golds W. Tobey, Editor,

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sheathers remove to other places without inhe publisher, and the paper is sent to the for Courts have decided that refusing to take

er periodical from the office, or removing and wit uncalled for, is "prima facie" evidence of

Letter from China.

and detail of the manners and customs of the

SHANGHAE, August 18th, 1851.

have for a long time, thought of writing you mistle of some length, giving you some parwin of Chinese and Chinese matters in genshirt I dwell; but have not had time to carmends say when I shall be ready to send off met In giving you a few particulars, I diff to communicate my thoughts in a style simple as possible, in order that you may if sible get a glance at a Chinese city and peo-

THE CITY OF SHANGHAE.

The city of Shanghae, as well as all the large sig China, has a wall around it. This wal mie of brick and stone, and is about 18 feet and 24 feet high. This wall has 6 gates strances into the city—they are about 10 or int mide-are kept open during the day, but doed at night. People may pass and re sall about 10 o'clock, when the gates are a fast till morning. I should have said each my has two gates, one at the outside and an the inside of the wall.

his wall now apparently useless, was neces in ancient times to protect the city from sesse bands of robbers from "Japan," and arbarous regions of China. The civil and "Mandarins" (public officers) of the met day, (who have no confidence in the honesad loyalty of their own subjects,) keep these mess in good repair, for their own protection ase of a rebellion among their subjects. The ness are not bound together by a code of laws, like the people of our favored land to whole communities and even whole States together, as one man. Here although the the have something which they call laws, yet man in his dealings with others, is actuated Mi-interest without regard to law.

THE BUILDINGS IN SHANGHAE.

great clubs, and many with a variety of weapons. Some have great horns on their de Some have parts of various animals comad with that of man in the same statue,—and

open square of ground, sufficient for four or ond place, they have to give about one-third of the original tenets of their Church. Mosheim vidence of God, that neither those numberless five thousand people. The great deity seated their rice crop to the "Emperor" as taxes-in says: "Nor are those destitute of arguments, storms and tempests, whereby the whole Chrisin one end of the above-mentioned hall, is a very the third place, they expend no little for idola- who assert that the Waldenses even in this age, tian world hath been shaken, nor those horrible large statue, about 10 feet high in a sitting posi- trous purposes and in the last place, they have (seventh century,) had fixed their residence in persecutions which have been so directly raised tion. His head, with a face representing a man, but little left for their own sustenance : conse- the valleys of Piedmont, and inveighed freely against them, have been able to prevail upon is as large as a bushel, with a body and limbs quently they live in a low damp but, with but a against Roman domination." It is well-known them to yield a voluntary submission to

Here on the first and middle of each month, what is worse than all, without a knowledge they bear not; neither is there any breath in richest furs, with a foot-stove for their fect. un to them; so is every one that trusteth in there is a great diversity in the conditions of them." 135 Psalm. The Mandarins worship at men. sun-rise on the first day of every month. The people when they come to the temple to worship,

place it before the idol, for the privilege of which feet wide. All the merchandise of this great they give the priest a few doong-dees, that is, city, with a population of from two to three hunpieces of money, about the third of a cent, and dred thousand souls, is carried along these nar then kneel on a small platform, in the form of a row streets on the shoulders of men, (as we have writing desk, and reverently bow their heads to no carts, wagons, or any thing of the sort.) You the desk, 3, 6 or 9 times, according to the fer- can easily imagine the difficulty one would find the blessing they wish to secure. When this is crowded with men, women, children, barking done, all is over, and the people pass on about dogs, merchandise, and water carriers, for all the their business, feeling sure that they will be bless- water used by this great city, is carried in buck ed in their families and business. I am inclined ets, on men's shoulders. The roads in the counto think they in their worship have but very lit- try are nothing more than narrow foot paths, 1

the female relatives of the deceased, go to

living friends-so think the Chinese-hence it is mud. that all Chinese worship at certain seasons, at the graves of their ancestors-placing by the grave-hill, at the same time, various; dishes of meats, vegetables, rice, fruit, wine, &c., for the spirit of their deceased friend or relative to est they also burn at the grave paper trunks with paper lock and key for him to put his cloths in, and further, they burn a kind of silver colored paper, for his use in the world of spirits .-Every year for many after the death of a friend.

