

"GO WORK IN MY VINEYARD."

From a Correspondent in Iowa, Dec. 18th, 1845.

Brother B., as you are aware, is now with us. We feel that a kind providence directed him hither. Never were we, in this place, or throughout the Territory, more in need of men of his qualifications for the ministry than at this time.

Many persons appear to think that ministers are so much needed at the West, that quite ordinary and indeed very inefficient ones, such as find it difficult to secure situations at the East, will be very acceptable there.

Some say there are ministers enough at the West to supply the existing wants of the people.

Many others in this region associate with a residence at the West, the idea of hardships, suffering and poverty—an itinerary among log cabins, frequent long journeys in wild forests, and over boundless prairies.

There, then, is a wide field presenting the whole diversity of labor for its profitable cultivation that is requisite here; the same reward of merit which is enjoyed here, and on account of the unparalleled richness and extent of the Territory; the astonishing rapidity of its settlement; and the grasping eagerness with which infidelity, popery, and all manner of false religions are endeavoring to appropriate it to themselves.

B. M. HILL, Cor. Sec. A. B. H. M. Soc.

AMERICAN BOARD OF MISSIONS.

The Missionary Herald for January, contains the following summary of operations and results to the present time.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring one hundred and thirty-one ordained missionaries, nine of whom are physicians, six physicians not ordained, thirteen school-masters, eight printers and book-binders, eleven other male and one hundred and eighty-one female assisting missionaries, in all three hundred and fifty persons sent forth from this country; with whom are associated in the missionary work, nineteen native preachers, and one hundred and sixteen other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to four hundred and eighty-five.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 21,536 members. Thirteen printing establishments are connected with these missions, having five type and stereotype foundries, twenty

presses, thirty fonts of type, and preparations to print in more than thirty different languages.—During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930-71 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795, 254 pages.

THE RECORDER.

RALEIGH, SATURDAY, JAN. 17, 1846.

Orders, payments, &c. &c., for the Recorder, by persons visiting Raleigh, may be left at the Book Store of Turner and Hughes.

TO OUR AGENTS, &c.

We have no travelling Agents; but we have sundry local Agents; and on these we are mainly dependent for the filling up of our lists, and the collection of our dues, at the places where they operate.

To those who have been doing us the favor to act gratuitously, we have of course nothing to say; but to thank them for their past attentions, and bespeak their co-operation for the time to come.

Those who act with the understanding that they are to have a copy of the Recorder for their services, are requested to ascertain, forthwith, whether those on their lists for last year, intend to continue;—and in case they do not, to engage others to take the place of those who decline.

Those who do not reside in the vicinity of an Agent, can very conveniently act for themselves. All that need be done, is to write a letter—say in what they wish to communicate—enclose in it what money they may wish to transmit—seal it up—and place it in the Post Office.

Our Bro. Taylor is informed, that any communications from the Board, or otherwise, designed for the benefit of the cause of Foreign Missions, will be entirely welcome to a place in our columns.

ARTHUR'S MAGAZINE. The January number of this periodical is before us. It is, in our opinion, the most fascinating, and the best number of the series, that has yet reached us.

THE HEBREW MESSENGER is a monthly Magazine of 24 pages, octavo, devoted to the cause of Jewish Evangelization, and conducted by our old friend, Rev. C. F. Frey, the converted Jew.

OUR ADVERTISEMENTS.—We wish to call the attention of our readers in this vicinity to the Advertisements of "J. J. Biggs," and "P. F. Pescud," in this week's Recorder.

REV. JESSE HARTWELL, D. D.—The Alabama Baptist says, "It will be a matter of sincere gratification to our brethren generally, to perceive that the University of Alabama has conferred the degree of Doctor of Divinity upon our respected brother Hartwell."

THE WAR.—As may be learned from our secular news, the war cloud seems to have pretty well blown over. This is as was to be expected.

CHURCH GOVERNMENT.—No. 4.

The laws by which our churches are bound to govern their proceedings, are written and unwritten—and these are either inspired or uninspired—they are also moral, religious, and social.

The written laws are those found on record in the Old and New Testaments—so far as they are applicable to the action of churches, or to the conduct of individuals. To these may be added whatever of a legal or preceptive nature may be found in the constitutions or deliberations of the churches themselves.

