

# THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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## TERMS.

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## From the Baptist Record.

### BURMAH CALLS FOR HELP.

Brother Kincaid has very kindly placed in our hands the following letter, and another from Mrs. Howard which we shall publish next week.

They will be read with deep feeling. Oh! who could help but feel, under the closing appeal of bro. Ingalls letter. It incites a true, yes, apostolic missionary ardor that is not generally felt or observed. May there be many such, found ready to "come to the work."

Steamer Ganges, Goodridge's Plain, May 10, 1845.

My dear Bro. Kincaid:—

You perceive by the date of this, that I am on my way to Maulmein. The severe and continued illness of Mrs. Ingalls has compelled me to seek the benefit of a change, or lay her in the grave. I have felt that it was duty to Mrs. I. to give her the change, and I am happy to say, the three days we have been on board the steamer has produced a decided change. I expect to spend the rains at Maulmein, as nothing but a long change will answer. I left brethren Wade and Brayton at Mergui, with their families, in good health, and hope they will labor successfully for the Master.—Brother Wade informs me that he has made proposals to return to our Board. I rejoice in this change in his views, and hope if he gets back, he will contentedly remain. Our mission has passed a crisis as it respects Abolitionism, and we ought to be thankful.

The case at Mergui is in an encouraging state. Many new inquirers. I have just placed assistants on King's Island and at Zenget. Sane-pan will have a school at Kabnit, and the prospect is fair for a good number of scholars.

Capt. Russell, of the Ganges, has just returned from the Nicobar islands, where he was sent by the commissioner with Capt. Moore the assistant at Mergui, to investigate certain reports regarding certain English vessels being cut off by the inhabitants of those islands. Not less than seven English ships have been seized, and their crews murdered within a few years past; the last was the Mary, from Moverott, captain and fifteen hands murdered. Captain Russell gained much intelligence regarding those abandoned people. He found under a tree not less than fifteen dead bodies, or rather the bones of as many curiously packed, and the skull placed for the head something like a mummy, (he has one on board.) He learned that it was the custom to dig up the corpse after the lapse of three months, and arrange the bones as I have mentioned, and carry them around to the houses of the relatives.

Maulmein, May 21st.—You perceive, by the date of this, that we are safely lodged in Maulmein. We stop in brother Judson's house; the same place where you and I first met, and passed many a happy hour. Things have a little changed. Brethren Vinton and Binney are now commencing a new station at Obo, i. e. on the Pady Plains, nearly east of the Pagoda. A recent fire burned down all of Obo town, Mortoban. Government would not allow the Burmans to rebuild in their old locations, but allotted or rather laid out a new town, which brings brethren Vinton and Binney in the midst of a Burman Population.—Brethren Judson and Simons going home makes a change for the time being in the pastorate of the English and Burman churches. Bro. Howard is pastor of the former and Brother Stevens of the latter. I shall with divine permission, spend the rains in preaching to the Burmans in the brick and bamboo Zayats. I have been at this work since coming up, and find a vast field for preaching. You know well what kind of work this is, and how much it is demanded. Thousands upon thousands through this city from all parts of Burmah, with none but native assistants comparatively to look after them. It affords me real pleasure to spend my days in this good work.

One object in writing this, is to inquire when you are coming back? I want to see you so much, to plan out labour for Burmah. Something worthy of the followers of a crucified Saviour ought to be done. Leonidas could sacrifice himself for his country; primitive Christians did not hesitate to go to prisons, the block, and the flames. Oh, that the Spirit of our Lord and Saviour would revisit the church, and the missionaries of modern times. I am sorry that the King of Burmah has succeeded in making me leave his kingdom. If I had felt what I now feel, I question whether I should have left Rangoon. Our lives are not more valuable than was the apostles. It is a question whether missions succeed without some of the same seed being sown as was sown in the Jewish soil of Rome—the blood and ashes of mar-

Come, my brother, return! Burmah calls for helpers—her oppressed children want help. The proud works of darkness that tower so high, must be sapped or stormed. Come to the work! I am trying to get prepared for any service the Master has for me to do. I will join you, with Divine permission, and help to unfurl the bloody banner of Calvary wherever the Saviour calls. We should not love our lives unto the death. Think not that I am writing at random—this subject has been weighing upon my mind for a long time. I am ashamed of my unwillingness to suffer for Christ. The gospel plan was laid in suffering—it has been carried out amid suffering, and it will triumph through suffering. The apostles of Christ could boast of more scars than the veterans of Napoleon, and they found the Christian's glorious death. Shame to modern warriors of the cross!