the superstitious and idolatrous character of the people, among whom and for whom we labor. But I have departed from the subject under consideration. What I have said above; is in regard to the temple of the god of this district. Besides this, there are numerous temples of local deities, if I may so call them, viz: temples of

the "god of fire of the god of the waters of the god of the fields-god of thunder-of the queen of heaven." Many temples of "Budha" (this latter most numerous) and many others too tedious to mention. All the above are to be found and seen in Shanghae. All the Chinese

more. These temples are to be seen through- the vegetable is forced to maturity in a few weeks. out the country, as fan as we have been. Every In this way, they are enabled to gather many the persons who claim to have existed from the sect, and a very devout man, as we learn hamlet must have its temple, and every family crops from their gardens during the year. As the time of Pope Sylvester, were the Walden- from what Jerome says of him. The Waldenses

latter is made of paper.

The dwelling houses of Shanghae, are about one-third of them two stories high, or have a loft. The bottom side of the plank of the upper floor is planed smooth; the top side, where the fehe idolatrous temples of Shanghae (of which male portion of the family lives, is not planed, are many) are by far the largest and most but is left just as it come from the sawyers. The

night they are all made fast by sliding doors. in the street some thirty yards off, is guard- Here is suffering and deprivation, such as you truly a wonder to Christendom—a model of per-

from their grasp. In front of this great hall, is an place, they are not very industrious-in the sec- Apostles, and that they have not swerved from who have been so upheld by the wonderful pro-Deivate letters to the Editor of in proportion. This idol, except his face, is seanty allowance of nourishing food, and with that the Waldenses are generally supposed to Roman tyranny and idolatry." Sir James generally excluded from the gaze of the people, nothing whatever to protect them from the damp by a yellow screen, in front of which there is a and cold, but their clothing; (they can't afford Lyons, in France, born at Vaux or Valdum, or discover some simple Christians in the Valley of large round hole, to enable the worshippers to to purchase fuel for fire.) As a consequence of behold the golden face of him whom they adore. this state of things, they die off rapidly, and thousands meet and worship these idols made of God or of the eternity that awaits the unbeliever. brick and mortar. "The work of men's hands. The wealthy on the contrary, have many of the They have mouths, but they speak not; eyes good things of this life; they are robed in the have they, but they see not; they have ears, but finest silks, crapes and satins, and for winter the

their mouths. They that make them are like Thus you see in this as in every other land.

STREETS, ROADS, &C.

The streets of Shangbae, as well as of all Chi light a candle or stick of incense or both, and nese cities, are very narrow; averaging about 6 ency of their devotions, or the importance of in making his way along these streets always tle, if any thought about the future; the happi- 2 or 3 feet wide. These, unlike the streets ness of an individual in the world of spirits, de- within the city, are not paved, and consequentpends upon the vigilance and attention of the ly in wet weather are almost impassable for the

FARMS, &C.

The Chinese, I think, are the nicest farmers in the world. Their farms are all small, therefore they are enabled to cultivate them to perfection. Although the natural fertility of the soil has long since been exhausted, yet it is kept very productive by constant attention to manur-

