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WHOLE No. 477

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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 BEETHREN:

conduct of many of our Northern brethren. Should prevails in its administration. al result from our separation, we trust that the lugivness, that our meeting will be that of fond where it is clothed with power. and affectionate brethren.

The formation of the Southern Baptist Cont uspiritual relations. We can but devoutly hope hat the Almighty will make it one of the means aingdom on earth.

By the permission of our Heavenly Futher, we are once more permitted to meet as a society to modify our constitution to the exigences and important events of the present day. Since our last annual meeting much of importance in the religous world has transpired. In many instances negospel has had a great and salutary effect on many who were in a state of gross ignorance and p depravity. The man of Anti-Christ has sent oth his emissaries armed with secular power to by the peace and happiness of some lately med by christianity and emerged from Heabenish darkness and its pollutions.

With some civil war has commenced on account eligion—the bitterest and most rancorous of hars-a war in which the usurping power waas war of extermination; and in which the and benign precepts of the gospel have no in--in which mercy and charity are not aled to breathe. And it may be asked, if, du-The most momentous period, our minds have or prayers have been offered up to our Lard for ings on the same; to change the hearts m and restrain "the wrath of man," and to he into men's minds that love which teacher sto love our neighbour as ourselves, and that my which doeth no violence, thinketh no evil neturneth good for evil? Happy is he who my that this has been to him a delightsome y and which shall appear by their offerings as ridence thereof.

may be that many think the gospel is to b regated by miracles. Such a supposition would ed strange, surprisingly strange in this en itened day. The herald of the gospel's glu ndes not, nor is it expected that he is to be with gift of tongues, or that the working of wes arenecessary. The qualifications to preach gospel must be obtained by much study and of prayer, and the expenditure of much time ney: Our Lord requires that means should tol, and that we should, as an evidence of our to our neighbour, be he in our highly favourand or in distant beathen lands, that we, of our by wealth, contribute to the treasury of the that his word may run and be glorified bout the length and breadth of our land-our A dereliction in this duty may involve us gult of others, and the want of that love

half civilized and barbarous lands—of the turning I devoted to this object, than the past may have ing forms. His great power lies in making luminous and impressive the single point upon which the religious publications of the age-and w would be without this means of religious informaion-the feast of pious souls. From them you learn that all kindreds, people, and tongues are anxious to hear the gospel message which brings to the ears of those that will hear, that there is a physician and balm in Gilead, and that solvation is sent to the Jew and Gentile, to the Seythian, the bond and the free.

We should feel that we are bound to send the gospel to all, and that man or body of men which withhold it from the destitute, either by power or neglect of duty, are other than beloved brethren, the patriotic and philanthropic beings which they would fain have it believed they were, and pretent

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. The knowledge of which will make hem better citizens, and prepare them for a happy exit from time into eternity.

Think you of the state of those Governments when church and state are united together, not for the Holy purpose of improving man's happi The occasion which has called us together is ness, but to tyranize and oppress, and to reme of some interest; and the causes which have tain him in ignorance, withholding from him boto this meeting are of interest. You are all a- that information which teaches him that he and he me that the Baptist churches of the North and alone is accountable to God for his spiritual conduct South have separated and become two distinct bo- and not to man. That man as a member of a reliis in name and action—an occurrence which gions body, owes no obedience to the civil or ecclesise deeply deplore, but which was forced on the astical powers beyond those united with him in a South by the non-constitutional and unscriptural church in which the pure principle of democracy

Who can be so ignorant as not to have observwill not be laid to our charge; and that when ed that there is a vast difference in the moral conwe shall all meet ut the end of time, the sinning duct and civil rights of the inhabitants of those mes may, by sincere repentance, find peace and countries where toleration in religion prevails, and

In what clime, beneath the expanse of Heaven, in for Missionary purposes, lately organized, is religious priviliges of our beloved country, where an important epoch in the history of the churches, the citizens worship the Almighty, under their and it will no doubt exercise much influence on own vine and fig-tree, and none date molest their on political relations. The weal or woe of our rights-who so well understands the principles of beloved country may much depend on it. The a free government and his personal rights, as the listory of time to come can alone unfold its influ- citizens of our country-who have understood morand effect on our political and social, as well the reading and the preaching of the Scriptures from infancy.