These remarks I make between you and myself. I might be thought deranged if such sentiments were uttered publicly. The fact is, primitive Christians gloried in giving and suffering for Christ. Moderns, in giving just as little as conscience will suffer—and often so little that conscience must upbraid, and in shunning the post of danger and trial. May the heavenly spirit return and rest upon us all!

I am happy to say Mrs. Ingalls is beginning to recover from a long and dangerous bowel complaint, which has made almost a skeleton of her. We have one hope left us, which is, we are in good health.

Yours, most affectionately,

L. INGALLS.

## Jews in China.

This is the title of a work recently published in London, the following interesting extract from which we copy from the Jewish Chronicle for October.

The Jesuit missionaries were but a short time settling in Peking, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, indeed to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary, remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's day, and over the altar was a painting of the Virgin Mary with the Infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but exclaimed at the same time that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve. Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew; he styled himself an Israelite, by name Ngai, a native of Nae-fung-foo, the capital of the province, Ho-nan, where, having prepared himself by study for a mandarin degree, he had now repaired to Peking for his examination; and, led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house.

He stated that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns, and in which they preserved a roll of the law, four or five hundred years old; adding, that in Hang-chow-foo, the capital of Chekeang, there were considerably more families, with their synagogues.

He made several allusions to events and persons of Scripture history, but pronounced the names differently from the modes usual in Europe. When shown a Hebrew Bible, he was unable to read it, though he at once recognized the characters. He said that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi, but this gave him little concern, as his ambition aimed at the honours to be gained from Chinese learning—a disciple rather of Confucius than of Moses.

Three years afterward, having no earlier opportunity, Ricci dispatched a Chinese Christian to investigate, at Nae-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Pseudepigrapha Bible and found to correspond exactly; the writing, however, had no vowel points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle in Chinese, addressed to the rabbi, announcing that at Peking he was possessor of all the other books of the Old Testament, as well as

those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply the rabbi asserted that Messiah is not only not come, but that he would not appear for ten thousand years. He added, that having heard of the fame of his correspondent, he would willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterward arrived three Israelites together from the same city, apparently willing to receive Christianity; one of these was the son of the brother, already mentioned, of the first visitor.—"They were received with kindness, and instructed in many things of which their rabbis were ignorant," and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such as "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home at their return. They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigant tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and private oratories, particularly for pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which if they had not transgressed recently upon the road they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding heathen denounced as a barbarous and cruel practice. And they held out the expectation that inasmuch as Christianity offers a relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversion.

It appeared on further inquiry that the Chinese comprise under the one designation, *Huanyuany*, the three religions of Israelites, Mohammedans, and the cross worshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus:—

1. The Mohammedans, as the *Huwy* abstaining from pork.
2. The Israelites, as the *Huny* who cut out the nerves and sinews from their meat; and,
3. The cross worshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

From the Christian Reflector.

## THOU WAST NOT MINE.

Thou wast not mine, sweet babe,—a Father's hand Lent thee to me; and now his high command Calls thee within his arms, to find that rest, Where the pure spirit is for ever blest.

I knew thou wast not mine, when on my breast I pillowed thee to soft and peaceful rest; From the strong love that struggled in my heart, I knew, dear babe, that we ere-long must part.

Thou wast not mine; when first thy soft smiles broke Like transient sunshine on my heart, they woke A thrill within; my soul too well might know, It said, 'She'll taste not long of mortal woe.'

And when the wearied watcher's lamp burned dim About thy couch, I bowed in prayer to Him Who gave the bitter cup—his Spirit stole In soothing mildness o'er my stricken soul,—

And whispered, 'Child, thy infant will not live; I take what I alone had power to give; The jewel that thou faintly wouldst claim for thine, Must in my spotless crown for ever shine.'

And now thou'rt dead, while on thy lips I trace The heavenly smile death's hand could not efface, I'm glad that, free from earth's corroding pain, My babe has gone with ransomed ones to reign.

I loved thee,—ah, I loved thee far too well; No mortal tongue a mother's love can tell; 'Twas such a love I bore to thee, my child, Yet to God's will would I be reconciled.

Then, when, dear babe, my Father's work I've done, When my short race of life on earth is done, Upward I'll haste to yonder world of bliss, To claim the gem I might not keep in this.

From the Cross and Journal.