buckets on men's shoulders, just as water is carthe grave, all grown over with grass, and cry ried, and should have been classed among the and make great lamentation, &c. Thus you motly mixture that crowds the streets, referred years are lamentation, &c. Thus you motly mixture that their oppressors for more than three have a very faint picture of a single feature of to above. (Whenever we step out of our lot time had been pastor of one of their churches. we are constantly meeting this nusance, and are afterwards apostatized, became an Inquisitor of cated with an awful stench) used principally for gardens-also for the rice against them, he says, "Their sect has been the that he did, as he speaks confidently of going, Geneva. Then, in 1630 they lost, by the and wheat crop. It is deposited in vats by the most injurious of all, to the Church of God, on he may have passed through those valleys, and plague, thirteen out of their fifteen pastors, and road side till the garden is set with plants, or till account of their antiquity; for they, according there proclaimed the gospel of Christ. the rice and wheat is up; then it is well stirred, to some, originated in the times of the Roman mixed with a little water, and thrown broak-cast Bishop Sylvester, in the fourth century; and speaking of the Waldenses, often call them were brought immediately under the influence of over the rice and wheat; in the gardens it is according to others existed as early as the days Leonists; but they have not given them this a Pædobaptist ministry, though a Protestant poured over each plant as you water gardens at of the apostles." Again, he says that, "they name from Peter Waldo of Lyons, who flourish- one. It was very different with their ancient home. This is done every two or three days live justly before men, and believe, not only all ed in the twelfth century. E. S. Faber informs churches. A. D. 1544, in order to remove untill the vegetable is cut for market. In this way the Articles of the creed, (but every sound docthe earth is kept moist, however dry the season trine respecting the Deity; only they speak evil from a man residing in Lyons, of Aquitain, and they sent to the king of France a Confession of cities have the same; and larger than this, have may be, and with this fertilizing ingredient, the of the Roman Church and clergy. Pilichdorf, a much more ancient personage than the one re- Faith in twelve Articles. The substance of them cooking range, must have its kitchen god. This fast as one crop is off, another is down the year

From the Baptist Memorial.

The Waldenses-Their Origin and Senti-BY THE EDITOR

The Waldenses have been regarded from time structures. It will be impossible for me first floor is made of large bricks-about 14 inches immemorial, as a remarkable people. They you any thing like a correct idea of these, square and 3 inches thick. The brick here dwell in the Alpine vales smid some of the bolnot attempt it. Including all their having no grit in them, can be, and are planed dest and sublimest scenery of nature, and their whents (notwithstanding the great value of to a joint like wood. When put down in this moral character seems to partake of the rude the city,) they cover from one, to two way, on earth made smooth, they make a very grandeur of their rugged homes. They have for that it was impossible to ascertain with certainages been oppressed by a corrupt Church, and with the statues of great men and warriors The above remarks, may be regarded as a de- though hunted like wild beasts, tortured and slain, went times, who are now deified, and wor- scription of the best Chinese dwellings. I should they have strictly adhered to their principles and by the people. These statues are the have said before, these houses are all framed out resisted the offers and demands of the Church of of a man, and the face and eyes so paint- of round timbers, somewhat like a framed house Rome. At one time they have suffered impris- parts. The grinces only grant permission to to represent the living man, and I believe at home, except they have no braces as we have. onment and death without a murmur, and then united and expression of these statues are The roof rests on the ends of the upright posts. sallied forth upon their enemies with the utmost eded, in some degree, to represent the char- The spaces between the timbers or upright posts, fury in self defence, striking terror to the hearts are filled lin with bricks, forming partitions about of their oppressors. They have ever been feewide by side along the wall, in an erect po- 4 inches thick. The end walls are about 12 inches ble, but utterly unconquerable. Their luxurithick. The front and back sides of the house ant fields have been deluged with the choicest have a placid countenance, some have are all opened or closed at pleasure, by a succes- blood of their noble sons, but still they have are an opened of closed at pleasure, by a succession without those signs where look, so much so, as to make you shrink sion of doors, and of windows above. The roof not "bowed down to Baal," nor in any way vio- Claude Scyssel, Archbishop of Turin, and even and have existed from the time of the first estab- have no opportunity of observing them." their piercing gaze. Others with drawn resting on posts, there is no need of brick walls lated their consciences. Let fire, sword, gib- Voltaire and others, speak of the remote anti standing in a running posture, with coun- on the sides. All the stores or shops, have the bets and death in their most terrific forms come quity of this sect. The Waldensian historians expressing great emotion, as if bidding whole end or side of the house on the street upon them and they would not give up their re- maintain, with the greatest confidence. their exto a nearer approach. Others are armed open during the day, so that the passers-by cant ligion. While long standing kingdoms have treme antiquity. I ney believe either that Chris see all the goods and merchandise within; at been everthrown, and all Europe has been con-ting missionaries from Rome or other Italian vulsed by revolutions, this people, amid their cities preached the Gospel to them in Apostolic The other two-thirds of the houses of Shane, rocky fastnesses, have maintained their indepen- times, or that during the persecutions under the hae not yet mentioned, and almost all those in dence. Neither the overwhelming of the emthe country, have but one story; built as above- pire of the Casars by the barbarians of the North. any faces and eyes, one of which is on the mentioned, with a slight frame work, filled in nor the rushing of the Crusaders of the West churches. In a petition presented by the Walthe head. Indeed time and language with bricks. Nine out of ten, including those in to the rescue of the Holy Land, nor the consterhil me to describe all these hideous forms. the country, have no floor whatever: their floors nation and slaughter of the French Revulution, interior apartments people enter only on being the original earth, and that on a level with nor the triumphal marches of Napoleon, have "We likewise beseech your Royal Highness to France, Britian, and other countries; as histo-The great god, or deity, who the plain without—in some cases it is a little caused them to forsake their simple, apostolic over all the above-mentioned, as well as lower. When we have a heavy storm from the religion. Though gazing on their smouldering not only ours, nor hath it been invented by men over all the above-mentioned, as well as lower. When we have a heavy storm from the religion. I nough gazing on the should represent the people and over the districts, is seated North East, which occurs once every two or three villages and desolated homes, though driven to of late years, as is falsely reported, but it was Central or great Hall. One end of this years, the tide water overflows this whole plain. the caves of the mountains, or carried captive the religion of our fathers, grandfathers, and other yet more ancient When this is the case, these houses that have no foreign lands, they still have maintained their great grandfathers, and other yet more ancient at intervals like glowing meteors in the night of floors, have generally from one to two feet water principles and rebuked the doctrines and prac-

