely than men see a to be aware of. In every thing historical, it is self evident, that the belief in testimony is the inlet of knowledge. But even in scientific attainments it is the same: for among the multitudes who receive and proceed to build practically upon scientific principles, how very few verify by experiment and observation, the principles so received. It is the subject matter of the gospel communication which makes all the difference. To believe testimony, and be influenced by it, in every other case, does not assail man's guilty conscience; for it brings him into contact only with the knowledge of creatures can consist with the cherished sin of his heart, for no creature can search his heart. But to believe testimony and be influenced by it in the case of the Gospel does assail his guilty conscience; for it brings him into contact with God who searcheth the heart. This contact is what he hates. He will not come to it. The light of it shines around him, and presses upon him under the sound of God's holy pardoning love in Jesus Christ: but "he loves darkness rather than light," not because the evidence or testimony for the light is insufficient, but "because his deeds are evil." This the condemnation, is not in God, he is still love itself towards men: not in the law, it is a loving commandment to men to be happy: not in the gospel it is a manifestation of God's great love, "who so loved the world, as to give his own son;" the condemnation is in man himself. He is not willing to love God, because he loves, and is willing to love sin. If the history of the Cæsars made man's guilty conscience wince, and urged him to purity, as the history of Jesus does; Tacitus would find as many infidels as St. Matthew and St. John. Thus we see that man's incapacity is his guilt, and can never be justly pleaded as an excuse for his guilt. And thus we see that the damnation of a sinner is of, and by himself; in opposition to God's loving commandment to him to be happy; and in opposition to God's revealed willingness in Christ to pardon him and love him still.—This alienation is universal, and this iniquity would be displayed in every individual case of the human species, if men were left to themselves, in the hearing of the gospel, if the expenditure of God's love in his Son were lavished upon the world, and nothing more were sent forth than the invitation to the feast.—Not a sinner would come; not a guest would be found at the table; not a man would be saved; Christ would have died in vain.

The Lord complains, *Ye will not come unto me, that ye might have life, and he asserts that No man can come to me, except the Father who sent me, draw him.* This drawing is the secret power of God, energizing in the will of a man, and making him willing to be happy with God. This is grace. And whatever may be the true history of its secret operations, in many instances, it is, and must be effectual in some; for the Lord further asserts that *All whom the Father hath given to me, shall come to me.* This is the election of grace. And the place it holds is not in limiting the provision made for sinners in Christ, nor in hindering any man from coming to the feast; but in hindering the feast from being in vain to all men, in securing the application of the provision to some. The Gospel proclamation, in its genuine moral suitableness to man's case, is sufficient to vindicate the sincerity of God's character as a loving, pardoning Creator: but it is not sufficient to overcome the enmity of man's character as a proud, self-dependent creature. It is sufficient to leave men without excuse; but if unaccompanied by some other process, it will leave them also without salvation. It exhibits the enmity of every man: it can change the will of no man. It is therefore to the election of grace, after all, that we are indebted, in the last resort, for the salvation of any man. There is a moment in the history of every saved man, at which the effectual energy of the Spirit of God wins the sinner's will, and from that moment, the man is cordially engaged in the work of his own salvation.

Being made willing himself, he discovers to his great delight, that God is willing, that the blood of Jesus Christ cleanseth him from all sin, and that the Holy Ghost dwells in him, and works in him, inclining his heart to the first and great commandment of the law, which is the last and great achievement of the gospel, which is the love of God, which is happiness, which is heaven. The election of grace, is the triumph of God's mercy. In the election that is in Christ Jesus, we behold the love of kindness through which, to all men, and while all men with alienated hearts, and hearts not come, in the election of grace we behold men clasp in the everlasting arms unto the eternal. In the redemption through Christ Jesus, we see the kingdom of heaven, and all things, "God the King of the world that he reigns only by grace, that whosoever believeth in him should not perish, but have everlasting life." In the election of grace, we see believers pressing into the kingdom of heaven. *Unto you it is given to believe on Christ, and it is of faith that it might be in grace.* In the proclamation of the redemptive gospel comes in word to a whole community; in the exercise of the election, the gospel comes not in word only, but in power also, and in the Holy Ghost, and in much assurance.

My dear brethren, to you is the word of this salvation sent; oh seek for the power. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you. God is willing to receive you. God in Christ complains that you are not willing to come to Him, there is no one among you, there is no man upon earth that is kept away from God by an unwilling heart. You are kept away by yourselves. Why will you ruin yourselves everlastingly? God is graciously willing to receive you, whatever may be the state of your character, however polluted in mind or body, or both; however sunk in the ambition, or covetousness, or idolatrous vanities of this evil world; God in Christ is willing still to receive you freely; to pardon all your transgressions; to cleanse the thoughts of your heart; to give you strength and victory against the enticements of the world, the flesh and the devil; and to make you happy, by shedding abroad within your soul the love of God which is "Glory begun below."

O gracious and merciful God, make us all to love Thee. Let not one of this assembly, no, not one, be cast into hell fire. O let the secret energy of the Holy Ghost be present at the turning point of our history, to subdue our love of sin, and to make us willing to love, and come to and to serve the Lord our God in the day of thy power! Amen.

OBSCURE PASSAGES IN THE BIBLE.

A gentleman who visits with great regularity the Philadelphia penitentiary, the inmates of which his piety prompts him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of that Sacred Volume; each time declaring he would not go on, if this was not first explained to him. The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and which plainly applied to him and his situation.—After many fruitless trials to induce the convict to this course, his friendly teacher said—What would you think of a very hungry man, who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come to it and sit down at a richly covered table, on which were large dishes of choice meat and also covered ones, the contents of which the hungry man did not know. Instead of satisfying his exhausted body with the former, he raises over cover after another, and insists on finding out what these unknown dishes are composed of. I am sure of all the advice of the charitable man to satisfy first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until he comes by exhaustion he drops down dead. What would you think of such a man? "He was not," said the convict, "and I will be no longer. I understand you well."—*Dr. Loder's Essay on Penal Law.*

In Italy, there are 20 Protestant Ministers; 14 of them preach in French, and 6 in German—besides a few English Preachers.

From the London, Bap. Miss. Magazine, for July.

BROTHER ONCKEN'S PERSECUTION IN HAMBURG.

My Dear Sir,—I beg to forward you the following brief statement of the Baptist Church at Hamburg, in its present afflicted condition, and the persecutions of Mr. J. G. Oncken, under whose ministrations it was first formed, and by whose diligent and faithful oversight it has prospered and increased. The statement, I am sure, will interest your readers, excite the sympathy and prayers of all the disciples of Christ, and enforce on their minds the apostolic injunction—"Remember them that are in bonds as bound with them, and them that suffer adversity, as being yourselves also in the bond."

The Church in Hamburg, which was formed in 1834, has now more than one hundred members, nearly all of whom are Germans; three are English. Mr. Oncken commenced his labors in this city in 1823, as agent of the Continental Society; and was in the habit of conducting religious meetings, visiting the people from house to house, distributing tracts and the holy Scriptures. After encountering many difficulties & discouragements a Sunday school was at last established, which for several years was under the zealous superintendence of Mr. Oncken.

Not being a Lutheran, and having to do in conducting its affairs with persons of that persuasion, feelings of an unpleasant nature were sometimes excited; and, for the sake of peace, Mr. Oncken withdrew from an institution to which he was warmly attached.

The religious meetings were regarded by those in authority with extreme jealousy and suspicion, and the police interfered with a view of putting them down. Mr. Oncken felt he could not with a good conscience give them up, and from the happy effects resulting from his labors, his heart and hands were encouraged and strengthened to go on, notwithstanding the difficulties were multiplying around him. That it might not appear there was a wish to provoke opposition, and yet at the same time to yield to the claims of duty, the meetings were conducted on a more limited scale, and at different places. The opposition of the authorities, however, did not abate; but, true to the interests of the master they served, spies were sent to watch, and the police commissioned to hunt down those followers of the Lamb. Mr. Oncken was summoned before them, and in 1829, was condemned to fourteen days' imprisonment.

Against this decision an appeal was made, the result of which was the mitigation of the punishment to a fine of 21 lbs. In this year Mr. Oncken came over to England, where he married an English lady, the present companion of his labor and sufferings. On his return to Hamburg, Mr. Oncken and his friends continued to be annoyed and harassed by the authorities. On one occasion, when about thirty persons were assembled in his house for religious instruction, three police officers forced themselves in, and took down the names of some of the persons present. Mr. Oncken and two others were brought before the police, and condemned by the Senate to a fine; Mr. Oncken, as the greatest sinner, of 25 lbs. (about 31 lbs.).

It was in 1831 that the Church was formed, and Mr. Oncken was appointed pastor. Professor Sears, of the Theological Institution, Boston, U. S., happened to be in Hamburg during the time; and having previously baptized Mr. Oncken, assisted him on the first occasion.

The Church, notwithstanding its troubles and persecutions, has continued to flourish, and at the present time has rather more than one hundred members, three of whom are English. But, anxious to obtain a concession from the Senate that their services might be more public, to which they would invite brethren from America and England, and frequently visit Hamburg (as service is sometimes conducted in English), application was made to the Baptist General Convention in Boston with which Mr. Oncken had become officially connected, for the necessary credentials. These, with a petition drawn up by a professional gentleman, giving a statement of their faith and practices as a Church, with other documents, were presented to the Senate. After waiting for some time, they were prohibited by this body from continuing worship in any thing like a public manner. Shortly after this, another petition was sent in, respectfully begging to be allowed the same privileges as those granted to Jews, Roman Catholics, Independents, &c. Instead of a favorable answer, Mr. Oncken was denounced as a seducer and heretic, was strictly charged to hold no religious meetings, nor to discharge any of his ministerial functions, under pain of the severest penalties. But, as servants of the King of heaven, these disciples felt, when the mandate of man was opposed to the will of their divine Master, their solemn duty was, to obey God rather than man. Mr. Oncken, however, did all to his power, as far as religious principle would allow, to conciliate, and not to provoke. No person was admitted to their worship, but by tickets; at the administration of the Lord's supper, none were allowed to remain as spectators; and when individuals were to be baptized, Mr. Oncken took (frequently attended with much trouble) a small boat to one of the Haevoer islands in the Elbe. But as their numbers increased, their afflictions increased also, especially as the clergy of the Lutheran Church sent in a petition to suppress them. When the Senate found that their threats did not deter Mr. Oncken from discharging his duties as a servant of Christ, their wicked designs were put into execution.

