

THE RECORDER.

RALEIGH, N. C.

FRIDAY, JUNE 11, 1852.

Sedgwick Female Seminary.

The spring term of this institution closed on Friday evening the 28th May. Eight young ladies having completed the prescribed course of study, and having prepared original essays for public audience...

PROGRAMME

- 1. Essay on Female Heroism by Miss Faunie E. Hinton of Wake.
2. Essay on the source of real Happiness by Miss Mary E. H. Campbell of Marlon Dist., S. C.
3. Essay on the Advantages of a taste for Flowers and Ornamental Gardening as conducive to Health, Happiness and Virtue, by Miss E. Harrison of Raleigh.
4. Essay on the Vanity of all things Earthly, contrasted with the Permanency of Heaven, by Miss Mary N. Bridges of Franklin.
5. Essay on the Evils of Ignorance, by Miss Evelyn M. Russell of Craven.
6. Essay on the Study of Astronomy, by Miss Eugenia Hinton of Wake.
7. Essay on Fiction, by Miss A. M. Litchford of Raleigh.
8. Essay on Woman's Influence and Responsibilities, by Miss Ann E. Dudley of Craven.
9. Presentation of Testimonials by the Principal.
10. Address by Rev. Dr. Wm. Hooper.

The address delivered by Dr. Hooper was listened to with intense interest and delight by the assembly present. It was marked with beauty of style, brilliancy of thought and wholesomeness of counsel. The Fall Session opens on Monday the 5th of July next.

Oxford Female College.

The first annual examination of the pupils of this institution took place on Wednesday and Thursday the 2d and 3d inst, and was attended by a number of the Trustees, patrons and citizens of Oxford and its vicinity, all of whom were well pleased with the progress and proficiency of the pupils.

The new building first erected was so far finished that the large room intended for a chapel, was used for the purpose of the examination and the concert on Thursday night.

I was pleased to find that the citizens of Oxford and vicinity, as well as the Board of Trustees manifested increased interest in the success of the institution, which is now placed beyond doubt.

The Board of Trustees held several meetings during the period of examination, and adopted measures for the benefit of the College. The Rev. J. J. James, the President of the Board, will continue to operate as General Agent.

An address on the subject of Female Education was delivered by President White of Wake Forest College, in the Baptist church on Thursday afternoon, to quite a large audience.

The Baptists of North Carolina, as well as the adjacent portions of our sister State of Virginia, should rally to the support of Oxford Female College and the Chionan Female Collegiate Institute at Murfreesboro, N. C., as institutions which will reflect honor on our denomination.

A TRUSTEE.

June 5th, 1852.

For the Recorder.

BRO. TOBEY.—I made appointments in your State up to the 13th of June, but on reaching this place, I received a letter giving information, which renders it necessary for me to return immediately to Virginia. I regret very much that it will be out of my power to fill these appointments, as I desired to see these brethren and form their acquaintance before my departure for China.

Let us then fight the good fight of faith, hold on to eternal life, and it is a matter of small moment whether we fall in America or China.

For the Recorder.

W. H. J. I have too much esteem for the brother whose initials head this article, and too much respect for what I conceive to be the proper mode of conducting a religious discussion, to reciprocate the personal allusions and sarcastic insinuations in which he has seen fit to indulge in the course of his last communication.

With these preliminary remarks, I proceed, before entering upon the argument, to notice a few of the charges proffered by brother W. H. J. In the first place, I am charged with being so anxious to enter the contest as to be hurried into a combat which belonged to another, and to draw my sword upon a combatant while engaged with another antagonist.

Unless, therefore, he show, what indeed he has not yet done, that the deductions drawn from his conclusions are un sound, whatever there is in them that savors of Arminianism or any other ism, is his own doctrine and not mine, and for it he is responsible and not I.

One object if no more is accomplished by the communication of Vides—that it has caused the views of brother W. H. J. to assume a little more perspicuous and tangible form than they previously possessed.

He tells us now that by power he means "will or holy character." For the sake of unity, I will examine these terms separately. First then, by power our brother means will, and by the absence of power the absence of will, necessarily implies the absence of power, it follows that the presence of will necessarily implies the presence of power—moral power, if you please, brother W. H. J. Whatever, therefore, we have the will to do, we have the power to do; if we have the will to be as holy as the angels in heaven we have the power to be so.

As to the term "holy character," it is a term which I do not think it good to use. I here take leave for the present of the term will, with the remark that if our brother persists in confounding moral power with the metaphysical and incomprehensible subject of the human will, he may succeed in mystifying his subject, in distracting the brain of his readers, in turning a part of them Antinomians, another part Universalists, and another part still, infidels, but he will egregiously fail to enlighten their understandings, or to excite their admiration of the character and goodness of our exalted Lord.