mee. These lions are so per- ings to worship idols. The poor people in this doubtful, though it must be very ancient. They give me leave to call them the very seed of the

have origina d from Peter, a rich merchant of Mackintosh says : "With the dawn of history we Validium, a station in the marquisate of Lyons, the Alps, where they still exist under the more anand called ensis and Validisius. He was cient name of Vaudois, who, by the light of the of a pious man, a seed the four gospels and other New Testament, saw the extraordinary contrast parts of Scalling to be translated from Latin between the purity of primitive times, and the into French, by perusing them, ascertained vices of the gorgeous and imperial hierarchy that the teact is of the Romish Church were which surrounded them." Vitringa, Archbishnot in accordance with those of Jesus Christ. — op Usber, Bishop Mede, and others of the high-He distributed his property to the poor and (A. est authority, have maintained the apostolic ori-D. 1180,) became a preacher. His followers gin of the Waldenses, or at least placed their rapidly multiplied in France, Lombardy, and af- origin far back in antiquity.

terwards throughout Europe. It is not material whether we call those an- by the Waldenses indicates their great antiquity cient reformers, Vaudois Vallenses, Valdesi, val- M. Renouard, a distinguished philologist, states lesi Valdenses or Waldenses. All of these terms after thorough investigation, that it is "an idiom evidently refer to the same people. They re- intermediate beteen the decomposition of the side now and have from time immemorial, in the language of the Romans and the establishment valleys of the Alps, and have planted their col- of a new grammatical system." onies in various parts of Europe. The district In speaking of the Noble Lesson, the oldes which they occupy is at present only about twen- work of the Waldenses extant, the same writer ty-two miles by sixteen in extent, in the king- remarks: "The language seems to me to be of more probable supposition, in respect to their suppression of some final consonants; a peculiarorigin is, that Peter, of Lyons, received the ity which announces that the words of the long name of Waldo from the sect, and not the sect spoken dialect had already lost some portion of from him. Dr. McLaine strongly advocates this their primitive terminations." This shows that in the latter part of the twelfth century, there grammatical system," of which Renouard speaks. for they were numerous, which did neither hold thousand. These must have included the Province of Susa in Provence, Dauphiny in the ing. The manure used is human excrement and Pyrenees, and perhaps others besides the Walurin. This filth is taken but of the city in open denses. It is evident from their enemies that the

sect is very ancient. Reinerius Saccho, who had lived seventeen the Church of Rome, and wrote against the brethren that he purposed to visit Spain. If he own, and they have consequently been compell-This manure is Waldenses about the year 1250. In his book ever performed that journey, and it is probable ed to educate their ministry at Lausanne and