The following decree of the Senate, given in answer to the petition sent to it, as above alluded to, is a fair specimen of the notions entertained by the gentlemen composing that august body on the subject of religious liberty, and what are the "tender mercies" they exercise towards those who commit the sin of presuming to differ from them on the subject of religion, and dare to take the New Testament for their rule. It bears date, April 5, 1839.

"After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organize a Baptist Church in this place, it is enjoined on the chief magistrate of police to summon the petitioners before him, and 1st, To inform the said Oncken that the Senate neither acknowledges the Society which he denominates a Baptist Church, nor himself as its preacher; that on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings; and to apprise him that the indulgence and forbearance hitherto extended towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits; and pointedly and peremptorily to forbid him from all further exercise of his unauthorized and unrecognized ministerial functions—especially from all administration of the sacraments, and every other schismatical religious rite, not permitted by the laws of this country, and to all endeavors to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, to be taken by the Senate."

hitherto and now extended towards him should not produce the change of conduct required of him; and that he, contrary to all expectations, continue his unlawful and unconstitutional proceedings.

"2d. To make the same communications to his fellow petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings."

In the following November another edict was issued of a similar character to the above, and equally worthy of the "dark ages," demanding the Church, under the severest penalties, to give up its meetings within ten days from the date of the decree. As good and peaceable subjects, the principles held by these Christians led them to give obedience to their rulers in all things where the rights of conscience are not violated, but to this unjust and arbitrary decree, they felt they could not yield obedience without being guilty of treason against their divine Master. Willing, however, to give as little offence as possible, their meetings for divine worship were of a private nature; and when the pastor had occasion to baptize, he went into the territories of one of the neighboring states. This also when discovered, was forbidden.

On the 13th May last, Mr. Oncken was arrested by the police, and thrown into jail. In order to disperse the Church, and break up its meetings, two police men were stationed at the doors, and the place is now occupied by other people. The police officers behaved in a becoming and civil manner; they said it was a painful duty they had to perform, but they were only servants, and must obey their orders. But, to the shame of the whole Senate, Mr. Oncken, when he arrived at the place of destination, was treated like a criminal; his pockets were searched, and every thing taken from him. No one was allowed to see him but Mrs. Oncken, and that but for half an hour at a time, in the presence of functionaries. They were forbidden to speak, but in German—and all letters to and from him, to be read by the police. A day or two after his imprisonment, he was taken to the police office, and the following sentence of the Senate was read to him:

"That whereas J. G. Oncken, having on his own confession, continued to conduct conventicles, immerse, and administer the Lord's supper, notwithstanding the prohibition of the authorities, he be imprisoned for four weeks, and to pay all costs connected therewith, and that moreover he be threatened with the severest punishments, in case of any further contraventions."

The cost incurred amounts to nearly 20l. It is pleasing to observe, that amongst his trials our friend is supported and comforted. In a letter I received from him during his confinement, he thus writes:

"I rejoice to say that the Lord has stood by and blessed me with the enjoyment of peace. The prison is to me the gate of heaven. May He keep up a noble dependence on himself, and in his own way bring us out of trouble, refined from our sins, and better fitted for our Master's service. I have no doubt as to the ultimate success of the good cause in which we are engaged. The Bible and the God of the Bible are on our side. We must wait for more. Though earth and hell join to crush the Redeemer's kingdom. He that has his throne in heaven laughs at the folly of this world against him. He will bring the counsel of the heathen to naught, and reign for ever and ever."

The period of Mr. Oncken's incarceration has not terminated; but the rage of his adversaries is unabated, and the Church is daily harassed and wasted. They occasionally at different places, in small parlors, or in members' houses. On several occasions the police were rushed in, as if into a den of thieves, and in the most brutal and arbitrary manner insulted and dispersed them, behaving more like beasts than human beings. One brother who takes a lead among them, has been arrested, and a second time will be sent into confinement. Another member, a poor man with six children, and the near prospect of the seventh, was put in prison for having had a number of the brethren at his house on the Lord's day to read the Bible, and join together in prayer to God. The wife applied to the magistrate of police, Senator Binder, for the release of her husband, at least till she was confined. The request would only be granted on the condition that her husband would have nothing more to do with these matters. The poor woman replied, that these were divine matters, concerning God and the soul, and did not concern the police, and she was sure her husband would not accept deliverance on terms so dishonouring to the Master he served." At this Mr. Binder got very angry and said, "Then he shall have enough of it."

"Thus, unless something be done through the medium of our government, (and an attempt will, I believe, be made to induce our Foreign Secretary to interfere,) to obtain a concession that they may worship God according to the dictates of their own consciences, these disciples will continue to be treated, in the present enlightened age, and in the free, republican town of Hamburg, in a way only paralleled in the darkest ages, and the worst of persecuting times."

The whole circumstances detailed above, exhibit a fearful picture of national establishments of Christianity, and illustrate the proposition that all such institutions possess, as a constituent principle of their existence, a persecuting spirit.

Let us as dissenters value our principles, and disseminate them. Let us unite with our afflicted brethren in Hamburg in praying for their oppressors, that God would change their ways and their hearts. To us belong compassion and pity. "Vengeance belongeth to the Lord," he will, he must avenge his people's quarrel. He will contend with them that contend with his Church, and save his persecuted children. "He will feed them that oppress her, with their own flesh, and they shall be drunken with their own blood as with sweet wine, and all flesh shall know, saith the Lord, that I am the Saviour and the Redeemer, the mighty one of Jacob."

I am, dear sir, yours truly,

JOSEPH ROTHLEY.

June 22, 1840.

From the Baptist Missionary Magazine for August.

MISSION TO WEST AFRICA.

EXTRACTS FROM THE JOURNAL OF MR. CROKER.

Visit to Edina—Journey to the interior—effects of the climate—Bobbi—Dua Will's place.

Dec. 27, 1839. Edina. Came down to this place on the 17th inst. to attend the meeting of the Association. Found that the members of the church residing in Edina had taken some steps preliminary to their being organized as a distinct church. On the 13th inst. they were unanimously dismissed from the church at Basa Cove according to their request; and on the 20th were constituted into a church. They chose Br. Day their pastor, and Br. Robert Page deacon.

Jan. 24, 1840. Returned to day from an excursion into the country. Started on the 20th inst. up the Meehlin river, with the design of reaching the Bobbi. But the river being very low at this time of the year, I stopped several miles short of the destination, at a town called Ma. Spent the night at this place. Found myself quite uncomfortable from the cold, which was probably about 65° Fahrenheit; and though we had a good fire during the first part of the night, I waked about 12 o'clock, and found one of my native boys crying on account of cold! So even in the temperature here, that a change of a very few degrees is severely felt. While a New Englander at home would be perspiring profusely, we, with the same degree of heat, seem to be on the point of freezing. This will give some idea of the change which a person from that part of the world experiences in the process of acclimation here. Called the people of Ma together, and imparted to them some of the truths of the gospel. Next morning started on foot for Bobbi, and arrived there about noon. The town is situated on Meehlin river, at the head of canoe navigation, about 45 miles from the mouth. Spent one night at this place, and the next day proceeded to Dua Will's place, six or eight miles further in the interior. My native men who accompanied me, tried much to dissuade me from going there. They said it was very far, the path very difficult, that I "no fit to walk him," that "war lived in the path," &c. &c. The head man at Bobbi also tried to persuade me not to go. But by coaxing, and threatening to employ other guides, I obtained the consent of the men to go. They seemed, however, afraid, when we were passing through a forest of some miles in extent, that some persons might be lurking at the side of the path to destroy us. I found it a shorter and more pleasant walk than I anticipated. Dua Will's place is the largest and one of the most pleasant towns in this section of the country. It is just beyond a ridge of high hills which run parallel with the coast of many miles. Dua Will is called the Devil Master. He decides in all their quarrels, &c. i. e. in all their trials for capital offences. He is a man possessed of a strong mind, and much shrewdness. He is said to be superior to the natives in this part of the country in pleading a cause. When I first arrived, there was quite a scampering among the children. After the alarm was over, I was surrounded by a number of the natives. As they supposed I did not understand them, they were quite free in their remarks upon my appearance. The head man ordered something to be cooked for me, and after a while, he began to inquire into my business. This gave me an opportunity to state to him some of the truths of the Gospel. These natives are exceedingly suspicious of white men, I was explicit in stating the object of my visit. I told him I was desirous that he should know all that lived in my heart in regard to them,—that it would be useless for me to say much about my "faith," as strangers always used sweet words,—he could inquire of Santa Will about that,—if I did the country people "rogue faith," I was a single man, and in their power, &c. He said he would collect his men in the morning, and I could tell them altogether. The principal men were collected the next day, and I explained my business to them. Dua Will gave me one of his sons and a nephew to instruct at Ma, on my return, the head man gave me a boy. As we proceeded back from the sea, the face of the country was more hilly, and the air more salubrious. I saw several places which seemed far more eligible for securing health than any I have heretofore found. They seemed to be prepared before me in a measure, as the people had heard of me, and a favorable report had reached them. I would now bless the Lord for all his kindness in leading me out, and suffering me to return in safety.

For the Recorder and Watchman.

To the Members of the Churches composing the Welsh Neck Baptist Association and others whom it may concern.

(Continued by request.)

