

THE BIBLICAL RECORDER.

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WHOLE NO. 101.

TERMS.

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

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COLPORTAGE AND THE PRESENCE OF THE SPIRIT.

What christian is not mourning the long absence of the Holy Spirit from our churches; and who is not praying and expecting that God will ere long appear and graciously revive his work. The laborers in different and distant parts of the country, especially at the South and West, report some refreshing showers, which we trust are but the earnest of richer blessings that God will bestow on humble, prayerful endeavors to win souls to him.

Mr. P. C. Holt states that at a late session of the Maumee Valley Presbytery, Ohio, the ministers tarried and continued public exercises; that eight persons were rejoicing in hope, and others inquiring for the way of life.

Rev. J. M. Penick, who is laboring as a colporter in Kentucky, writes, "At the meetings I have attended alone and in connection with brethren in the ministry, 63 persons have professed a hope in Christ within the last three months, and this encouraging result has been brought about mainly through the means afforded by your Society; at least I know that to be the case with regard to thirty-eight of the number. Many individuals have assured me that their attention was first drawn to holy thoughts by some book or Tract of the Society, and I have been continually cheered on my way by the thanks and blessings of those who, for the first time, had religious instruction and religious books to read, and who for the first time met around the family altar." He mentions one neighborhood of seventy-nine families where twenty-seven had no Bible, and none of the whole number had any religious books, and where not one of the grown persons could neither read or write. He visited this neighborhood with a christian brother, and the result of their labors was a powerful revival of religion and the hopeful conversion of thirteen souls.

Rev. Aaron Jones, in North Carolina, reports that in one place where he preached and circulated books, the truth was blessed in the awakening and hopeful conversion of eight souls; and adds, "I have just heard from a church I visited last year in Cumberland county, where I preached three times and circulated many volumes. The people have since been graciously revived, and about twenty have been added to the church," a result which they regard as connected with that visit.

Rev. Milton Cain, in North Carolina, writes, "A work of grace is evidently begun in this region—several hundreds have been hopefully converted to God in the counties that I have visited. Christians are actively engaged in efforts for the salvation of souls."

Mr. Amos Hitchcock, in Tennessee, writes, "There has been for some time past a powerful revival of religion in a neighborhood where I circulated many works last spring, and where there was much anxiety to get the books. A large number have been gathered into the church."

Rev. Robert Dodson, colporter in Alabama, says, "I have spent two of the last three months in almost continual labor, preaching day and night, praying and conversing with anxious sinners. There is now another meeting in progress in the city of Tuscaloosa that has lasted 21 days. Already more than 200 have professed a hope in Christ. There is scarcely any thing talked of in the streets of T. but religion."

In the northern part of Tuscaloosa county, at one of the churches which is under my care, there has been a great revival, and many souls, as we trust, have been converted to God. A similar work is still going on in many places."

Mr. Herman Packard, of New Orleans, writes, "We have evidence that the Spirit of the Lord is among us here in New Orleans, as manifested in the increasing interest in the two, three, and sometimes four prayer meetings in a day, held for three weeks in Dr. Scott's church. Some sinners are awakened, and I hope some converted; sixteen named with that church last Sabbath by profession. Pray for New Orleans, and do not sin by doing too little open your mouth wide."

Mr. Foster, in Corliss Co., N. Y.; Mr. Campbell, in South Carolina; and Mr. Hathaway, in Florida, also speak of the descent of the Spirit on places where they have labored, and of many souls hopefully converted.—*Ex. paper.*

From the Presbyterian.

A CHRISTIAN REPUBLIC.

"Go into all the world, and preach the gospel to every creature."—Jesus Christ.

With the adoption of our national constitution, the United States, exclusive of the cost of arming and equipping the militia, have expended \$1,000,

000,000 in preparations for war in time of peace. This sum would have put a Bible into the hands of every human being on the earth. It would have supported two millions of missionaries among the heathen for a year, and given a devoted minister of the gospel to every three hundred of the unchristianized myriads of the human family. As a means of civilization and socializing commerce it would have constructed forty thousand miles of railroads, at a cost of \$25,000 per mile. How wonderfully has this Christian republic demonstrated their faith in the divine declaration, that "the earth is the Lord's and the fulness thereof!"

From the Western Christian.

MINISTER'S WIVES.

Mr. Enron.

You know that a minister's wife is willing to do her duty when she knows what it is. To him the knowledge is always perplexing. I have seen the scriptures for it, but in vain. The strange silence of the sacred writers increased my perplexity, until my husband explained it in the following manner:

"The scriptures," said he, "do not descend to particulars. They lay down general rules, leaving the responsibility of amplifying, specifying and applying them with the world. Therefore, public sentiment is to be our guide where the scriptures fail, and one principal thing for which ministers are set apart is to expound and enforce its prospects. Still to clothe our teaching with authority, we observe the good old custom of taking a text from the Bible in all cases." In a moment my difficulties vanish, I open my Bible and read: "A bishop must be the husband of one wife." 1 Tim. 3: 2.