The unwritten laws are those which may be justly inferred from laws that are written; and, as before observed, may pertain to the Old and New Testaments, or to the constitutional legislation of the churches.

Such, for example, are the laws against gaming, horse-racing, cock-fighting, and the like. Of the latter, the laws against dancing, and against labor on the first day of the week, may be considered as specimens.

The inspired laws are, of course, such as are found in the Old and New Testaments, whether written or unwritten—that is, whether expressed or implied.—The uninspired laws are such as may have been adopted by the churches, for the government and direction of the same; but all in accordance with the fundamental law of the scriptures.

The moral laws embrace the entire moral code of the Old and New Testaments, and are either written or implied, as above explained.

The religious laws embrace the religious system of the New Testament, and owe their authority exclusively to the command of Jesus Christ.

The social laws are such as relate to the internal police of the churches, and may be of divine or human authority. Of this class are all those New Testament precepts which are intended to govern the conduct of christian brethren towards each other.

A complete code or digest of ecclesiastical law, for the use of our churches, would doubtless be a desideratum, were the thing practicable. It would, however, if attempted, be a bulky and bungling affair;—from the very nature of the case it would be very defective;—and in practice it would probably do more harm than good.

We will take occasion to observe here, that the Ecclesiastical law of our denomination, forms a subject of much interest and importance, and one which should claim the special attention of those having the rule over churches.

WASHINGTON IRVING AND SLAVERY. It is curious to observe how the minds of even intelligent men are sometimes warped by the force of popular prejudice; and that too, in despite of reason, of consistency, and of common sense.

Now what makes this language remarkable, is the fact, that, of all the barbarities and atrocities practised by the Spaniards, and by Columbus himself, in Hayti, this matter of sending over the prisoners to Spain, to be sold as slaves, is the only act, that seemed to demand an apology; that was thought to detract from the glory of the Admiral; or which received from the author the faintest expression of reprobation.

As a contrast with the question above made, we will now present the reader with another, which we find a few pages farther on:—"The Indians were struck with panic, and thrown into complete confusion. An army seemed pressing upon them from every quarter; their fellow warriors were laid low by the balls of the arquebuses, which seemed to burst with thunder and lightning from the forests.

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this is the consummation of all obloquy and inhumanity, and demands a special palliation.

We mean to be no apologist for this ridiculous conduct of Columbus, in sending the poor Indians to Spain, to be sold, or for any other purpose. But we think, of the whole list of atrocities practised upon the natives, this was about the slightest;—and we regard it as proof of a mind singularly biased by prejudice, that amid "violations of humanity" so numerous, so flagrant, and so revolting, this should be selected as the only one that demanded a word of rephension.

QUERY.

DEAR BROTHER.—I ask for a few lines in your paper for information and gratification for myself and others, on the following subject, which is the topic of the neighborhood.

A sold to B a tract or parcel of land for the sum of four hundred dollars, and took his note for the same; but made no right to the land, nor did he give an obligation to make a right. Well, sometime subsequent to this, and by misfortune, B was under the necessity to convey his property in trust. So B goes to A to know if he must convey the land also.

You will confer a great favor on the writer if you will give your views in full on this subject.

Yours most respectfully, GRANVILLE.

ANSWER.

If we understand the foregoing statement correctly, there are two questions involved—the first relates to the sale of the land, and the second to the payment of rent for the same.

So far as it relates to the sale and repurchase of the land, we see nothing that can be considered fraudulent or illegal. The land was, in the first place, fairly sold by A to B. If a right was not given, it seems to have been withheld by the agreement of the parties.

But, in the payment of rent for this land, while in B's possession, we can see neither law nor justice. After the first sale the land was, de facto, B's property; or it was not. If it was not, then the whole business of putting it and the note into B's trust, and the selling of the one, and the taking up of the other, was a farce.

So far we have considered the above transaction strictly in a legal point of view—or, in accordance with the notions of justice prevalent among men of the world.

The Christian Review, a publication which was gotten up for the use of the Baptist denomination, and which, we think, has been, and probably still is, patronized to a considerable extent by Southern readers, is out, it would seem, very decidedly against the South.