The undersigned having been directed by the recently formed Book Society of the Welsh Neck Baptist Association to address you on its behalf, beg leave to submit the following statement and appeal to your notice:

At the late meeting of the above mentioned Association, the subject of the wants of both ministry and people among us, with respect to the means of intellectual improvement, and of suitable aids for the promotion of piety and devotion, was discussed with much interest. It was felt and acknowledged to be one of great importance; and any feasible means of meeting its demands, it was thought, would be worthy of a systematic and strenuous effort. The fact that many not only of our brethren in private stations in the Church, but also of the Ministers of the word, are uneducated men, and in so far as Schools and Colleges are concerned, must remain in ignorance of much that would be profitable for them to know, some being too far advanced in life, and some too destitute of pecuniary means to avail themselves of these appliances; while at the same time they possess talents capable of improvement, and occupy stations wherein all the powers of a mind the most highly gifted and cultivated, and tempers most adorned with whatever is lovely and attractive, may find full employment, seemed to require that some steps should be at once taken to furnish them with such means of improvement as their circumstances and our ability would be likely to render available. It was thought that if a depository of suitable books, literary, scientific, and religious, to be obtained at the lowest prices and disposed of at cost and charges, could be established at one or more suitable points, it would go far to mitigate the evil under which we have labored, and to excite a laudable thirst for knowledge in minds now inactive and ignorant, only because the means of intellectual improvement have not been accessible to them. The placing within the reach of all a judicious and ample selection of books supplies a desideratum long felt among us and would of itself tend greatly to promote a taste for reading by furnishing the means of doing so; but when connected with such provision is the fact that the books thus offered to their notice are procured with a view to the special circumstances and wants of the Denomination, that they are to be obtained at the lowest prices and sold without a cent of profit, the scheme justifies the belief that general improvement in knowledge and piety would result from its accomplishment.

Accordingly means were taken forthwith for the formation of a Society for this purpose: a Constitution was submitted and adopted at a meeting composed of the Delegates from the Churches and others, officers were elected, and the Society was duly organized.

It is the purpose of the Society as soon as may be, to import such books as the wants of our Denomination (having regard to Sunday Schools as well as to individuals) may seem to require, and to establish such depository or depositories as our funds and the convenience of the people shall justify. In the meantime the Secretary has been charged with the business of opening a correspondence with publishers of books in various quarters to the end, that we might be enabled to obtain all the information possible, so that we might in the best manner carry out our designs.

We lay our plan and objects before you, and respectfully solicit such co-operation and aid as you may find it convenient to afford.

While our scheme contemplates no pecuniary profit accruing to any, yet you must perceive that it offers advantages of no small moment to every one disposed to avail himself of them; and that its design is to benefit the ministry and the Churches in important particulars. We have felt willing to appropriate to this object a part of that substance which the goodness of God has granted us, and in the spirit of brotherly affection, we afford you an opportunity of doing the same. Our interests are yours in this matter. Accident only has put us in the van in this good work; we cherish the hope of finding a multitude of you at our side aiding us in carrying useful knowledge, rational amusement and lessons of piety and virtue to the fireside of all our brethren. We trust that the love and zeal of our brethren will enable the Society to carry out its purposes efficiently. We pray God that its doings may result in great good to our Churches, and to the glory of his name.

Contributions may be made to Brother Alexander Sparks, Society Hill, the Treasurer of the Society, or to either of the officers; or they may be sent forward at the next sitting of the Association, at which time the Book Society will hold its first annual meeting.

Commending you to God and to the word of his grace, We remain your servants in the Gospel.

JOSIAH B. FURMAN.

JOHN O. B. DARGAN.

For the Recorder and Watchman.

Book Society of the Welsh Neck Association, organized during the last meeting of that Body. BENNETTSTOWN, S. C. Tuesday, Nov. 12, 1840.

At a meeting called for the purpose of organizing a Book Society, Elder J. C. Furman was appointed chairman, and T. P. Lide, Secretary.

The Committee appointed for the purpose, reported the following Constitution, which was adopted, and signed by a large proportion of the delegates, and other brethren and friends present.

Constitution of the Book Society of the Welsh Neck Baptist Association.

Whereas, it is desirable to cultivate a taste for useful and devotional reading, among the ministers and members of the Baptist churches within the bounds of the Welsh Neck Baptist Association; and it is probable that the opportunity of their procuring works of this description with facility, and at prices merely covering the original cost, with the expenses incident to their transportation, would be likely to promote the accomplishment of this end, and be the means of furnishing our Sunday Schools with such books as conscientious and pious parents would wish placed in the hands of their children, the subscribers have agreed to form themselves into a Society for this purpose, and have adopted the following Rules for their Government, viz:

1. The name of this Society shall be called The Book Society of the Welsh Neck Baptist Association.
2. The members of this Society shall be composed of such persons as pay a reasonable sum, according to their judgment or ability, toward the formation of a permanent fund, to be invested in the purchase of books of piety and real utility, and calculated to inculcate true principles in religion, according to the doctrines and practices of the regular Baptist church; which books shall be procured at the lowest possible price, and be kept at one or more depositories, located at convenient points, and sold to Sunday Schools, individuals, or companies, at cost and charges; and they covenant together, as in the sight of the heart-searching and Almighty God, so to conduct the affairs of this Society, as, according to the best of their ability and judgment, to promote the prevalence and success of Baptist principles; and they do hereby declare any alienation of its funds from their original intention, for the circulation of books intended to produce a contrary effect, to be illegal, and null and void.
3. The officers of this Society shall be a President, two Vice Presidents, a Secretary, and a Treasurer, who shall perform the duties usually allotted to those officers, and shall compose a Board who shall have in their charge the interests and business of the Society, in the interval of its meetings. These officers shall be elected at each annual meeting; and should the Society fail at any time to meet, or otherwise neglect such election, they shall continue in office till the election be made at an annual meeting.
4. This Society shall meet annually, at the time and place of the meeting of the Welsh Neck Baptist Association; and seven members shall constitute a quorum for the transaction of business. It shall also meet at other times, at the call of the presiding officer for the time being, or at the call of seven members; in both which cases, due notice shall be given by public announcement.
5. Any officer may be removed from office for malpractices in office, by the votes of a majority of the members present at any regularly called meeting, and in the mean time may be suspended by the Board.
6. It is intended, that the monies contributed to the funds of this Society, shall be regarded as a permanent investment, as set forth in the second article of this Constitution; hence as the books to be procured are sold, the amount shall be re-invested at such times as shall be judged prudent, and most likely to accomplish the intention of the founder of this Society, in fresh supplies, to be disposed of upon the same principles.
7. If this Society should at any time become extinct, then the funds, and whatever books, debts, notes, &c., may belong to it, shall become the property of the Welsh Neck Baptist Association, and be added to the permanent fund of that body.

The following persons were elected officers: Joo. F. Wilson, President; J. B. Furman, 1st Vice President; J. O. B. Dargan, 2d. do.; Alexander Sparks, Treasurer; and T. P. Lide, Secretary.

The Treasurer was requested to retire to a convenient part of the hall, and receive the subscriptions of members.

Appointed Brethren J. B. Furman and J. O. B. Dargan, a Committee to prepare, and have published, a Circular, setting forth the objects of this Association, and inviting the co-operation of all who may feel disposed to unite in it.

Adjourned.

N. B. Since the formation of the Book Society of the Welsh Neck Association, we perceive the same subject was taken up and fully discussed during our late anniversary at New York, and the American Baptist Tract Society has been changed into a general Publication Society. This organization will afford great facilities to our Society in procuring Sunday School Books and other works of a Denominational character. We hope the prominent brethren in all the churches, will take up this subject, and present it in that light, and with that force which its importance demands to their several Churches—that subscriptions will be opened, and that all who feel friendly to this good cause will send up their contributions to the next annual meeting of our Society, and thus not only furnish books of piety and devotion upon the lowest possible terms to their own families, and their own Churches, but also aid in the diffusion of light and

knowledge, and evangelical piety throughout the length and breadth of our land.

J. B. FURMAN.

J. O. B. DARGAN.

RECORDER AND WATCHMAN.

RALEIGH, Saturday August 22, 1840.

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

N. Y. BAPTIST REGISTER. The last number of this periodical contains an article by the editor, addressed personally to ourselves. The object of the writer is to propose a friendly discussion of the subject of slave holding, on the condition that the whole shall be published in both papers—with a view, as we understand the matter, of conciliating that good feeling between the South and the North, which all good christians should aim to cherish, and which is likely to be interrupted by the pertinacious exclusiveness of northern publications.

For his gentlemanly and magnanimous course, as well as for his friendly attentions to ourselves personally, our brother Beebe will please accept our most respectful acknowledgements. Still, however, we must be permitted to say, that we cannot, consistently with our views of duty, accede to his proposition. In the first place, the measure proposed is manifestly unequal for. Our brother admits that he has nothing new to offer on the subject; and as we have already given our views two or three times at length, it is not probable that much light would be elicited on either side, from a simple repetition of what has been so often said before. And in the next place, the position which we have recently assumed peremptorily forbids any thing of the kind. After due deliberation, and after a full and careful survey of the whole ground, we have resolved to close our columns against all articles and discussions of the kind, until an entirely different course shall be pursued by baptist papers at the north generally.

From this position we have as yet seen no reason to recede. Nor is it all probable, from present indications, that we shall see such. To the above might be added the circumstance, that, were the aforesaid proposition complied with, our views, and in fact the whole discussion, would be just about certain to be misrepresented at the north. This statement is made with a full understanding of the nature of the allegation which it involves; but at the same time in full view of facts which can warrant no other conclusion. And although such misrepresentations are of but little moment to us personally, yet it cannot be doubted that they would tend to widen the breach, which it should be our purpose and our policy to heal. For these reasons we must beg leave to decline our brother's proposition, however well intended, and however respectful and flattering to ourselves.

This much however we will say—if brother Beebe feels disposed to lay our views before his readers, and thereby to show that he is less exclusive than we had supposed, we would suggest the expediency of his publishing the discussion between ourselves and the Watchman. And should this be thought too long, the first article of the Watchman in connexion with our reply, might perhaps suffice. In the mean time any remarks of his own would receive all due attention.

There is one particular, however, in relation to which it is proper that we should add a word of correction. Our brother understands us to have declared "a non-intercourse" with our brethren at the north generally. If he will refer again to what we have written, he will find that this is not the fact. It is with such only as have proclaimed non-fellowship, either in fact, or in prospect, with their slaveholding brethren, that a non-intercourse has been declared by us. And we cannot believe that this has been done either rashly, unreasonably, or unadvisedly. The inconsistency of continuing a friendly correspondence and co-operation with men who have publicly withdrawn their fellowship from us, or who have even threatened to do so unless we submit to conditions dictated by themselves, must be too obvious to require a moment's consideration. Our intercourse with our brethren generally has not been suspended, nor will it be, until the latter, by adhering to the exclusives, shall have left us no other alternative.

