

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

half civilized and barbarous lands—the of turning of men's hearts to the Lord. The mind of him who delights in these things, is instructed by the pleasing intelligence which is to be obtained through the religious publications of the age—and who would be without this means of religious information—the feast of pious souls.

devoted to this object, than the past may have been. That it may be well with us all, and our children. And that our civil, social and religious privileges may be perpetuated.

ing forms. His great power lies in making luminous and impressive the single point upon which he would fix his reader's attention, running it, like a thread of gold, through the web of his varied and exhaustless imagery.

or laughed at us; or surpassed us in learning, or in skill, and in that little world we might have found no sympathy, and there was no one there to whom we could unbosom an aching heart.

AN ADDRESS DELIVERED BY JOHN B. MILLER, At a meeting of the congregation of the Baptist Church of Bethel, Sumter District, S. C., on the 8th of June, 1845; to reform their Missionary Society Constitution.

FRIENDS AND BRETHREN: The occasion which has called us together is one of some interest; and the causes which have led to this meeting are of interest.

The formation of the Southern Baptist Convention, for Missionary purposes, lately organized, is an important epoch in the history of the churches, and it will no doubt exercise much influence on our political relations.

By the permission of our Heavenly Father, we are once more permitted to meet as a society to modify our constitution to the exigencies and important events of the present day.

With some civil war has commenced on account of religion—the bitterest and most rancorous of wars—a war in which the usurping power waxes a war of extermination, and in which the mild and benign precepts of the gospel have no influence—in which mercy and charity are not allowed to breathe.

It may be that many think the gospel is to be propagated by miracles. Such a supposition would be a strange, and a surprising one in this enlightened day.

A dereliction in this duty may involve us in the guilt of others, and the want of that love and charity which should be strong evidence that we are feeling and enjoy what our lips profess.

We, as the citizens of the only free government on earth, (Texas excepted) should ever be alive to the diffusion, amongst the people of our land, of the holy scriptures, without note or comment, as the sacred character of their social, political and religious rights.

Who can be so ignorant as not to have observed that there is a vast difference in the moral conduct and civil rights of the inhabitants of those countries where toleration in religion prevails, and where it is clothed with power.

In what clime, beneath the expanse of Heaven, exist the people who enjoy the social, political and religious privileges of our beloved country, where the citizens worship the Almighty, under their own vine and fig-tree, and none dare molest their rights—who so well understands the principles of a free government and his personal rights, as the citizens of our country—who have understood the reading and the preaching of the Scriptures from infancy.

To promote the knowledge of the gospel and religious rights, and those of our fellow men, it is necessary that you should remodel the constitution of your Society. To carry out the objects of the Society, is one of moment, benevolent and glorious. It will excite your ardent devotion to God, reanimate the benevolent feelings of your hearts.

The merciful man giveth liberally and withholdeth not. But not so with the one talented man, who buries his talent in the grave, to rise with him at the resurrection to his condemnation.—While man should be poor in spirit, he should be rich in good works.

Every one familiar with the writings of both men, will readily allow that they resemble each other in breadth and energy of mind, originality of conception, and splendor of diction.

How much easier and happier would be the master and servant, and the community at large, to have their servants a moral and religious people, whose light should so shine before a gainsaying world, as to constrain them to admire the precepts of the christian religion, which make man a better member of society, more faithful in his conduct, his friendship more sincere, and his love to do good unceasingly.

PHILOSOPHICAL EFFECTS OF STIMULANTS. A love of temporary excitement, as has been said, is the prime cause of indulgence in intoxicating liquors; and as this excitement promotes a flow of friendly feeling, the practice of drinking has become engrained for ages on the social usages of the country.

From the Christian Observer. WEEP NOT FOR THE EARLY DEAD. Weep not for those—like the radiant rose That have passed on the breath of time, To the lonely tomb, in their early bloom,

Heave not a sigh for the loved that die, And the bud that blooms no more; And the eye of blue, like the brilliant dew, That is closed on the nightly shore;

Then shed no tear o'er the youthful bier, Weep not for the early blest; That have passed away, like a blissful ray, To a bright, unchanging rest;

CHALMERS AND VINET. Every one familiar with the writings of both men, will readily allow that they resemble each other in breadth and energy of mind, originality of conception, and splendor of diction.

Both of these distinguished men are truly evangelical in their theological views; they develop equal power the peculiar doctrines of the gospel, and in their several spheres have done much to promote evangelical religion among the higher and more intelligent circles of society.

It is but justice to say that Chalmers, as a preacher, is probably more popular than Vinet, and that his writings, thus far, have secured a wider circulation. This, however, will not, in our judgment, be the case permanently.

From the Christian Secretary. THE DEATH OF A MOTHER. BY REV. ALBERT BARNES. The following extract is from a sermon by Rev. Mr. Barnes, published in the May number of the National Preacher.

One feature of the bereavement on the death of a mother is in the change which is produced in our ideas of home—the home of our childhood and youth.

In our childhood and youth, there was in that home where she was, one who always cared for us, and for all that appertained to us. There was one who, we were sure, would take an interest in everything that we took an interest in, and whose ear we were certain would be open to listen to all our tales of childish success or of childish trouble.

Many of us—most of us who are advanced beyond the period of childhood, went out from that home to embark on the stormy sea of life.—Of the feelings of a father, and of his interest in our welfare, we have never entertained a doubt, and our home was dear because he was there; but there was a peculiarity in the feeling that it was the home of our mother.

Whether pale and wan by study, care, or sickness; or whether with health and shining success, we were sure that we should be welcome there. Though the world was cold towards us, yet there was one who always rejoiced in our success, and always was affected in our reverse—and there was a place to which we might go back from the storm which began to pelt us; where we might rest, and become encouraged and invigorated for a new conflict.

It makes a sad desolation, when from such a place a mother is taken away—and when, whatever may be the sorrows or the successes in life, she is to greet the returning son or daughter no more.

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