THE CHRISTIAN REVIEW.

The following is one of the extracts alluded to: "If the South must cling to and cherish slavery, in preference to every thing else, and had assigned as the reason of her withdrawal, that the conflict of opinion on that subject had become so strong and violent as to render a continuance of the union painful and inexpedient, we certainly should not have controverted the soundness or sufficiency of the reason.

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The Board, on this subject? The by-laws to which we have already referred, and on which we shall comment hereafter, provide that persons appointed missionaries shall be members of a church, men of piety, talents, and zeal. Beyond this, there is not the slightest restriction or qualification upon the power of the Board.

REV. DR. MACLAY.

It is sufficiently distressing to read of the numerous Rail Road and Steam Boat accidents, which are almost daily occurring in different parts of the country, and on the seaboard. The distresses of the sufferers are always more or less calculated to excite our sympathies.

The greatest anxiety prevailed in this city from Saturday till Tuesday, for the safety of this venerable and beloved minister. Embarking at some Western town for New Orleans on board a steamboat which was crowded with the presence of a large number of vicious and profane persons, he transferred himself to the Belle Zane, and was quietly descending the Mississippi on that boat, when suddenly, on the night of the 18th ultimo, she struck a snag and sunk.

Dr. M's safety will call forth the thanksgivings of thousands to Him who so graciously and so wonderfully preserved him.

For the Recorder

PARABLES APPLICABLE TO THE PRESENT AGE.

1st. The abolitionists who have witnessed the condition of the free negroes at the Five Points in the city of New-York, where about one thousand sleep under one roof, lying in rags and heaps upon the floors at night, and employed in scenes of drunkenness, swearing and rioting, all the day, and dying under the horrors of poverty and abandonment, and other debaucheries and obsecenities, which the delicacy of the abolitionist, Cassius M. Clay forbids him to describe; and yet continue to pour forth their denunciations against Southern slaveholders, are like the man who drank his pint bowl of brandy toddy at bed-time, by way of medicine to make him sleep sound, and reproved his neighbour next day for taking his glass of wine prescribed by his physician.

2d. Those who call themselves moderate anti-slavery men at the North, and fear to admonish, write against, and to deal with ultra abolitionists as heretics in the church, are like Peter when fearing persecution, followed off off—and denied his Lord; but very unlike Peter when he said "Whether it be right in the sight of God to hearken unto you, more than to God, judge ye."

3d. The Southern Baptists who continue to sustain their connexion with the A. and F. B. S. after being kicked out from the A. Baptist M. S. by the abolitionists at the North, are like unto a Baptist Preacher who was silenced from preaching by an anti-missionary church for preaching a missionary sermon, yet enters his membership to another church of the same order which approves the acts of the former. Again they are like unto a Presbyterian who was excluded for refusing to have his children sprinkled; but joins a Methodist church which violates this article of their faith rather than lose him, which he in the mean time violates his own principles in communicating with those who have adopted infant sprinkling for baptism.

4th. An abolition agent who undertakes to take up collections at the South for the Bible cause, is like unto a stranger who undertakes to toll sheep with a dog at his heels which has been in the habit of running the sheep.

5th. A Southern agent in attempting to collect at the South for a B. S. under the control of Abolitionists, is like unto a man whose clothes smell strongly of gunpowder, attempting to lead a horse that had been powder-burnt, or shot at and wounded. It has been supposed that the smell of powder at the late meeting in New York had blown away; but hear the language of some of the speakers: Rev. H. K. Green of M.—"It was the duty of the North to form an anti-slavery union; it became this union to protest against chattering 'low beings'—Rev. C. Willet of Conn.—"The Convention would be unfaithful to God if they did not take this opportunity of protesting against this crying sin, and unless it were done there would be a secession of the North from the union"—Rev. Mr. Tucker an advocate for union—"Why bring forward slavery—an evil he could not denounce in terms sufficiently strong—it the money was dug out of the mine by the labor of slaves, it did not burn in their pockets." Again mark the class in the new constitution at the late organization—"all who were concerned in the formation of the new society shall be life members ex officio—while all other life members must chalk up their \$100.—Can it be expected while such powder fumes continue to be