I will now consider how the case will stand supposing the assumption to be true that power and holy character mean the same thing. When it is said that God has not given to all men the power to believe, it is only meant he has not given to all men holy character.

But we are quite sure that we understand what W. H. J. means by holy character? In another place he calls power, holy will, or moral character. I do not exactly see how holy will and holy character mean the same thing as moral character; but lets suppose that by holy character W. H. J. means what the term implies, to wit, holiness.

The power to believe then means holiness. As therefore, the power to believe must precede faith, it is a fair statement of W. H. J.'s proposition to say that holiness of character must precede faith. That this is a correct statement of W. H. J.'s main proposition may be seen from the following quotation—"The argument of Vides again proceeds upon the supposition that God cannot justly punish any being for disobeying his commands, unless he give him power to obey them; that is he cannot punish a sinner for his sins, unless before he punishes him he makes him holy."

men are holy prior to the exercise of faith, indeed prior to the acquisition of the power essential to its exercise, it follows that men please God prior to the exercise of faith,—that is, without faith. But in Hebrew 11: 6, we are taught that without faith it is impossible to please him. Again, let me ask bro. W. H. J. is not holiness a sufficient qualification for heaven? To this he is obliged to reply unequivocally, yes, for we have it in his own showing that the holiness of which he speaks as being a necessary prerequisite of faith, is sufficient to shield its possessor against punishment,—the following is his language: "and as it is certain that God will not punish a holy being," &c. God will certainly punish all beings who are not saved, and if any beings are in a state secure from punishment, it is very certain that they are in a state of salvation.

I had thought that justification preceded holiness, and that faith preceded justification—indeed I had thought that men are justified by faith; and in this opinion I think I may venture, young as I am, to claim the concurrence of the Apostle Paul, who said "Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom. 3: 28. Again, the holiness or holy character which W. H. J. makes a necessary prerequisite of faith, either embraces faith or it does not. If it does not, then men may be saved without, and independent of faith; for he is speaking of a holy character which is a sufficient shield against punishment as shown by the above quotation, and whatever is a sufficient shield against punishment, is doubtless a sufficient qualification for heaven; but if the holy character of which he speaks does embrace faith, then faith is an essential prerequisite of itself, to say which is to assert the merest nonsense.

Once more; it will be seen by a continuation of the above quotation, that W. H. J. means by "the power to believe" not only holiness, holy character, holy will and moral character, but positive deliverance from sin. Hear him: "And as it is certain that God will not punish a holy being (that is, holy in the sense conveyed by holy character) even though his holiness amount only to a sincere desire for his favor—the supposition involves a denial of the justice of God in punishing his creatures in any case, and lays him under an obligation in all cases to deliver them from sin. That is, being interpreted, the power to believe means deliverance from sin! I think we may now with justice conclude that by the phrase "the power to believe" our bro. W. H. J. means repentance, faith, sanctification and redemption.

Thus much for the supposition that power means holiness or holy character. And here I might end this communication had not W. H. J. misapprehended, and treated with great unfairness, a remark contained in my last article. I said, I do not most solemnly avow that I believed (not knew) the doctrine taught in that quotation (not in the Bible) I would suffer my right arm to be severed from my body, before I would preach it. And why? This question was asked and answered at the time. I said, in effect, that though I might believe it, that is, though to my understanding a few isolated passages of scripture might seem capable of no other construction, the doctrine taught is so monstrous, and so opposed to the uniform teaching of the Bible, and so fraught with mischief, provided it be false, I could not be induced to risk the consequences of preaching it. I would choose rather to err on the safe side. I would not preach it from a knowledge of the possibility that I might be in error, and if in error a most fatal one. I would not preach it, because if true, no one can possibly be injured by my neglecting to preach it, but if false, thousands might be eternally ruined by my preaching.

One word in reply to W. H. J.'s advice. No one I presume is more ready to receive and appreciate good advice than I am, provided, of course, it be given in a proper spirit and under proper circumstances. Now the advice of the brother would under ordinary circumstances be wholesome, and possibly profitable; but connected as it is with this discussion, it is clearly nothing more nor less than sarcasm in the mask of kindness, the obvious intention of which is to cut. Candor therefore requires me to say that I feel under no sort of obligation to the brother for his advice, and that I should probably have felt for him a kinder regard had he omitted it.

To say that I am disappointed in the reply of W. H. J. is but a feeble expression of my feelings. I dreamed not that by attacking his communication I should be regarded and treated as an "enemy." I thought that surely with him I could conduct a religious discussion in a religious spirit.