THE CHRISTIAN REFLECTOR.

This print, a high, toned abolition publication, has copied a short article of ours, to which it has appended sundry remarks of its own. To these remarks it is proper we should return a short reply.

1. Should the editor of the Reflector feel disposed to publish any thing from us on the question of slave holding, we request that he will lay before his readers the correspondence between ourselves and the editor of the Christian Watchman. This contains just about all we have to say on the subject, and expressed in such manner as to be intelligible, if not conclusive, to every capacity. As it respects the Address referred to, so far as we can see, it contains neither argument nor statement which has not been met and repelled again and again.

2. If the editor of the Reflector calculates on the success of the enterprise, from the fact that but few copies of the Address have been returned, he is under some misapprehension. He ought to be informed that all such communications are liable to be suppressed in the post office; and that such as escape the vigilance of the post office, are just about certain to be consigned to the flames by those to whom they are addressed. How far the said address has "done good," will probably be learned from such documents as that on file "from Elder Jesse Hartwell of Alabama."

3. Our statement, that there is expressed in the address aforesaid a sentence of excommunication against all slaveholders, the editor of the Reflector says is a mistake; and then proceeds to

quote a paragraph from the address, the meaning of which, he says, is, that the sentence of excommunication is not passed, but only threatened, on condition that the Southern Baptists do not repent of their sin, after having been duly warned and re-proved by their northern dictators!! If the Reflector persuades himself that a threat can be less offensive in itself, or less certain in its consequences, than an absolute sentence of excommunication, he very much mistakes the temperament of Southern Baptists. He may possibly learn, when too late, that Southern Baptists are not to be conciliated nor alarmed by threats of any kind.

4. The Reflector asks, "who is to decide which shall leave?" We suppose that the Northern Baptists, who are not abolitionists, will have to decide. And we trust that they may be led to decide in such manner as shall be most conducive to the interests of Christ's kingdom at large. This is a matter, however, in which Southern Baptists share no responsibility; and in which, except so far as the general good may be involved, they have no concern.

5. The Reflector says, he would "propose a more excellent way." Instead of proclaiming non-intercourse, let the whole matter be kindly discussed in a christian spirit, that what is right may be made to appear" &c. "If slavery shall prove a sin against God and man" &c. &c. This is indeed admirable. First condemn brethren as tyrants, oppressors, manstealers, &c. &c.; tell them publicly that, unless they repent of their sins and high misdemeanors they cannot be recognized as christians; and then talk of "a more excellent way," "kind and friendly discussion in a christian spirit"—and "an amicable inquiry whether slavery is a sin or not!"

Passing by this flagrant inconsistency, we must be permitted to say that it is now entirely too late to talk about "friendly discussions." Abolitionists have been raving at their southern brethren for the last five or six years—have been denouncing them as the very foulest portion of mankind—and at length, with an effrontery that, so far as we know, is without a parallel, have publicly and formally proclaimed their threat, that, unless Southern Baptists shall speedily succumb to their reproach, and submit to the terms of their dictation, they shall pay the forfeit of their non-fellowship! They, the abolitionists, have thus placed the question, beyond the reach of discussion of any sort.—He greatly mistakes the character of Southern Baptists who supposes that they will consent to discuss any subject—much less submit to terms of any kind, while a threat of even the most trivial import is hanging over them. Whatever may come to pass, this, we are assured, never will.

There is then, so far as we can see, but a single alternative left for the abolitionists, and that is, they must either adhere to the position they have taken, and see an end to all discussion, all co-operation, and all intercourse between themselves and their southern brethren; or they must retract their steps, retract their denunciations, recall their threats, disannul their prejudication of the subject at issue, and place the whole matter on the basis of an amicable inquiry into the merits of the case. In the foregoing remarks we have of course expressed simply our own views; but in so doing we have every assurance that we have expressed the views of ninety nine hundredths of southern baptists. And unless we are much mistaken, it is only necessary to give our associations, conventions, churches, &c. time to express their opinions, in order to have the above sentiment fully confirmed.

From the Baptist Advocate.

NEWSPAPER DISCUSSION.—Bro. Meredith wishes us to report in full the case of the discussion between himself and the editor of the Christian Watchman, to which we alluded in a former number. This we are unable to do, as the first articles which passed between them did not meet our eye. He desires us also to state "which editor it was whose course was not approved by the other."—From what we could gather in the articles which we read, we believe that the Recorder was indignant because the Watchman would not copy its editorials in extenso, and the Watchman was offended at something in the form of the articles, their sarcastic vein and their loose connexion. If our memory serves us, the latter paper offered to copy "a regularly built article" from the former.—For ourself, not having read the first pieces, we know not the full merits of the case, and we are far from believing that, if we did, it would be our duty to act as judge or censor on the conduct of brethren of the same denomination who enter into a friendly discussion.

Will the editor of the Advocate do us the favor to inform his readers on what authority he has asserted that we wished him "to report the case of the discussion between ourselves and the editor of the Watchman" at all—either in full or in part? We would also inquire whether it would not be as well when a reporter confessedly knows so little respecting any given case, to say nothing about it whatever? To prevent all misapprehension for the future, we will now inform our friend of the Advocate, that, respecting himself, we have but a single wish of any kind, and that is, that, in all time to come, he will either publish our remarks entire, or report them correctly, or let them pass altogether without notice. The practice of misrepresenting a writer, while his articles are constantly excluded, whether it be from ignorance, carelessness, or a wilful perversion of truth, is, in our opinion, far from being the right thing.

For the Recorder and Watchman.

Anson County, N. C., June 25th, 1840.
Dear brother Meredith,
You will please excuse me for troubling you with a concise account of the general deportment, affections, and death, of my beloved sister, Mary Hunter.

Her early advantages were few. But from her childhood, she was remarkable for circumspection in her manners and behavior, and very dutiful to her parents. About eight years ago, she embraced the religion of Christ, and about two years thereafter, joined the Baptist Church at Cedar Creek, and was baptized by Elder J. Culpeper, Jr., on the second Sunday in June 1834; and from that time until the day of her death, I considered her, a very pious sister in Christ; she enjoyed the sweets of the religion of Jesus no doubt.

We had a very interesting Sunday School, at the Church where she was a member, for some two or three years, and she was a very active member of that Institution. She had the oversight of a class, and did not only teach them their books, but she endeavored to teach the children to love and fear the Lord. And they appeared to attend to her instructions, and to be benefited thereby; and we trust her labor was not in vain in the Lord. But alas! for several years before her departure, she had to contend with a lingering and painful disease, but bore it with Christian fortitude. She was confined to her bed about five weeks before her death—during this time she suffered greatly, but still bore it with patience, and christian resignation. Whenever she was asked, how she felt about dying, she would reply, the Lord will be done; she was willing to die, when it pleased the Lord to take her. And a short time before her exit, she said, "Let us be reconciled to the will of the Lord, and all things will be done well." She departed in peace, on the 23rd of June 1840, aged 33 years. She no doubt fell asleep in the arms of Jesus.

"Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them." You know, Brother Morris, that she was fond of vocal music, and had quite a sweet and melodious voice. But it will no more be heard at Cedar Creek. But I am cheered at the thought, that she has raised a nobler song in Heaven above. As to this life she is no more; but her memory will be cherished long in the bosom of her relations and friends. And I hope I may add, brothers and sisters in Christ. Although dead, by her example she yet speaketh.

Your sister in Christ,

A. P. H.

For the Recorder and Watchman.

BARNWELL DIST., Aug. 11th, 1840.

Dear Brother Meredith,

That which has produced a thrill of joy in my own soul, will doubtless cheer and gladden the heart of every friend of Zion, especially in these days of prevailing spiritual dearth. You will then if you please give the following, (high I have from one who was present) an insertion in the Recorder. A meeting commenced at the Spring-town Church in this District, on Saturday the first inst. The officiating Ministers were Brethren Brooker, Kempton and Geo. Walker. The deep & solemn feeling that pervaded the congregation on Sabbath, encouraged these brethren to continue the meeting another day, and another, when the increase of feeling and increasing congregation from day to day lengthened the meeting till the following Sabbath. The result of the meeting is, that fifty souls express hope of conversion—forty-eight of whom have been united to the church by immersion. That recently favored church with many of her sister churches of this region, has for a long time endured a wintry season—O that we may hail this as an indication that "the winter is past, the rain is over and gone," and a glorious spring is about to burst forth upon us.

Yours in Christ,

JAS. A. LAWTON.

For the Recorder and Watchman.

Mr. Editor, I observe that CANDOR seems determined to provoke an answer from some one, in relation to the article "Baptism" in the Union Bible Dictionary of the Am. S. S. Union. He says, that he objects to the article "Baptism," because it is not adapted in all respects to our wants as a denomination. Does Candor know that this Dictionary was prepared by an Union Society, in so careful a manner, that it might be a text book, or a book of reference to the Bible, for every evangelical denomination? And as far as this is concerned there never was a more successful compilation.

Again if Candor is not acquainted with the fact, I will inform him, that this very article "Baptism" was submitted and approved of by a highly distinguished Baptist minister. Now had Candor headed his article "Malcom's Bible Dictionary," and referred your readers to the word "Baptism" as contained and explained in that worthy brother's book (and an excellent book it is,) there would have been more force in his opinions than I can discover, even after a close examination of the whole subject. I wish by no means to cast any reflections upon Bro. Malcom, but if Candor will examine the article Baptism in his Dictionary which is called by many, a Baptist Dictionary, and compare it with the article Baptism in the Union's Dictionary, he must take back, I think, the charges he has made against the Am. S. S. Union—a Society that was not organized to favour any one denomination.

I hope the above will satisfy Candor. I have endeavored to be brief, and have not used much argument, but think I have said enough to convince all your readers that if Candor is not an enemy to the Am. S. S. Union—he knows but little of its peculiar organization.