## INTERPRETATION OF THE POPE'S COMMISSION.

One of our public papers has addressed to O. A. Bronson the following questions:

1. Whether you suppose the Pope to be the sole and infallible interpreter of his own commission, and of what things are included in it, or whether,
2. The people, with the Bible in their hands may judge, each one for himself, whether the Pope interprets his commission correctly.
3. Whether, if he interprets it in their view incorrectly, they are bound to reject it. And,
4. Whether you suppose that Christ commanded his apostles to teach all, which the Pope and the Catholic church as directed by them, now teach; and,
5. If the Catholic church is the only true church, why is it that the people of the papal States in Italy, who have so long been under the full influence of that church are in a condition so much more

ignorant, degraded, vicious, and wretched, than the people of New England. And,

6. Why is it that the French Canadians, who have been from the beginning under the influence of Catholic priests, are so far behind the people of Massachusetts, as to general intelligence and improvements. And,

7. Whether in your view the Catholic religion tends more than does the Protestant, to the elevation and the virtue of the masses of the people.—And if so, then,

8. What in your view, is the evidence of that fact? For the people of this country must have evidence, and be able to give reasons for changing their religion, if they deliberately conclude to do it. They now feel when they look abroad upon the papal States, and Canada, that they see conclusive evidence in the condition of the people, that the religion under which they have been trained is a false religion.

9. If the papacy is favorable to republicanism, why have the papal States in Italy never become republican?

A writer in the Boston Recorder intimates that Mr. B. had said he would answer these queries, but his answer does not yet appear.

## HIGH VIEWS OF THE CHRISTIAN MINISTRY.

There is reason to fear that many candidates for the sacred office, undervalue its inherent dignity, and hope to enjoy the kindness of their parishioners, without any strong impulse towards personal improvement. And perhaps there are men who have begun to preach, and rest contented with the routine of common observances, and never feel that the kingdom of truth, as well as of religion, is to suffer violence, and the violent are to take it by force. But a minister cannot live in the healthful discharge of his duties, without feeling the need of his unceasing movement upward; nor will he perceive this necessity, unless he form a high idea of the work which is given him to do. A livelihood, and even a kind of eminence in his calling, may sometimes be secured by the minister who shrinks from that severity of mental toil which is needed for distinguished usefulness in the other professions. But his livelihood is not a true "living," and his eminence is productive of but little good, unless he be, in the full meaning of the term, a laborer—unless his standard of ministerial excellence be such as to exalt his whole character. What constitutes a call to preach the gospel; what kind of mental discipline should the pastor adopt; what books should he read; what subjects should he investigate; how much time should he devote to social interviews with his people; what, how, how often and how long should he preach; all such questions can be answered most fitly by him who has the deepest reverence for the pulpit. "The moment we permit ourselves," says Robert Hall, "to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remain. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."—*Preacher and Pastor.*

## MORAL COURAGE IN EVERY-DAY LIFE.

Have the courage to discharge a debt while you have the money in your pocket. Have the courage to do without that you do not need, however much you may admire it. Have the courage to speak your mind when it is necessary that you should be silent. Have the courage to speak to a friend in a "seedy" coat, even in the street, and when a rich one is high; the effort is less than many people take to be, and the act is worthy a king. Have the courage to set down every penny you spend, and add it up weekly. Have the courage to pass your host's lucky at the door, without giving him a shilling, when you know you cannot afford it.—and, what is more, the man has not earned it.—Have the courage to own that you are poor and you disarm poverty of her sharpest sting. Have the courage to tell your personal defects, and the world will be deprived of that pleasure, by being reminded of their own. Have the courage to admit that you have been in the wrong, and you will remove the fact from the mind of others, putting a desirable impression in the place of an unfavorable one. Have the courage to adhere to a first resolution when you cannot change it for a better, and to abandon it at the eleventh hour, upon conviction. Have the courage to acknowledge your age to a day, and to compare it with the average life of man. Have the courage to make a will, and, what is more, a just one. Have the courage to face a difficulty, lest it kick you harder than you bargain for; difficulties, like thieves, often disappear at a glance. Have the courage to avoid accommodation bills, however badly you want your money; and to decline pecuniary assistance from your dearest friend. Have the courage to shut your eyes at the prospect of large profits, and to be content with small ones. Have the courage to tell a man why you will not lend him your money; he will respect you more than if you tell him you can't. Have the courage to 'cut' the most agreeable acquaintance you possess, when he convinces you that he lacks principle; a friend should bear with a friend's infirmities—not his vices.—Have the courage to show your preference for honesty, in whatever guise it appears; and your contempt for vice, surrounded by attractions. Have the courage to give occasionally, that which you can ill afford to spare; giving what you do not want no value, neither brings nor deserves thanks, in return; who is grateful for a drink of water from another's overflowing well, however delicious the draught? Have the courage to wear your old garments till you can pay for new ones. Have

the courage to obey your Maker, at the risk of being ridiculed by man. Have the courage to wear thick boots in winter, and to insist upon your wife and daughters doing the like.