> renco, Grand Prior of St. Roch, in Turin, was They assert that they received their tenets from commissioned by Rome to inquire into the his- the Apostles themselves. Still they may have forter. tory of the "Men of the Valleys." After been called after a distinguished leader. That thorough and extended research, he published early Lyonese reformer has evidently been cona volume upon the subject in 1632, in which he founded by most historians with the more modstates that " the hersey of the eight century (re- ern one, and thus have they modernized the ferring to the doctrines of Claude of Turin,) was sect. continued in these valleys in the ninth and tenth centuries; that the Waldenses were no new sect, but only the revival of an old one; and ty, when It had first gained an entrance into these valleys." He further says: "No edict can be found of any prince, who gave permission for the introduction of this religion into these their subjects to continue in the same religion which they had received 'from their ancestors." compromising Protestants and Baptists in senti-The Monk Belvidere, in his reports as Inquisi- ment, and perhaps ought to be considered as appointment, but Baptism and the Lord's Suptor, laments that these "heretics have been found

Roman emperors, some of the persecuted Christians fled there and established the Waldensian denses to Philibert Emanuel, Duke of Savoy and Prince of Piedmont, in 1559, they say :consider, that this religion which we profess, is

We would also remark that the dialect spoken

of Sardinia, and called Piedmont. In an- an epoch already far separated from its original times it was far more extensive. The formation; inasmuch as we may remark the It is universally admitted, that, long be- they left the plains of Italy for a residence in the Valerian, and Dioclesian.

us that the term Leonists was probably derived founded prejudices entertained against them. a writer of the thirteenth century, states, "that ferred to above. He was probably a leader in was the following: believe themselves to have originated from no Dr. Henderson states that Marco Aurelia Ro. man living, since the days of the Apestles -

On the whole, we think, it can be credibly Christ; and by this ordinance we are received proved that the Waldensian churches were es- into the holy congregation of God's people. tablished either in the Apostolic age or soon af- previously professing and declaring our faith ter. If the Waldensian histories had not been destroyed by the voracious enemies of that remarkable people in very early times, we should have still more positive proof. It is probable, &c., &c. as we have before intimated, that the Waldenses were the offsprings of the Novatians, or vice than the preceding, in another Confession of versa. The Novatians and Donatists were un- Faith the Waldenses say : composing a part of the same class of Christians per. We consider the sacraments as visib with the Waldenses, though taking different emblems of invisible blessings. We regard it names. Whatever was the origin of the Waldenses, it is beyound dispute, that they now exis Novatians, Donatists, and Waldenses we have an naboken phalanx down to the present time, of &c., in which the following passage occurs ? stern Protestants, and what would now be called Baptists.

during the dark ages, says : " In every age of this dark time there appeared particular persons in all parts of Christendom, who bore testimony against the corruptions and vranny of the church of Rome. God was pleas ed to maintain an uninterrupted succession of witnesses through the whole time, in Germany, rians demonstrate, and mention them by name private persons, ministers, magistrates, and perons of great distinction.

But there were not only scattered individuals throughout the states of Europe, who appeared delightful district, where the full glory the sun poured forth between the two tremen dous clouds that overspread the east and post

passable mountains, fertile, fruitful, and secluded from surrounding nations, were secure : "as if the all-wise Creator had from the beginning designed that place as a cabinet, wherein to put some inestimable jewel; or in which to reserve many thousand souls which should not bow the knee to Baal,"