Raleigh, June 7th, 1852.

For the Recorder.

BUNKER HILL, N. C., May 22d, 1852.
REV. AND DEAR BRO. TOBEY:—While my heart is hot within me, although the bedside of the sick is no favorable place for such composition, allow me to ask a place in the Recorder to continue the account of Bro. Jones' labors, commenced in the 19 No.—May 7. I make this request more especially, because I wish to do away, in some measure at least, with the prejudices seeming to exist in the minds of Brethren of a kindred Association, because Bro. J. occupies a part of the ground formerly occupied by the Missionary of the "Broad River Society" last year, but abandoned this year entirely to Bro. Jones.

Bro. J. commenced his monthly preaching again in this neighborhood, yesterday week at a school house near the residence of A. H. Shuford Esq. His text was from Isaiah iii. 10. 11: and although, from the inclemency of the weather,

the congregation was very small, Bro. Jones did not seem at all discouraged, but gave a faithful and feeling exhortation to each of the parties treated of in his text, more especially however did he dwell on the latter verse, and depict in a most solemn manner the reward the wicked would receive if he continued his course.

On Saturday the 15th, Bro. Jones preached to the newly constituted arm of Olivet at Smyrna of which I wrote in my last, and much did he revive the hearts of the Brethren there by his thrilling exhortation from Matthew iii. 17. "This is my beloved Son in whom I am well pleased!" "Subject christianity is a chain of connected truths of which, if you break one link all will be severed.—One of these was that Christ was the Son of God. He was the Promised Messiah, of whom the birth and sufferings were foretold and fulfilled in every particular, in this both Prophets and evangelists united without conflict in their testimony. Heaven at the time of his Baptism declares that He is the Son of God, at this Baptism as the transfiguration, and just before the passover in the presence of the Jewish Doctors of the Law."—God not only declared by these acts that he was his Son, but also declared that He was well pleased with the work he came to do and the manner in which it was done.

Before discoursing from the text Bro. J. had previously dwelt much on the context especially on the meaning of Baptism, and most faithfully yet with much simplicity of manner expounded our views of that ordinance.

The Executive Committee of Pamlico Association met in Plymouth on Friday, 28th of May last, according to appointment. Members present, Council Wooten, Joseph Haly, John Dawson, Levi Dawson, William H. Smith and A. G. Jordan.

HALLOWELL, ME.—There is a powerful revival in this place, some fifty or sixty conversions have lately been reported.
BROWN UNIVERSITY.—We are gratified to learn of an interesting revival here. Sabbath evening Bible class exercises, and pungent preaching at times in the chapel, have always made deep impressions on the minds of students.

REVIVAL.—On the 1st Sabbath in April Elder James Blythe baptized 4 at Little River, and on the 4th Sabbath two others at Reffuge, leaving one at each place received for baptism. Christians were much revived and many sinners cried for mercy.—N. C. Baptist.

evenescent though highly wrought state of excitement which would cause many to be brought in who afterwards deny the Lord that bought them. Affectionately yours in Gospel Bonds.

For the Recorder.

Christian Faithfulness Rewarded. The following facts are from the late annual report of one of the American Tract Society's colporters laboring in Pennsylvania.

"Though able to devote but six months to the work, I feel that God has dealt very mercifully with me during the year. Often have I felt his hand, holding me up and strengthening me for my duties. I am now an old man, and a few years more, at farthest, will bring me and my work to the judgment. I expect hereafter to meet many born into the kingdom through the influence of the truth which I am disseminating. My labor is a pleasure to me, and the longer I continue it, the more delightful it becomes. Oh what a prize an immortal soul; sometimes I feel that they are almost within my grasp. Frequently during the year I have seen the tear of penitence, and heard humble confessions of sin. Two dear children have been brought to Christ through the truth received at my hands. In the six months devoted to the work, I have visited 1255 families, and to my knowledge have left no family without some printed truth, enough to save their souls if believed and obeyed. But my main endeavor has been to reach the young. Of them there is much more hope than of those who have grown gray in sin.—With these views, believing the children and youth to be the hope of the church, early last spring (1851) I tried to establish a Sabbath School in a destitute neighborhood, and after considerable effort succeeded in gathering into it about ninety children. I endeavored to impress upon them the importance of committing the Scriptures to memory; and much to my joy, during the months they attended (the school being suspended in the winter) they committed to memory 18,664 verses of the Bible, besides purchasing and carefully reading about \$30 worth of the Tract Society's books. On my first visit to that neighborhood, with patient labor from house to house all I could sell was one small shilling book; this made my heart sad, and caused me, like the disciples of John on a certain occasion, to go and tell Jesus.