Philadelphia, Aug. 5. 1840.

For the Recorder and Watchman.

Brother Meredith,

With this Communication I have sent you an Essay on the Sovereignty of God, written by the late Rev. John Rooper, just before his death, which you can publish if you think proper. This aged servant of God, departed this life on the 24th of June last, in York Dist. S. C., being in the 86th year of his age: he was a true Soldier in the Revolutionary war, and a faithful soldier under King Jesus over 58 years, during which period he fought the good fight of faith to the end, walked uprightly with God and man, and has at length laid hold on eternal life. Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalm 37. 37.

Yours affectionately,

J. M. THOMAS.

SECULAR.

The population of Upper Canada, which in 1820 was 105,980, is now about 450,000. The population of Toronto is about 13,000.

Dean Swift says, he never knew a man rise to eminence who lay in bed of a morning; and Dr. Franklin says, "He who rises late may trot all day, but never overtake his business."

There are now quite a number of United States vessels in the harbor of Charleston and Boston, among them the following:—Columbus 74, receiving ship and naval school; frigates Constellation, Columbia, and Macedonian; sloops of war Concord, John Adams, Erie, and Levant; and gunboats Grampus—Salem Gazette.

The appeal to Louis Philippe. Early in the

spring, the Executive Committee made an appeal, through Gen. Cass, to his Majesty the King of the French, in behalf of the Sandwich Islands, who had been compelled by Capt. Labrecque, to open their ports to the introduction of intoxicating liquors.

We have the pleasure to inform our readers that the appeal has been put into the hands of the King; and we can not but pray that He, who has in his hands the hearts of kings, will so bless this humble effort, that it shall result in preserving that feeble people from the desolations of intemperance.—Tem. Union.

Daguerotype Likeness.—Important Discovery.—We learn that Mr. Justus E. Moore, of New York, has just effected an important improvement in taking likenesses on the Daguerotype plan. He has succeeded in discovering a method by which a portrait of the human face may be taken in a single instant of time, as soon, in fact, as the light falls upon the original. This is an important fact, especially when it is remembered that the shortest time has hitherto been from one minute and a half to two minutes and a half.—Phil. Eng.

TEMPERANCE.

An article in the London Temperance Penny Magazine shows that the British troops in India, during their long marches and excessive hard service, have been infinitely more efficient under an abstinence from spirits, than under its stimulus. Similar proofs are produced by this Magazine, from every part of the globe.

A LARGE SCHOOL.—The largest Sunday School in the world is at Stockport, in England. The number of pupils in 1838, was 2244, and teachers 400.

RELIGIOUS NOTICES.

Rev. Louis DuPro will preach the first Sabbath in September at Bethlehem; 4th, Pringles S. R.; 4th, Moriah; 5th, Mt. Zion S. R.; 6th, Providence—Monday, 7th, Mt. Zion S. R.; 8th, Bethel; 9th, at night, Stateburg; 10th, Brother Graham will please make arrangements for me near his house—11th, Cape's Mill; Sunday 13th, near Brother Ramsey's, and he will please make it known; Tuesday 15th, Fellowship—at night bro. Whites; 17th, Moriah—Friday, Saturday and Sunday at Providence, and ministering brethren are invited to attend; 23rd, Summerville at night; 25th, 26th, 27th, Bethesda.

Brethren and friends near the above places, will please make these appointments as much known as possible.

The undersigned being appointed a committee of arrangements, beg leave to inform the public, that there will be a camp meeting, and we trust, ample preparations, to accommodate all who may attend the next N. C. B. S. Convention, to be held at Johnston Liberty, 14 miles S. E. of Raleigh; on the stage road leading from Raleigh to Newbern, commencing on Thursday evening before the 1st Sabbath in October. We hope we shall have a full Convention—strangers are invited to please call on some one of the committee who will take a pleasure in showing them a comfortable, temporary home.

ISAAC STALLINGS,
R. T. SANDERS,
C. W. LEE,
JOHNSON BUSBEE,
JOSEPH BROUGH,
LEWIS POOL,
MERITT TEEBELL.

Committee.

August 22nd, 1840.

A camp meeting will be held with the Piney Grove Baptist Church about four miles N. W. from Rockingham, Richmond County, N. C., to commence on Friday before the 4th Lord's day in September next. The ministers of the Gospel are affectionately invited, and earnestly requested to attend.

CAMPBELL STEEDS.

Eld. Wm. Jones will preach Sept. 10th, Shady Hill; 11th, Tar River; 12th, Hesters; 13th, and 14th, Littleberry Stone's School House; 15th, Bethel; 16th, Ephesus; 17th, Beulah; 18th, Milton; 19th, and 20th, County Line; 21st, Trinity. Bro. Calvin Graves will please make some appointments for him between Trinity and Hillsborough on the 22nd, 23rd, 24th.

GEO. W. PURIFY.

A Campmeeting will be held at Wake Liberty Meeting House, 10 miles North of Raleigh, commencing on Friday before the fourth Sabbath in September next. Brethren in the ministry are affectionately invited to attend. This meeting was appointed, with a view of making it convenient for Ministers living in the North and Northeast part of the State to call on us on their way to the Baptist State Convention, which convenes one week after our meeting, and we humbly hope they will avail themselves of the opportunity: By order of the Church.

DAVID JUSTICE.

A protracted meeting will be held with the High Hill Church, six miles south east of Darlington C. H., S. C., to commence on Friday before the 3rd Sabbath in September. Ministering brethren are requested to attend.

JNO. A. FONVILLE.

July 25th, 1840.

Rev. W. Jones will preach, August 4th, at Mars Hill, Orange co., 5th, at Clement's, Person co.; 6th, Roxboro at night; 7th, at Bethel; 12th, at Mill Creek; 13th, at Oakley's M. H.; 14, 15, 16, and 17, Tar River; 18, rest; 19, at Hesters; 20, at Providence; 21, at Corinth; 22, 23, 24, and 25, at Tabb's Creek; 26, at Concord; 27, at Shady Hill; 29, 30, and 31, at Mount Carmel, Orange co.

I will attend with bro. Jones at Mill Creek, and from there accompany him to Mount Carmel.

R. McNABB.

Rev. R. McNabb will preach at Louisburg, August 3, at night, 4, at bro. Hudgins protracted meeting, Brown's M. H. Warren co.; 7, at Island Creek, Granville co.

Rev. R. Jacks will preach on Tuesday, the 21st of July at the South Fork M. H., Ashe county; Wednesday the 22d, at Three Fork M. H.; Thursday the 23d, Beaver Creek, Wilkes co.; Friday the 24th, at Fishing Creek; 25th and 26th, at Brier Creek; Monday rest; Tuesday the 28th, at New Hope; Wednesday the 29th, at Society M. H.; Thursday the 30th, at Mocksville; Friday the 31st, at Reeds M. H.; Davidson co.; August the 1st and 2d, at the Jersey M. H.

Brother Josiah Wiseman is requested to make and publish appointments for me through the next week so as to bring me to Moore Court House on the 8th and 9th of August.

R. JACKS.

For the Recorder and Watchman.

Notice.—The meeting of the Summer Union, will be held at the High Hill Church, on Friday before the 1st Sabbath in August. The introductory service will be delivered at 11 o'clock. Ministers who may be appointed are respectfully requested to be punctual in their attendance at business of importance will come before them.

One item of business will be, a proposition so to modify the constitution as to change, in some measure, the object of the Union—and instead of a missionary body, to employ our funds in promoting ministerial education.

This information is hereby given, that brethren may reflect on the proposed change, and come prepared to act upon it.

HERTFORD ACADEMY.

The public are informed that the exercises in this Institution will be resumed on the first Monday in September next. The Trustees take great pleasure in informing the public that they have secured the services of Mr. Jno. D. Prichard, a native of our own State and a Graduate of one of our own Colleges. The testimonials borne by Mr. Prichard as to his standing as a gentleman, a christian, and a scholar, justify the Trustees in recommending him as an able and judicious teacher of the youth of our State—no pains have been spared to secure the services of a first rate man as a teacher. The design of the Trustees is to erect in our place a preparatory school of the first character to receive young men to enter any college in the United States with advantage.

The course of studies will be such as is pursued in the best preparatory schools in the Union. The terms of tuition will be the same as heretofore.

N. B. Board can be obtained in respectable families on reasonable terms.

S. J. WHEELER, Sec'y.

Murfreesboro, N. C., Aug. 22, 1840.

JUDSON FEMALE INSTITUTE.

MARTIN, PERRY COUNTY, ALABAMA.

The Trustees are happy to announce, that this Institution, which has already acquired so high a reputation, is prepared to operate under circumstances more favorable than ever to its usefulness and celebrity.

TEACHERS.

The principal Professor M. P. Jewett, A. M. during the time in which he has been connected with the Institute, has conducted it with ability and success, and previous to this their daughters under his care, with entire confidence, that they will enjoy the highest moral and religious advantages. He will be assisted from five to seven Female Teachers of superior talents, skill, and general accomplishments. There will be three Music Teachers, one from Philadelphia, and two from the celebrated Troy Female Seminary, New York.

BOARDING.

It is expected Mr. and Mrs. Tarrant will continue to superintend the Boarding Department. Parents may rest assured their daughters will receive from them every attention. The entire satisfaction and happiness of every member of their family in past time, is a sure pledge for the future.

BY PRICE REDUCED.

To meet the state of the times, the price of Boarding is reduced to eleven dollars monthly, fuel, one dollar.

SESSIONS AND VACATIONS.

The Trustees have made an arrangement of their sessions and vacations, which, it is believed, will be in the highest degree, the convenience of parents, health, happiness and progress in study of the pupils. The next session will commence on the seventh of September, and continue ten months. The year will be divided into Terms, the Autumnal and Spring, of five months each. On this plan, daughters will be at home with their parents during the hot and unhealthy months of July and August, while all the Winter months, the golden time for study, will be spent at school.

UNIFORM.

Where convenient, parents are recommended to provide their daughters with the uniform dress of the Institute—GREEN CINCASSEE. Each young lady must furnish her own light, towels, bed, and bedding, except mattress. When desired, the Steward will supply these.