In this passage a general rule is laid down—a bishop must have a wife. But in determining her particular duties the scriptures fail. Hence we turn to the other rule of faith and practice—public sentiment; from which we learn that a minister's wife should be:

1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.

2. Like Martha, she should do all the serving; yet without being cumbered by it.

3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels whose visits at the minister's house are not "few and far between."

4. Like Dorcas, she should "keep constant hand a supply of ready-made clothing," to bequeath upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in College; and the servant who looks after the house should be the "minister's wife."

5. Like the prophetess Anna, she should "not depart from the temple day or night, for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend to them all."

"Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity.

Lastly, she must be apt to please every body,—"becoming all things to all men," women and children. Grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall.

REMARKS.

1. We perceive that it is the duty of churches to set apart young women and educate them for minister's wives.

2. When a church is about to call a pastor, they should appoint a special committee to visit his wife and ascertain whether she be able or willing to perform the labor of five ordinary women without any compensation, except the crumbs which fall from her master's (husband's) table.

3. A minister's wife should be always at home and always abroad; always serving God and always serving tables.

Lastly, she must be a little more prudent than our Saviour, for he had favorites among his disciples, which in her is unpardonable. To prevent this, let a committee of the most jealous, tattling, fault-finding woman be appointed to dictate to her how and when, and how often, she shall visit each family.

O, who would not be

A MINISTER'S WIFE.

APOSTLES.

These have occurred more or less frequently, in every period of the christian church. Yet they can never cease to be contemplated with grief. It is said, indeed, to reflect on the condition of those who have never professed adherence to the truth; but far more so, the condition of those, who having once eaten with their Lord, now lift up their heel against him. So far as apostles themselves are concerned, we can see nothing for them but blackness and darkness. Still there is an aspect, in which we may contemplate their influence upon the church with pleasure. They go out from her because they are not of her, and their withdrawal stimulates the faithful to greater diligence in the defense of essential truth. The sacramental host is never weakened by the departure of the unworthy. Judas added nothing to the efficiency of Christ's family. Evangelical doctrines can bear any test, however strong, and their sincerity insures that they shall be tried in every point. For this end we permit unholy men to connect themselves with his church. Perhaps they require celebrity as profound thinkers and subtle commentators, and at the very moment when their services are most highly prized and appreciated

most needed, then they prove themselves traitors. The shock thus given is deeply felt, but the true Israel recovers from it, and becomes morally more efficient in consequence of it. What has been the influence of the denial of the supreme divinity of Christ, by many, who once professedly regarded him as truly God? Why, the article of our creed touching that point, is now held by far stronger than it was before it was assailed. Let the doctrine of the resurrection be denied; let books be published to show that there will be no resurrection of the dead; will believers in the Bible be driven from that fundamental principle in their system of theology? No. Will the several of the absurdities of Swedenborgianism, of those who once preached the faith he now seeks to destroy, convert into fools or dreamers the real friends of Emmanuel? No. They will cling more closely to the doctrines of their divine religion, and make the efforts made to poison their minds and drive them from the Rock on which they rest.

WAYMARKS OF GOD'S GOODNESS.

Look back upon the path you have trod from the day that God brought you into being, and say whether you do not, as it were, see the road all thick set with marks and memorials of divine goodness. Recollect the places where you have lived and the persons with whom you have most intimately conversed; and call to mind the mercies you can have received in those places, and from those places, and from those persons. Survey also your circumstances in relative life; how many kind friends are surrounding you daily, and studying how they may contribute to your comfort. Reflect on these remarkable circumstances in Providence which occasioned the knitting of some bonds of this kind. Forget not in how many instances when those dear lives have been threatened, God hath given them back from the borders of the grave; nor also in how gracious a manner he hath supported some others in their last moments, and enabled them to leave behind a sweet odor of piety, which hath confirmed their memories, revivified you when ready to sink under the sorrow of separation, and on the whole made even the recollection of death delightful.—*Dadridge.*

SO RUN THAT YE MAY OBTAIN.

Ran, Christian river, run!

Far spent is now the day;

The work will soon be done;

The prize will soon be won;

Pursue thy way.

Spake, Christian river, run;

Behind thee is the day;

But thou hast help in need;

Him who for thee did bleed;

Then forward go.

On, Christian river, on!

Not stay for earthly joy;

Join not the worldly throng;

Thine thine to gain are we;

Immo' tal joys.

Haste, Christian river, haste;

Let nothing cause delay;

Nor one short moment waste;

Yon'st pleasure out to gain;

Haste, haste away!

Hail, Christian river, hail;

A noble strife is thine;

Thy strength shall never fail;

Thou surely shall prevail;

Through grace divine.

Then, Christian river, run;

Far spent is now the day;

Soon will the work be done;

Soon will thy prize be won;

Pursue thy way.

[London Bay Magazine.]

From the U. S. Watchman.

BRITISH PEACE SOCIETY.

To Sir Robert Peel, Bart., and Lord of the Treasury, &c., and to the other Right Honorable Members of Her Majesty's Government.