Have the courage to acknowledge ignorance of any kind; every body will immediately doubt you, and give you more credit than any false pretensions could secure. Have the courage to prefer propriety to fashion—one is but the abuse of the other. Have the courage to listen to your wife, when you should do so, and not to brag when you should not. [This applies to husbands.]—Have the courage to provide a frugal dinner for a friend whom you 'delight to honor.' Have the courage to throw your snuff-box in the fire or the melt-pot; to pass a tobacco-shop; and to decline the use of a friend's box or even one pinch. Have the courage to be independent if you can, and act independently when you may.

## THE PRAYING SHEPHERD.

Mr. Heywood being brought into the greatest want of the necessaries of life, told his wife one day that he would leave with her and the children three shillings, which was all the money he had in the world, and would try to get some work as a day labourer. After commending them to God, and praying for divine direction, he called at a number of houses the first day, but could not meet with any employment. He spent the first night in a barn, and was engaged in prayer the greatest part of it. "In the morning he again set out, and soon arrived at Lord ———, where he inquired of the servants if a labourer was wanted. They answered "No." As he was returning, however, from the hall, one of the servant girls said the shepherd had just before left his place, and if he understood how to take care of sheep, she thought he might meet with employment. Mr. Heywood immediately engaged in the service, and was informed that he was to sleep in a little cot erected for the shepherds at some distance from the house; but that he was to come once a day for what he wanted to the hall. A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them; but when they drew near to the shepherd's hut, they were struck with the sound of a man's voice, and to their no small astonishment, found it was that of the shepherd engaged in prayer to God. At this they were much affected, and for several weeks unknown to Mr. Heywood, they used to rise at four o'clock, to go to the cot to hear the shepherd pray; which exercise he was engaged in every morning until five o'clock.

After Mr. Heywood had been in this situation a few weeks, the lady of the family was taken ill, and was expected to die. A clergyman was sent for, but was at that moment mooning his horse with a view to spend the day in hunting. However, he sent his compliments, and said that he would wait on her ladyship that evening. Lord ——— seemed much distressed, and expressed an earnest desire to get some one to pray with his lady. Then one of the servants who had listened to Mr. Heywood's prayers, said, "I wish your lordship would consent to let your shepherd be fetched, to pray with her ladyship;" adding, "for I do not believe there is a man in the world who can pray like him." "The shepherd pray! What! can the shepherd pray?" "Yes, my Lord, and I wish you would condescend to let him be sent for, and then you will hear him yourself." Mr. Heywood was immediately called, and his lordship asked him if he could pray; to which he replied, "That man that cannot pray is not fit to live!" "Well, says his lordship, 'follow, and pray for my lady, who is at the point of death.' After a few words spoken to her ladyship, Mr. Heywood poured out his soul to that God whose he was, and whom he served, and immediately his prayer was answered; for, with astonishment, she cried out, "Is this a man or an angel? for I am quite well!" When prayer was concluded, Lord ——— asked him whether he was not one of the ejected ministers, and Mr. Heywood acknowledged that he was. His Lordship then declared that, from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul and of the souls of his household.

PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for tavern keepers to charge the ministers any thing for lodging and refreshment, a preacher presuming stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering pay for his accommodations. The landlord soon came running up to the stage, and said 'there was some one in there who had not settled his bill'; the passengers all said they had, but the preacher, who said he had understood he never charged ministers any thing. 'What! you a minister of the gospel a man of God,' cries the inn-keeper; 'you came to my house last night, you sat down at the table without asking a blessing; I lit you up to your room, and you went to bed without praying to your Maker, (for I staid there until you had undressed;) you rose and washed without prayer, ate your breakfast without saying grace, and as you came to my house like a sinner, and ate and drank like a sinner you have got to pay like a sinner.'

I CARE NOT for any companion but such as may teach me somewhat or learn somewhat of me.—Both these shall much please me.—one as an agent the other as a subject to work upon; neither know I whether more. For though it be an excellent thing to learn, yet I learn but to teach others.—*Bishop Hall.*