To promote the knowledge of the gospel and his divine providence to restrain the wrath of religious rights, and those of our fellow men, it on and to promote the glory of the Redeemer's is necessary that you should remodel the constitution of your Society. To earry out the objects of the Society, is one of moment, benevolent and glorious. It will excite your ardent devotion to God, rennimate the benevolent feelings of your hearts. Inspire you with more love to man, more gratitude to your Creator and Redeemer. It is from our God that we have been abundantly blessed in temporal and spiritual things. The effusions of his grace, the out-pourings of his bounty are the manifestations of his munificence and love. They are loans from his inexhaustable treasury. That we might make the destitute participants of our blessings, and purtakers of eternal blessing, and partners of our hopes. The merciful man giveth liberally and withhold-

eth 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. He should cast his bread upon the waters, that after many days he may be abundantly rewarded. He should devote the enemployed on the diffusion of the gospel, and ergies of his soul, to aid in having the gospe preached to the poor, and to the sons of Afric's benighted regions. The preaching of the gospel has turned some of her sons to the Lord. Her American sons hear it with delight, and upon very many, it has a benign and happy influence. It is due to them, that much oral instruction, both moral and Scriptura; should be given, that they might be elevated to the high dignity of a christian people To them the missionary should be sent, with them he should preach and pray without ceasing. Her American descendants are part and parcel of our ouseholds, they are the next to our children .each christian master should feel his awful reconsibility to instruct each member of his houseiold. He is to them, their High Priest to instruct, and in whose behalf he should be fervent and untiring in his prayers. He should remember the culogy pronounced by the Most High on the patriarch Abraham. For I know him that he will command his chitdren and his household after should be be forgetful of the solemn determination of Joshua, the leader of Israel. "But as for me and my house, we will serve the Lord." Joshua

Sinces and salvation are good news of glad butions in aiding to have the gospel preached to our domestics and the destitute, will be abundantimportant to an accountable being, next to ly rewarded by our Heavenly Father. That his ic and free. vation, than the eternal happiness of his approbation may rest on your benevolent labors, and what can afford him more delight and that you may have abundant reason to be

privileges may be perpetuated.

PHILOSOPHICAL REFECTS OF STIMULANTS.

A love of temporary excitement, as has been aid, is the prime cause of indulgence in intexiating liquors; and as this excitement promotes ow of friendly feeling, the practice of drinking has become engrafted for ages on the social usa-ges of the country. The appetite for indulgence in alcoholic liquors, it may be observed, has always small beginnings. The taste is not natural ut acquired. When once begun, however. fficult to stop. A given quantity of any cant, which at first produces a given effect etition loses its power to produce that itality of the sentient fibre, and thus alters the tion between the tissue and the stimulant, on which the effect depends. The uneasy feelings of exhausted sensibilty are extremely distressing and call imperiously for relief. The uneasiness can only be removed, and the pleasure again experien ced, by increasing the quantity of the stimulant to the exhausted tissue; thus, by a natural physica law, these agents tend to create a false appetite and thus is the drunkard or the opium-cuter impelled to seek, in fresh excesses, a relief from imperfect excitement; and thus do the wretched rictims of ignorance become the slaves of artificial habits and appetites-habits which increase in power by every repetition-and appetites which are necessarily insatiate, since they "grow with what they feed upon." An habitual love of stimlants thus becomes a blind and ungovernable impulse-the desire possessing all the character of an unconquerable passion; he who is under it can scarcely be called a rational being. Knowing perhaps, that what he does is wrong, he still does The man in this state of hallucination, whatever be his errors, is less an object for a prision than a lunatic asylum.—Preshyterian.

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, In their bright, their golden prime-In their early bloom, to the lonely tomb, In their bright, their golden prime

Shed not a tear o'er the you liful bier, Weep not for the early blest, That have passed away, like a blissful ray, To a sweet and saintly rest Like a blissici ray, that have parsed away To a sweet, a saintly rest.

Heave not a sigh for the loved that die, And the bud that blooms no more; And the eye of buel, like the brilliant dew, That is closed on the nightly shore; For the eyes of blue, with its radiant tiue, That is closed on the nightly shore.

For the deathless soul has won the goal, 'Neath a brighter, lovlier clime; O'er the winds of age, and the billow's rage, And the breath of cankering time; O'er the billow's rage and the winds of age, And the breath of cankering time.

Through the realms of light on pinions bright, To flit in its pride away ; Like a timid dove to the land of love, To an everlasting day; To the land of love, like a timid dove, To an everlasting day.

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

Delaware College, Newark.