The Waldenses were numerous during the dark ages, and especially when the Reformation began to dawn. One of their pasters, George Morrell informs us that in his time, A. D. 1530 there were 800,000 persons professing the religion of the Waldenses. A. D. 1215, in Bohemia, alone, there were said to be 80,000. A. D. 1260 they had flourishing churches in Constantinople, Florence, Philadelphia, Albania, Bulgarias Lombardy, Sclavonia, Diagonitia, Val Spoletico, Vicenza, Romagua, Milan and afterwards in Sicily, Sarmatia, Livonia and other pla-

To prove that the Waldenses would now be called Baptists we must refer to their doctrines. It is evident that in some of the valleys towards the close of last century and in the beginning of of the present, there has been a slight falling off in respect to their sentiments, and their confessions of faith have been a little modified. This accounts for the practice of infant baptism (performed by pouring water on the head of the candidate,) in the valleys of Piedmont at the present time. But Dr. Baird very candidly remarks, after mentioning the present practice among the Piedmentese in respect to infant baptism: "But it is due to candor, to say, that we deem it probable, if not certain, though we have never examined this point with much care. fore the time of Peter, Waldo, who flourished Alpine vales before the "establishment of a new that there were other branches of the Waldenses, were large numbers of people in the Alpine vales " Hence," remarks the learned Faber, "the nor practice infant baptism." There is abunwho were not in communion with, and seriously primevally Latin Vaudois must have retired dant evidence from their confessions of faith and opposed, the Church of Rome. In the Me- from the lowlands of Italy to the valley the testimony of their enemies, that they did moirs of Morel, written in the sixteenth cen- of Piedmont, in the very days of primitive not practice infant baptism until modern times. tury, it is stated that those professing the Wald- Christianity, and before the breaking up of the and it is believed that there are many descendensian faith numbered about eight hundred Roman empire by the persevering incursions of ants of the ancient Waldenses at the present the Teutonic nations." Faber then shows that time, who have never bowed the knee to "Back" testants in the marquisate of Saluzza, the Pro- the Waldenses would not have left the luxu- even in respect to infant baptism. The Piedriant plains for sterile valleys, unless there had montese still maintain the grand principles of been urgent reasons for it, and intimates that Protestantism and of the apostles, excepting in they were undoubtedly forced thus to emigrate, relation to baptism, and we are supprised that by the dreadful persecutions of Christians in the they have swerved at all from the apostolic pracsecond, third and fourth centuries, under the tice. It has been, however, brought about from hundred years, have not allowed them to estab-Paul, in his Epistle to the Romans, tells his lish any theological schools or colleges of their had to look to Switzerland and France for min-It should be remarked that historians, in isters to take their places. Thus the churches

" 1. We believe there is but one God, Crea-

2. We believe that Jesus Christ is the Son and image of the Father. That in him all the fulness of the Godhead dwells. 3. We believe in the Holy Spirit, the Com-

4. We believe there is one holy Church, the whole assembly of the faithful.

7. We believe that in the ordinance of baptism, the water is the visible and external sign, hich represents to us renovation of the mind by the mortification of our members, through Jesus and change of life.

8. We hold that the Lord's Supper is a cemmemoration of our thanksgiving for the benefits we have received by his sufferings and death,

A. D. 1120, more than four centuries earlier

"We acknowledge no sacraments as of divene as proper the believers use these symbols : notwithstanding which, we maintain that believers. may be saved without these signs where they

Among the works of the ancient Waldenses is one dated 1120, on Antichrist, Purgatory

" Autichrist seduces the people from Christ, President Edwards, speaking of Christianity attributes to this the work of regeneration, thus confounding the work of the Spirit with the external rite of bentism."

Chessanion, in 1595, as quoted by Beeby, says, "Some writers have affirmed that the Albier

ness approved not of the baptism of infants others, that they entirely slighted this holy crament. The truth is, they did not recent this sacrament, or say it was uscless, but on ed it unnecessary to infants, because they are not of age to believe, or capable of giving evi-

He states again, that," they were not the fier that were of this opinion;" and refers to Tertul. lian as an example, and gives divers ins of the practice of the ancients to the same of

A. D. 1179, Alexander III. Pope of R. ause they denied baptism to infants. The French historian Mesoray, says that,