RATES OF TUITION—PER TERM OF FIVE MONTHS.
Regular Course, \$20 00
Primary Department, 1st Division, 12 00
do do 2nd do, 15 00
Music on the Piano and Guitar, 25 00
Use of Instrument, 2 00
Ornamental Needle Work, 15 00
Drawing and Painting, 15 00
Transferring, Shell and Wax-Work, per lesson, 1 00
French, German, and Italian, 20 00
Latin, Greek and Hebrew, 20 00
Board, per month, 11 00
Fuel, do 1 00
Board and Tuition will be payable, one half in advance, for each Term of five months; the balance, at the end of each Term. For fractions of terms, each will be computed at one-twentieth.

Tuition must be paid from the time of entrance to the close of a Term—no deductions, except in pecuniary straits.

E. D. KING, Pr.

O. G. EILAND, Sec'y.

SPLENDID AMERICAN ANNUALS FOR 1840.

The Religious Souvenir, edited by Mrs. L. H. Sigourney—enlarged and superbly bound in embossed morocco, with gilt edges.

The Gift, edited by Miss Leslie, containing nine highly finished engravings on steel.

The Violet, a pretty little book with six engravings, edited by Miss Leslie.

The above annuals are far superior in every respect to those of last year.

They are received and for sale by

TURNER & HUGHES.

NEW BOOKS.

Memoirs of Rev. George Whitfield, together with an extensive collection of his sermons, by J. C. Gilletts, D. D. Lives of Virginia Baptist Ministers, by Rev. James B. Taylor, (Pastor of the Second Baptist Church, Richmond.)

Miss Leslies House Book, or Manual of Domestic Economy.

Practical Farmer, or Spirit of the Boston Cultivator, by Wm. Buckminster.

Cultivator's Almanac for 1840.

A Word to Mothers, by Caroline Fry.

Aids to Reflection, by Colledge.

Letters and Meditations on various subjects, by William T. Bain.

Memorial of Lott Carey, late missionary to Africa.

The above works have just been published, and are for sale at the North Carolina Book Store,

TURNER & HUGHES

Raleigh, May 16th, 1840.

MALCOM'S TRAVELS.

Travels in South-Eastern Asia, embracing Hindostan, Malaya, Siam, and China, with notices of numerous missionary stations, &c.

By HOWARD MALCOM.

Second Edition.

IN ONE OCTAVO VOLUME.

Just received at the North Carolina Book Store.

June 27th, 1840.

MUSIC.

Turner & Hughes, continue to keep on hand, the following Musical Works:—
The Southern Harmony, and Musical Companion, containing a choice collection of Tunes, Hymns, Psalms, Odes, and Anthems, together with two hundred new tunes, which have never been published. (New Work.) by Wm. Walker.
The Boston Handel and Haydn's Collection, Mason's Sacred Harp, Johnson's Sacred Harp, and the Sacred Harp Collection, by the same author. The American Baptist Churchman's Songs of the Temple, Music of the Church, American Psalmody, The Harmonic Voice, The Sacred Harp, National Church Harmony, The Sacred Harp, Piano, Organ, Piano Forte, and File.

ceptors, with an extensive and valuable supply of the most approved Editions of American and European Books, in History, Biography, Travels and Voyages, Theology, Poetry, Arts and Sciences, Classical and School Books, in Latin, Greek, German, Spanish, French and English.

Together with a general assortment of American and English Stationary, Musical Instruments, of almost every description, Violin and Guitar Strings, together with a large collection of music for the Piano.

Call at the North Carolina Book Store, if you wish to find articles of the above line good and cheap.

TURNER & HUGHES.

Raleigh, April 26th, 1840.

HOUSE & LOT FOR SALE.

I will sell on very accommodating terms, a pleasant and very convenient residence on Wilmington Street, near the building to the new Baptist Church. The house is two stories high, with three rooms below and two above stairs, all having fire places. The other buildings are good and convenient. There is a fine garden spot sufficiently large. Those wishing to buy would do well to call and examine for themselves. Apply to

A. J. BATTLE.

Raleigh, May 9th, 1840

THE VIRGINIA SELECTION

OF

PSALMS, HYMNS, AND SPIRITUAL SONGS.

FROM THE MOST APPROVED AUTHORS.

New Edition, Enlarged and improved.

SELECTED AND ARRANGED

BY ANDREW BROADDUS.

ALSO

Dovers Selection,
Watts and Hymns,
Mercer's Cluster,
Dupuy's Hymns,
Dwight's Ditto.
Village Ditto.
Psalms and Hymns adapted to public worship, and approved by the General Assembly of the Presbyterian Church, in the United States of America.
Zion's Songster,
Pious Songs,
Union Hymns,
Methodist Hymns,
Alexander's Dittos,
Rippon's Ditto.
Sunday School Hymns.
Constant supplies of the above hymn books always on hand at the North Carolina Book Store.
Raleigh, June 20th, 1840.

THEOLOGICAL WORKS.

Matthew Henry on Prayer.

Memoirs of the Life and Writings of Matthew Henry.

Sidney's Life of Rowland Hill.

The Hebrew Wife, or Law of Marriage among the Jews.

Life of Bishop Heber,

" " Gordon Hall,

" " Judson, Carey, Martyn, Fuller,

" " Wesley, Wilberforce,

Kidd on the Tithing,

Manual of Peace, by Upton,

The Life and Times of

Ossian's Poems,

Milton's Works, with

Waddington's

Goodrich's

Gregory's

Gill

POETRY

From the Transcript

GETHSEMANE

The dead of night on Palestine! And low
A sable wing went o'er the smiling heavens
And westward swept the full, fierce sun, and lo!
The watcher-stars, untold and beautiful!
There came no sound from all her sentinel towers
That frowned upon the sleepers grimly there!
Gennesaret lay an unruffled scroll
Spread evenly to the green brink. A far,
Its cedars statelier mid the solemn hush,
Rose Lebanon! The Holy City slept!
Even as a mother round her slumbering babe
The dimpled draws, and with her finger pressed
On her stilled lip, doth a sleepless eye
Upon her beautiful, so gathered Night
A dewy curtain around Jerusalem
Cradled in beauty mid the hills, and pressed
Her finger upon Nature's breeze-stirred lip,
And set those starry eyes to watch above!
Stilled was the throbbing pulse of life beneath
O'er lone deserted hill, and vale, save this
The delicate pulse of growing things. The flowers
Leaned in sad attitudes upon the breeze,
That faintly stole along the path strewn way,
A weary with the cloying fragrance. Cold
Slept the dim starlight on her palaces,
Her wondrous temple there! The hills of vine,
That purpled in the flash of sunny day,
Lay steeped in shadows, and the olive-trees
Were marshalled giants in the gathering gloom!
Jerusalem! Jerusalem! The heart
Throbs with a thought too great for speech when
first
The pilgrim-Christian turns a swimming eye
Upon thy wisting glories, and each spot
Pressed by the foot of God's mysterious Son!

They came from Bethany! Thick shadows crept,
Faster and thicker with their murky pall,
Adown the valley of Jehoshaphat,
As heavy night stole on. Brook Cedron wound
Sullenly along the dusky earth,
Just faintly seen by the thin starlight haze
As the disciples crept. The dew was damp
Upon the shadowy grass. Gethsemane,
The sad and solitary garden, lay
Beneath the Mount of Olives lonelier there.
And as the tired disciples sat them down
At Jesus' bidding, while he went away
To pour his soul in prayer, the weary hour
Weighed their faint lids to drowsiness! While he,
The sinless, bore a wildly tortured heart,
And the fore-shadow of his terrible doom
Lay on his brow, he chosen slept! Oh! man,
"Thou shalt not sleep, for the flesh how weak!"

And his smile was there before the moon,
Wild and gleaming, as the light of this
Unto the darkness of the sunless night.
Thought of Nature's ministrations changes
thrills.
The finer pulses of the soul
With that were made the God-man,
Christ,
There was a dawn before another face.
Whose smiles were suns in radiance, and his soul
troubled. Yet again, again he went
and prayed. On Nature's face, all chill with dew,
He laid his innocent face whose cold sweat fell
like drops of blood!

Dark! dread Gethsemane!

in a new place to tread alone
In this strange place of Time, what was it then,
When that divine, yet shuddering spirit bowed
Faint with the crushing burden of men's sin!
Through all Eternity his stay had been
His Father's smile of love. This only now
The glory of his humanity!
His humanity, the bruised and breaking reed!
Poor mortal language! It can never tell
The depths of his great agony! No eyes
Save the unsleeping one might see him there,
No ear might catch the wondrous cadences
That breathed this prayer,—“ Oh! if this cup
might pass
Yet not my will be done, but thine.” And hark!
While their heavenly music lingered still
Warm on his holy lip, there came a rush
Of angel pinions, and his heart grew strong
With its forgot divinity once more,
And majesty came round him that smote down
The warrior-throng, and **JESUS** still was **GOD**!

From the Christian Review.
ON THE LEGAL RIGHTS OF WOMAN.
Continued.

And if any should complain that woman is not allowed a share in the *Government* of the country, let them also recollect that she is not called to the peril of its *defence*. While the statesman and the soldier alike feel her influence, she, though capable of either, is exempted both from the distracting cares of the cabinet, and the dangers and toils of the field. Should she feel inclined to murmur because she is bound by laws in the making of which she had no active participation, let her remember that the blood shed in her defence, on the battle field was not her own.

We are next to speak of the *civil* rights of woman, or those which pertain to her when of age, are unmarried. Here an important distinction is to be observed between things prohibited by the civil or municipal law, and those which, though legal in themselves, are forbidden by the usages and customs of society. For example, a lady may *lawfully* appear in court, as the attorney of any suit; under a power regularly executed, and prosecute or defend his cause. She may *lawfully* follow any laborious, mechanical employment. She may even write,—she may practice medicine,—may be a preacher or public lecturer. If she owns stock in a bank, or other moiety corporations, such as a manufacturing company, a railroad corporation, or the like, she may attend any stockholders' meeting, and give her vote. Nay, she may hold any office, to which stockholders may see fit to elect her. For she is *not* an enterprise, having nothing to do with political government. These and other things she may do, remember, the law of the land does not forbid, and she chooses to engage in them. But she may not legislate, nor constitute any law, nor may she impose, and have enforced, any law, in the general sense of the community, to establish the rule, and to punish the transgression.

for its infraction.