CHALMERS AND VINET.

men, will readily allow that they resemble each other in breadth and energy of mind, originality of life we felt was such, and which we regarded as conception, and splendor of diction. Chalmers, we think, has more of energy and passion, but less of philosophical acumen and delicacy of perception; more of oratorical force and affluence of imagery, but less of real beauty, perspicacity, and power of argument. His discourses resemble mountain everything that we took an interest in, and whose

ous and impressive the single point upon which in skill, and in that little world we might have he would fix his reader's attention, runni a thread of gold, through the web of his varied and whom we could unburden an aching heart. But exhaustless imagery. Vinet penetrates into the we were sure that there was one who would symheart of his subject, analyzes it with care, lays, pathize with us, and who would be on our side. it open to inspection, advances from one point to Our playmates derided us, and laughed at us beanother, adds thought to thought, illustration to illustration, till it becomes clear and familiar to the
lustration, till it becomes clear and familiar to the
lell our mother. And yet it was philosophy deep mind of the reader. His intellect is distinguished and pure to do so-like the pure crystal spring as much by its logical acumen, as its powers of that brenks out of the side of a bill in the uncultiillustration and ornament. He seldom repeats his vated forest. It was what nature prompted to-for nathoughts in the same discourse, and rarely fails in thre designed that she should know our troubles, thoughts in the same discourse, and rarely fails in clearness of conception and arrangement. Chalmers delights and persuades by the grandeur of his ideas, and the fervor of his language, but he adds little to the stock of our information. He assumed in repetitions, and is not unfrequently confused in his arrangement, and somewhat negligent in his statements. Though eloquent and powerful, his discourses are not remarkably instructive. But this is not the case with those of of Vinet. While they charm by their beauty, and convince by their persuasive power, they abound in original views, and lead the mind into fresh channels of reflection and feeling. While one is satisfied with reading the productions of the great Scottish divine once or twice, he recurs again and hature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould know our troubles, and nature had formed for us such a friend there, that, whoever was against us, we knew that she abould hot or us such a friend there, that, who would prove the exception Scottish divine once or twice, he recurs again and him they had a friend—tender and delicate above again to those of his Swiss compeer. They abound all a mother's feelings—who, they were sure, power to quicken and expand the mind. On this was more natural than that they abould go and dowly and deliberately. Like the works of John was dear to us as a home, for there was not a

clesiastical questions which at present are agitat- where we would be met with a smile; one p which Chalmers has come in practice, & which he prove to be false. The honor which we the will unquestionably yet reach even in theory. They we deserved, might be withheld from us.

and that his writings, thus far, have secured a er's wings, and to be refreshed for the struggles of a new

Rev. R. Turnbull.

From the Christian Secretary. THE DEATH OR 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. It was occasioned by the recent death of his own mother, and is an interesting and return would renew her joy and ours in our earlier touching tribute to the memory of an earthly parent days. -for who would not feel the bereavement on the eath of a mother I

One feature of the bereavement on the death of a mother is in the change which is product in our ideas of home-the home of our childhood Every one familiar with the writings of both and youth. When she lived there, there was al

him; and they shall keep the way of the Lord to torrents, dashing in strength and beauty, amid ear we were certain would be open to listen to rocks and woods, carrying every thing before them, all our tales of childish success or of childish and guthering force as they leap and form from trouble. We were sure that she would take the

Howe, which Robert Hall was accustomed to read sorrow of our heart that we might not tell our

so frequently, they repay many perusals.