The Committee of the London Peace Society, deeply and painfully impressed with the prevailing apprehension of War between this country and the United States of America, take occasion respectfully to address the members of the British Government thereto:

Your Memorialists are not in a position certainly to determine how far this apprehension has any solid foundation; (they would fain know, but it has none) but they cannot content to let its existence, and the manifest want of the spirit of War which accompanies it, without feelings of great regret; whilst they entreat a settled and strong coalition, that an open rupture between the two countries ought not to be deliberately viewed, on both sides, as an event which must never be permitted to occur; but that there should be a fixed determination, both on the governments and the people, that, whatever disputes may arise, they must be settled without having recourse to arms.

It is with mingled satisfaction, that your Memorialists learn through the medium of the public press, that the British Government has displayed a strong desire to settle the existing dispute between them and the American Government, respecting the Territory of Oregon, on the principles of arbitration; and they cannot withhold the expression of their sincere regret, that any reluctance to this course should have been manifested. Indeed it has been on the other side,

increasingly convinced, however, as your Memorialists are, not only of the unlawfulness of war, when viewed in the light of that holy religion which both this country and America professedly receive as of divine obligation; but also of the possibility of bringing every difference to a safe issue by the firm, conciliatory, and persevering employment of moral and pacific means; as well as of the impossibility of obtaining the satisfactory settlement of any question by a mere appeal to the sword, your Memorialists would respectfully urge upon the right Honorable Members of Her Majesty's Government, that they will not allow themselves to be turned aside by any circumstances of provocation or difficulty which may arise, from the pacific course which they are understood to have marked out for themselves; hence shewing an example of forbearance and good-will, which may exert a salutary influence upon the opposing party, as well as upon all other governments, which may be placed in a similar position.

If your Memorialists venture in this connection to express their regret that any thing like preparation for actual hostility should appear to be making by Her Majesty's Government, whether intended to bear upon the United States or otherwise, they do so, because they would fain see her Majesty's Government occupying the truly honorable position of relying simply upon a righteous cause, and the superintending providence of a righteous God, assured that the claims of such a cause can never be strengthened by an appeal to a physical force, but must suffer an apparent deterioration, proportioned to the amount of violence that is attempted; and because they conscientiously regard all such preparations as tending to widen an existing breach, rather than to heal it, and as likely to prove an incentive to War, rather than a means of perpetuating the blessings of Peace.

In the view of your Memorialists, the fearful destruction of human life, which the system of war deliberately contemplates, and the practice of war necessarily involves, is, in itself, more than a sufficient reason why recourse should never be had to this mode of enforcing national claims. All the other evils of war, painful and extensive as they are, will not bear to be compared with this; whilst no advantage that can possibly be gained, in the assertion of national rights, or the vindication of national honor, in extent of territory, or increase of commerce, can ever be considered as presenting a compensation for the inevitable sacrifice of precious life; a sacrifice which no more admits of vindication between nations than between individuals. Between individuals, it is under the cognizance of law, and justly regarded with abhorrence; no true principles of morality can plead for the unrestrained exercise of it, upon the field of battle. The law that binds the individual, plainly ought to bind the community.

Irrespective altogether of the high principles of action which are derived from the Christian Religion, and which are virtually recognized as binding, by those governments which acknowledge Christianity to be of divine origin, your Memorialists respectfully submit that in the affair of the Oregon territory, there is not even an ordinary pretext for war; the possession of the region in question being almost equally unimportant to both the great nations—uncultivated, remote, difficult of occupation, and on all principles of force, no less difficult of retention; so that the surrender of all claim to it, could never be construed into an indication of weakness, but must be regarded as made purely for the sake of peace, and as reflecting the highest honor upon the government which should display the moral courage that would be implied in such surrender.

Your Memorialists would venture also to suggest, that a state of open hostility between England and America, must, from the close relations and intermingling of the two people, partake very much of the nature of a civil war; that the the cruel inflictions and results of the battlefield would in this case be tenfold more painful and mischievous; that such a war is repugnant to all the best feelings of mankind, and more especially so to the enlightened convictions of a large majority of both the British and American peoples; that it would exert the most prejudicial influence, in a moral and religious point of view, upon all the civilized and uncivilized nations of the globe, as a war between the two countries which are doing most to extend everywhere the knowledge of the Saviour, as well as to ameliorate the condition of suffering humanity; that it would necessarily throw back the advancing progress of science, civilization, and friendly intercourse throughout the world; that it would thus still further cramp the liberality of which the internal peace and security of every nation depends, and especially of those nations which enjoy the advantages of a representative government; that it would inflict unparalleled injuries upon those large and peaceful masses of both countries, which are dependent upon the commercial intercourse of the two nations; that it would greatly add to the pecuniary burdens of all classes of the people; in the form of direct taxation, as well as withdraw from them a large measure of the comforts which they now enjoy; that it would thus still further cramp the liberality of which the internal peace and security of every nation depends, and especially of those nations which enjoy the advantages of a representative government; that it would inflict unparalleled injuries upon those large and peaceful masses of both countries, which are dependent upon the commercial intercourse of the two nations; that it would greatly add to the pecuniary burdens of all classes of the people; in the form of direct taxation, as well as withdraw from them a large measure of the comforts which they now enjoy; that it would thus still further cramp the liberality of which the