A *Parish* in our country, is, in the sense of the law, a *political* corporation. The law has adopted this machinery, as the medium of securing proper religious instruction; as it has created *school districts*, for the purpose of general education. They are parts of the political machine, from the labor of making which the other sex is exempted. The care of selecting suitable ministers and schoolmasters, of agreeing upon their compensation, of observing whether they perform their duty, and of dismissing them for delinquency, is confided solely to men. But subject to those restrictions in *political* matters, which, as we have already observed, public expediency and even public necessity have created, we are not aware of any distinction between the legal rights of unmarried woman, and of men. She inherits equally with her brothers, the paternal estate. She is equally capable of the office of executor, guardian, and of any other private trust. If she is injured in her person, her property or her reputation, she, alone, may sue for redress. In whatever employment she may engage, the law affords her its protection. Should she choose to violate the proprieties of her station, whether by travelling in the character of public lecturer, by engaging with masculine energy in the distracting controversies of the day, or by any occupation which custom and propriety have assigned to the other sex, the law merely consigns her to the tribunal of *public opinion*, and condemns her only to its withering rebuke. From the cradle to the grave, the law watches over her with untiring vigilance, and vests her rights with paternal care. And, in every word "man" is employed in the statute books, other than speaking of political functions, it is understood in its broadest sense, implicating not the sex, but the human being. Until she is twenty-one years of age, she is a minor, subject to the same disabilities with her brother, and like him, bound by no promise, except to pay for her necessary support and education. When twenty-one, and not before, she, like him, is supposed by the law to have attained sufficient judgment and discretion to act for herself. Yet in one respect, the law, whether in tenderness to the strength of her affections, or reliance on the earlier ripeness of her judgment in a matter so peculiarly appropriate to its exercise, we will not undertake to say; but the law accords to her a privilege not granted to our sex, that of choosing her own partner, on arriving at the age of eighteen. Her marriage, *under that age* may be prohibited by her father or guardian; while that of the son or male ward may thus be prevented until he is twenty-one. Yet no action for breach of the promise of either, to marry, if the party was of the full age of twenty-one at the time of making it. After that age, if either of them may be liable for an action for breach of such promise, though the usages of society and the laws of good taste are such that probably no man would endure the measure of public contempt, who should pursue a legal remedy against the other sex for refusing to fulfill that engagement.

But it is *only* that 'after marriage, woman becomes a mere cipher, in the eye of the law.

It deserves notice, in this place, that our law offers no *consent* to females, in regard to *contracting* marriage, but leaves them entirely free. No reasonable being will complain that to the marriage of an under eighteen years of age, the consent of her parent or guardian is requisite. This is no restraint, but a privilege.—It is the only case in which a limit can be placed to her will, and as a protection to her youth against the arts of the designing, it is of priceless value. Subject to this single condition, or rather thus protected, the law bestows upon her the man of her own free choice.

This most delicate and interesting of all human relations having been thus formed, it is treated by our law, with the greatest degree of care, since it affects all classes of society, and is the principle source of domestic and social happiness. This is the object for which the parties unite themselves, inseparably, and forever. It is a partnership, on terms of equality;—embarkation in the same vessel for the voyage of life;—a community of interests;—a union of wills and minds;—a surrender, each to the other, of person, affections, society, hopes and aims;—a mutual pledge, under the most solemn sanctions of inviolable fidelity, unflinching devotedness, and untiring effort to promote their mutual welfare.

Such being the nature, and such the spirit of the contract, the rules of law which apply to it will be found wisely directed to the attainment of those great ends. The first and most prominent feature of this relation is the inseparable union in which the parties have engaged. As this involves all other elements of the contract, the first care of the law is directed to its preservation. It has therefore become a maxim that husband and wife are not to be separated. That is, the rules of law apply in all other cases, are, with few exceptions, to be noticed hereafter, so bent and modified where a married woman is concerned, that she shall not be separated from her husband. Anciently, this right to each other's society was capable of being enforced even by law, in the ecclesiastical courts; and at the peril of excommunication; a remedy, however, which the habits of the pilgrim fathers never required, in this country, and which has long since fallen into disuse in England. The immunities and privileges of married women are so very numerous as to have given rise to the remark, very common even among lawyers, that by marriage the husband and wife become one person in law, her very legal existence being merged in his own. In a limited and qualified sense this is true; but not to the extent which is sometimes asserted. The remark is not a principle of law; but a figure employed to illustrate a principle adopted for her protection. On this principle it is that the husband and wife are sued for her debt though it may be committed to prison, (where imprisonment for debt is still practised), no creditor can detain her person, separate from his own. So also her legal settlement of the domicile, which entitles her to support from the public in case of poverty, is by the marriage transferred to that of her husband.

It is on the same ground, the necessity of preserving this domestic union inviolate, that the marriage, the husband is made instantly liable for all the debts owed by the wife. The rule has no regard to her property, whether it be much, or little. If she brought him but five hundred and owed ten thousand dollars, he is liable to pay it all. If it were otherwise, the consequences would be most lamentable: the wife declining every period of her married life, would be liable to be torn from her husband and children, her family broken up and its peace destroyed for ever. On the same principle, too, he alone is generally responsible for the offences she may commit, so that that degree of crime which receives corporal punishment; or in other words, he must answer for all her offences for which money will atone. Thus if she slanders her neighbor, though the husband must make compensation; though both may be sued together, yet he only can be personally arrested,—regard to crimes, if they are committed by his coercion, or in his company, which the law construes a coercion, she is considered as acting not by her own will, and he alone is regarded as the criminal. There are only two exceptions to this rule. The one is where the offence is joint in its very nature, having regard to domestic economy, such as habitual cruelty to an apprentice, or keeping a house offensive to the neighborhood, or the public. The other includes the cases of murder, moral, and other homicide. The reasons of these exceptions are, that in the affairs of the household the wife may well be supposed to possess a controlling influence, or at least to have a will of her own; that in the case of homicide, the law of nature is deemed paramount to the refinements and subordinations of civil society; and that the safety of the state requires that all who participate in treason, should be adjudged traitors. There is a further reason for this distribution of duties and liabilities, in its tendency to promote peace and harmony. Men have learned from experience the absolute necessity of introducing some governing or controlling mind into all associated enterprises. In political affairs, this control is exercised either by the will of the executive, or of the majority. In the transactions of commercial life, it is usually the latter. Where the enterprise involves danger, and requires sudden and energetic action, it is usually confided to one mind. Such is the case in military operations, and in the management of a ship at sea. Yet no man, whether citizen, copartner in trade or seaman on ship-board, ever imagined his rights to be infringed or impaired by reason of this subordination. Nay, he has a right to require of those to whom this controlling discretion is confided, that it be faithfully exercised, at all times, for the common safety and protection. It is on the same principle, and no other, that while responsibility to the public is concentrated in the person of the husband, the power of determining the course of family transactions in every case of difference of opinion, is vested in him alone. It is like the power of the casting vote. It is as essential to the great objects of domestic society, as to any other association of man.

It should be remarked, in this preliminary view, that the union of husband and wife is thus intimate, inseparable and perpetual, there is little occasion for any distinction in their ownership of their common property. As it is a common fund, to which both may resort for all the ordinary purposes of support and reasonable enjoyment, it can make but little difference in the results by whose name it is called. The woman, upon the marriage, acquires a new interest in the husband's estate; but as her property must be managed by some one, for the payment of her debts and her own support, the law vests this power in her husband, the man of her own choice. And as he is responsible, as we have seen, for all she may owe, and in his purse for all she may do, her personal estate, by the marriage, becomes his own. He assumes her legal liabilities, and takes her personal property, to enable him to meet them. Yet this right of the husband is not without its limitations. In regard to the wife's money and goods, in her actual possession at the time of marriage, the title of her husband is absolute; for it would be extremely difficult, in practice, to make it otherwise.— But in regard to legacies left to her, or other rights of her own, for the recovery of which the aid of a Court of Equity is resorted to, if, for any reason, her property is not deemed safe in his hands; he is never permitted to receive it, till he has secured to the wife or her children such portion as the Judge may deem reasonable, considering the circumstances of the case, and amount of debts, if any, which she may owe.

We said her personal estate; for her lands and building are still her own. In the age of chivalry, when feudal property, by gradual relaxation of feudal laws, became inheritable by woman, the husband of such a tenant represented her, as her substitute, in all the military services due for her land, and employed its rents and income for that purpose. And though these tenures have long since passed away, yet as other duties, equally cogent and equally appropriate to the husband still remained to be performed, the rule of property remains unchanged;—and the husband still represents the freehold; by taking the profits, though the inheritance remains in the wife. He can neither sell it nor mortgage it, nor otherwise encumber it, for any period longer than his own life. If she survives him, it is at her disposal, as it was before the marriage. If he survives her, and she has borne him a living child, the estate continues in his hands during his life, because he is bound to maintain that child. If not, it goes to her heirs, as though she had remained single. During the marriage it cannot be sold but at her own pleasure, by the joint deed of herself and her husband, acknowledged before a magistrate, as her free and voluntary act. It is true he may intimidate or deceive her into this measure; but is far better to take the chance of these evils, so very seldom found in experience, than that she could not confide in him at all. Friends sometimes prove treacherous; but what is the worth of that fact of seldom occurrence as an argument against forming any friendships? Teeth may cause us pain, and moles give anguish to the eye, but ought we to wish ourselves toothless, and blind? It follows from these principles, that if the husband is responsible for the wife's conduct, he ought to have the power of reasonable control over her person.—The law accordingly gives just what we want, and no more. He may restrain her from any mischief; but should be asable to restrain her from any really injurious conduct he may wish to prevent. If she may be hurt or injured by her own will, she may be hurt or injured by the will of others, and the evil of being controlled by others is not less real than that of being free.

man and wife, preferring to limit the exercise of their mutual rights, rather by the prompting of mutual affection, than by any sterner rule. But whenever the discretion thus conferred is clearly abused, the aggressor is treated with the severity due to other wrong doers.