Both of these distinguished men are truly evangelical in their theological views; they develope with equal power the peculiar doctrines of the gospel, and in their several spheres have done much feelings of a father, and of his interest in our welfare we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force we have never potentially and an all the light force. to promote evangelical religion among the higher and more intelligent circles of society. Both have higher home was dear because he was there; but there under contribution to illustrate and adorn the religior of the cross, and have devoted much time a place that we felt was home. There was one place and attention to those great moral and politor-ec- where we would always be welcome; one place ing the whole Christian world. On most of these where we would be sure of a friend. The world questions, the views of Vinet are more thorough might be indifferent to us. We might be sucand consistent, and aim at a complete separation cessful in our studies or our business. The new of the church from the state; a result, however, to friends which we supposed we had made, might are alike in this,-that both of them are possessed might be chagrined and mortified by seeing a rival of great simplicity and earnestness of character.—
Both are men of genius and men of God. As a sought; but there was a place where no feelings of rivalry were found, and where those whom the and France against formalism and skeptism in the church, and particularly against the union of church world overlooked would be sure of a friendly greating world overlooked would be sure of a friendly greating world overlooked would be sure of a friendly greating world overlooked would be sure of a friendly greating world overlooked would be sure of a friendly greating world overlooked would be sure of a friendly greating that we should be welcome there. Though the world Both of them have been professors in the colleges was cold towards us, yet there was one who always reof their native lands; both have seceded from the joiced in our success, and always was affected in our revernational church, and yet occupy important places ses-and there was a place to which we might go back as theological teachers. They have written largely and successfully on the subject of moral science,
in connection with Christianity, and have been conflict. So have I seen a bird in its first efforts to fly. called, by their published discourses, especially leave its nest, and stretch its wings, and go forth to the to address men of high station and cultivated wide world. But the wind blew it back, and the rain began to fall, and the darkness of night began to draw It is but justice to say that Chalmers, as a on, and there was no shelter abroad, and it sought its preacher, is probably more popular than Vinet, way back to its nest to take shelter beneath its mothwider circulation. This, however, will not, in our day-but then it flew away, to think of its nest and its judgment, be the case permanently. Vinet must mother no more. But not thus did we leave our home become popular, if not with the mass, yet with when we bade adieu to it to go forth alone to the manly the thoughtful and cultivated, wherever he is duties of life. Even amidst the storms that then beat upon us, and the disappointments that we met with, and the coldness of the world, we felt still there was one there who sympathized in our troubles as well as rejoiced in our success, and that, whatever might be abroad. when we entered the door of her dwelling, we should be met with a smile. We expected that a mother, like the mother of Sisera, as she "looked out of her window," waiting for the coming of her son laden with the spoils of victory, would look out for our coming, and that our

"Oh! in our sterner manhood, when no ray Of earlier sunshine glimmers on our way; When girt with sin and sorrow, and the toil Of cares, which tear the bosom that they soil; Oh! if there be in retrospection's chain One tink that knits us with young dreams again One thought so sweet, we scarcely dare to mus On all the hoarded raptures it reviews; Which seems each instant, in its backward range, The heart to soften and its ties to change, And every spring untouched for years, to more, It is .- THE MEMORY OF A MOTHER'S LOVE!"

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 great the re-Joshua, the leader of Israel. "But as for me point to point, in their progress to the sea. Vinet's, on the other hand, are like deep and beautiful rivers, passing with calm but irresistible majesty, through rich and varied scenery; now gliding a would listen to our tale of fright, of calamity; nor point to point, in their progress to the sea. Vinet's, on the other hand, are like deep and beautiful rivers, passing with calm but irresistible majesty, through rich and varied scenery; now gliding a would listen to our tale of fright, of calamity; nor perchance, too, there may be an aged father, with venture of the season of daugner no more. The chidhood may be still lovely. The old family massion; the green fields; the running stream; the moss-covered would listen to our tale of fright, of calamity; nor perchance, too, there may be an aged father, with venture of the season of daugner no more. The chidhood may be still lovely. The old family massion; the green fields; the running stream; the moss-covered would listen to our tale of fright, of calamity; nor perchance, too, there may be an aged father, with venture of the season of the se master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master and servant, and the community at large, the latter master master and sevant as would fisten to our tale of fright, after as we did about it. The matter might be in itself important or unimportant, and the place is one heard. The matter might be dignified or undignified; yet we may be an aged father, with venius as we did about it. The matter might be dignified or undignified; yet we make the would guilded as the constraint them to admire the precious duty to impart a better member of society, whose light should so shine before a gainsay. The latter matter master might be dignified or undignified; yet we make the matter might be dignified or undignified; yet we make the would regard it as important, and there would regard it as important, and there were dead to the christian religion, which make man a beatra provided for their own about the second or the matter matte Vinet's is pure and classical, pellucid as one of his we never had such a doubt for a moment about a all in affection, kindness and religion, to make as hapown mountain lakes, and yet remarkably energetic and free.

Another thing in which they differ, has referwere sure that she would be interested in us, and
if in anoction, and near an appropriate that home is not what it was, and it will never
be what it was again. It is a loosening of one of the
cords which bound us to earth—designed to prepare us and what can afford him more delight and that you may have abundant reason to be didings which come to us from the north, thankful, that you have given to this Holy purfer east and the west—from civilized, pose. That your few future days will be more expands them into a thousand beautiful and strik
of childhood. Bigger and older boys struck us;

our permanent home.