After what has been said of the reasons for giving the husband the control of the wife's property, it is almost superfluous to observe that he is entitled to the fruits of her labor. The same general principles apply to both cases, and the liability of either to abuse, is no sufficient argument against the general fitness and propriety of the regulation. All the limitations to this discretionary power of the husband, are left to be adjusted in their appropriate tribunal, the domestic forum; a tribunal whose decisions are generally satisfactory, and from which there is seldom an appeal.

THE PROPHET OF 1770

Let us suppose ourselves carried back 60 years in the stream of time, and to live again the youthful subject of the young King George III. Let us likewise imagine that in those days the divine spirit of prophecy had come upon us unveiling to our sight the events of the future. In seven years from this time the British empire shall be rent in twain. (American war in 1779.) In fifteen years men shall rise from the earth and fly through the air (invention of balloons 1780.) In twenty years, the French monarchy, the oldest that ever was, and now so flourishing, shall come to an end. A virtuous prince, (Louis XVI. 1793.) not yet king, shall in twenty-three years lay down his life on the scaffold, his wife and sister shall share the same fate. In those same days, news shall travel with the speed of the wind, and what was done at mid-day shall be known at the farthest bounds of the kingdom ere the setting of the sun, (the 'Telegraph, 1794.) In twenty six years a conqueror shall arise (Bonaparte,) who shall water his horses in the Nile, the Jordan, the Tagus, and the Boristhenes. This conqueror shall restore the chair of St. Peter, and throw down what he had restored (dethronement of Pius, VII.) Finally, he whom the world could not contain, shall die a captive on a rocky island, neither in Europe, Asia, Africa, nor America, but in the midst of the vast ocean; a few feet of earth his empire, a willow his monument. In those days metals shall be found which float on the water, and burn under it, (sodium and potassium, discovered by Sir Humphrey Davy.) Ships shall stem the stormiest ocean without sails or oars, (steam ships.) Carriages shall run without horses, with the speed of the wind, (locomotive engines.) The ordinary speed of the wind is 35 miles an hour, that of the engines on the Great Western Railway, is 39.) Men shall be conveyed from India to the mighty Babylon in a month; from America in ten days; from one end of England to the other in eight hours. Bridges shall hang by a chain over the sea, while roads shall be made under it, (the Menai Bridge, and the Thames Tunnel.) The very beasts in those days shall have laws to protect them. Those days shall be days of great light. Men shall plough without horses (steam plough); they shall spin without hands (power-loom); they shall calculate by wheels (Baggage machine); the sun shall engrave for them; (the Daguerreotype.) they shall write with the lightning, (electric telegraph.) One machine shall print in one hour many thousand books, each of which shall take a man many days to read; a man may buy a book for a penny; for a penny he may send it to the ends of the empire. They shall read the rocks instead of a book (geology,) and decypher the history of beings who lived & died ere man existed. In the heavens new stars shall be discovered; some, sisters of the earth; some brothers of the sun, (the planets.) five in number, discovered since the American war; and the double stars, by Sir William Herschel;) and of all the colors of the rainbow. In those days, likewise, they shall read the Pyramids, (Young's) and Crampollion's discoveries.) They shall find out the mouth of the Niger and the Magnetic Pole; the way to every thing shall have been discovered but the way to be happy. *Phanix Edinburgh newspaper.*

FINGAL'S CAVE IN STAFFA.

We advanced along a sort of Giant's Causeway, the pavements of which was the heads of basaltic columns, all fitting together in the most beautiful symmetry, and, turning round the precipice to our right hand, found ourselves at the entrance of the great cave. The sea was too stormy to allow us to enter it as is often done in boats, we had, therefore to clamber along one of its sides, where a row of columns is broken off at some distance above the waves, and presents an accessible, but certainly very formidable causeway, by which you may reach the far end. I do not believe that any stranger, if he were there alone, would dare to pass along that irregular and slippery causeway, and penetrate to the obscure end of the cave; but numbers animate one another to do any thing. We clambered along this causeway or corridor, now ascending and now descending, as the broken columns required, and soon stood—upwards of seventy of us—ranged along its side from one end to the other.—Let it be remembered that this splendid seacave is forty-two feet wide at the entrance; sixty-six feet high from the water; and runs into the rock two hundred and twenty-seven feet. Let it be imagined that at eight or ten feet below us it was paved with the sea, which came rushing and foaming along it, and dashing up against the solid rock at its termination; while the light thrown from the flickering willows quivered in its arched roof above us, and the whole place was filled with the solemn sound of the ocean; and if any one can imagine to himself any situation more sublime, I should like to know what that is. The roof is composed of the lower ends of basaltic columns, which have been so cut away by nature as to give it the aspect of the roof of some gigantic cathedral aisle. Lichens of gold and crimson have gilded and colored it in the richest manner. It was difficult to forget as we stood there, that if any one slipped, he would disappear forever, for the billows in their ebb would sweep him out to the open sea, as it were, in a moment. Yet the excitement of the whole group was too evident to rest with any seriousness on such a thought. Some one suddenly fired a gun, which placed the confusion and reverberation of the echoes in a most astonishing manner. When the first

rang through the cave and then nearly the whole
 company began to sing, "the seal the sea!" The
 captain found it a difficult matter to get his
 company out of this strange Chantry where they,
 and the wind and waves all seemed going mad
 together—to embark them again for Iona.
William Howitt.

CURE BY CONFIDENCE

The following anecdote, which was lately communicated to me by Mr. Coleridge, will not only illustrate a trait of character, but furnish a salutary lesson to the credulous patron of empirica. As soon as the powers of nitrous oxide were discovered, Dr. Beddoes at once concluded that it must be a specific for paralysis. A patient was selected for the trial; and the management of it was entrusted to Davy. Previous to the administration of the gas, he inserted a small pocket thermometer under the tongue of the patient, as he was accustomed to do so on all occasions, to ascertain the degree of animal temperature, with a view to future comparison. The Paralytic man, wholly ignorant of the nature of the process to which he was to submit, but deeply impressed from the representation of Dr. Beddoes, with the certainty of its success, no sooner felt the thermometer between his teeth, than he concluded that the talisman was in full operation, and in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout its whole body; the opportunity was too good to be lost; Davy cast an intelligent glance at Mr. Coleridge, and desired the patient to renew his visit on the following day, when the same ceremony was again performed, and repeated every succeeding day for a fortnight, the patient gradually improving during the period, when he was dismissed as cured, no other application having been used than that of the thermometer.—Dr. Beddoes, from whom the circumstances of the case had been intentionally concealed, saw in the restoration of the patient, the confirmation of his opinion, and the fulfilment of his most ardent hope; nitrous oxide was a specific remedy for paralysis! It were criminal to retard the general promulgation of so important a discovery; it were cruel to delay the communication of the fact until the publication of another volume of his "*Contributions*;" the periodical magazines were too slow in their rate of travelling; a flying pamphlet would be more expeditious, paragraphs in the newspapers; circulars to the hospitals; such were the reflections and plans which successively agitated the physician's mind, when his eyes were opened to the unwelcome truth by Davy's confessing the delusion that had been practised.

Paris' Life of Davy.

A FEATURE

Not the least remarkable feature in the present aspect of things around us, is the frequent allusion to religious awakenings, which we observe in the secular papers of the day. In some, whose general tendency is not to the promotion of good morals, and in many which aim not at the diffusion of religious intelligence, are notices of the unusual excitements which prevail in the Christian community, in various parts of the land. Such notices we have seen in papers published in this city, in Boston, Philadelphia, Baltimore, and elsewhere, and they prove most strikingly that this increased attention to the great concerns of the soul is regarded even by worldly men as a matter worthy of record, as one of the signs of the times.—*N. Y. Obs.*

AN ANECDOTE FOR MAN-WORSHIPPERS

Patrick Henry's biographer gives the following incident. When Mr. Henry was verging towards three-score and ten years, the political aspect of affairs, induced him to forego the comforts of his retirement, and to be presented as a candidate, for the house of delegates. On the day of the election, as soon as he appeared on the ground, he was surrounded by the admiring and adoring crowd, whithersoever he moved a concourse followed him. A preacher whose piety was wounded with this homage paid to a mortal, asked the people aloud—Why they thus followed Mr. Henry? Mr. Henry, said he, is not a God! No, said Mr. Henry, deeply affected, both by the scene, and by the remark, "no my friend, I am but a poor worm of the dust; as fleeting and unsubstantial, as the shadow of the cloud that flies over your fields and is remembered no more." The tone with which this was uttered, and the look which accompanied it, affected every heart, and silenced every voice.—Envy and opposition were disarmed by humility; the recollection of his past services rushed upon every memory, and he read his history in their swimming eyes. Here was an affecting illustration of the principle that he that humbleth himself shall be exalted.

SIX MOTIVES, ADDRESSED TO YOUNG MEN.

Young men! by your weighty obligations to your country, be entreated to guard against sin, for it is "righteousness" that "exalteth a nation." By your solemn responsibilities to your fellow men, be induced to exemplify in your lives, the purity and excellence of the gospel. By your dearest and most important interests, be excited to walk circumspectly, not as fools, but as wise." Eph. v. 15. By the solemnities of the last day, be persuaded to make the needful preparation to meet God, through repentance for sin, and faith in Jesus Christ. By all the glories that cluster around the Redeemer's cross, be constrained to "yield yourselves to God." Rom. vi. 13. Seek, before every thing else, his friendship through the merits of his Son. This will bring you lasting peace and substantial happiness; will cheer the darkest hour of your earthly pilgrimage; strengthen you under the heaviest trial, which awaits you; convert the bed of death into a scene of triumph; and link the last pang of expiring nature with the first rapture of never ending joy. Engrave upon your hearts the advice of the dying king of Israel to his royal son, and let it be the guide of your existence: "Solomon, my son, know that the God of thy fathers, and serve him with a perfect heart, and with a willing mind for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou forsake him, he will be found of thee; but if thou forsake him, he will cast thee off forever."