"I visited another little village containing three whiskey taverns and twelve families. After considerable effort I sold seventy-five cents worth of books. With much opposition and prayer a Sabbath school was formed there also, and the children interested in committing the Scriptures to memory.

For the Recorder. Report of our Agent called and read as follows: Preached during the last quarter 111 sermons, constituted one church with assistance, received 167 candidates for baptism, and baptized 156. This report is received and ordered to be filed.

Revivals.

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The Fete at Paris.

The fete at Paris, on the 10th of May, was purely military, consisting of 60,000 troops, with half a million of citizens and strangers as spectators. The Prince President Napoleon arrived on the ground at noon at the head of a brilliant staff and reviewed the soldiers. He presented standards to the Colonels, surmounted by the imperial eagle.

The President was well received by the multitude which cried "vive Napoleon," the cavalry of the Emperor of Antome, on the contrary, notified the Emperor that they would work instead of being present at the fete.

A letter from Count Chambrun, commander of the Legationists to refuse to take the oath of allegiance, is attracting great attention.

A customary prayer-meeting of the Second Baptist church on Sabbath afternoon last, was attended by a large number of the congregation. The Rev. Dr. Jones, of the American Baptist Missionary Union, soon to be held in Philadelphia, it would, doubtless, be gratifying to meet his brethren from the North, with whom he was formerly associated in missionary labors and councils; and he proposed that they raise one hundred dollars, to constitute the year a life member of the Union. It was unanimously approved, the cards were read, and five minutes it was done.—Wes. World.

Secular Items.

The Journal of Commerce, noticing the Rev. Dr. King, Missionary to Greece remarks: "It will gratify the friends of religious liberty as well as of missions, to learn that as soon as the treatment of Dr. King became known in this country a friend called the attention of our Government to this subject, and begged its speedy interference, so that he has received assurances from the right quarter, that his letter was promptly laid before the President, and that the Government had taken due measures to ascertain the facts respecting the treatment of Dr. King."

We have now no doubt that the ordering of the Cumberland frigate to the Mediterranean, with instructions to go to Athens, (or the Pirees, the port of Athens,) has something to do with this affair. It is what we should expect from the President and from Mr. Webster, whose views on the duty of the Government to protect Americans residing abroad in the pursuit of an honest calling,—Missionaries included,—we happen to know, are of the most elevated and truly patriotic nature.

The Philadelphia National Argus tells the following story:—"A few days since, a singular and alarming incident occurred at the Mint. A number of young females are employed there, one of whom being deaf and dumb for ten years, an affliction resulting from scarlet fever. While engaged at her occupation, judge of the surprise of her companions to hear her exclaim, "Oh, I believe I can speak!" It was the astonishment, that one of the females swooned, and the most of them were strangely affected. Since then the female has entirely recovered her speech."

EXPERIMENTAL TRIP OF A WAR STEAMER.—A new United States steamer Powhatan made an experimental trip from Norfolk to the Capes on Friday 20th inst., which is represented to have been eminently successful. Her immense machinery was admirably performing sixteen revolutions per minute, and making about ten miles an hour.

A BRAVE DEED.—At the railroad station in Maiden, Massachusetts, on the afternoon of the 28th inst., Mrs. Maria White fell on the track while her engine was approaching. Mr. B. R. Lewis, Station Master, seeing her peril, rushed to the spot, the risk of his life, and dragged her away just in time to escape the engine, which missed killing her both off by an instant.

GREAT ENGINE PLAYING.—On Saturday afternoon 22d inst., the Diligent Engine Company of Philadelphia, not to be outdone by the Independent of Baltimore, tested their engine at Jayne's immense building in Chestnut street, and succeeded in playing a perpendicular stream 184 feet, being 43 feet higher than the Independent. This is considered the best engine playing ever performed in this country.

COSMET DISCOVERED.—CAMBRIDGE, MASS., May 19.—A telescopic comet was discovered this morning by Prof. G. P. Bond, of the observatory at this place.

The Wakeboro (N. C.) Argus states that Mr. Jabez McKay, living near White Marsh, Columbus co., has a negro woman that gave birth, some ten days back, to twin female children, joined together in a manner that makes them more interesting than celebrated Siamese twins. Their faces look in opposite directions, and their backs are joined by the bones running into one at the joint of the hip, and forming one spine from the joint down.

Joe Howard Payne, Consul at Tunis, the author of "Home sweet home," is dead.

Judge Green, of the First District Court, New York, has decided that boarding house keepers have no right to detain the trunks and clothing of their boarders for non-payment of board.

A serious riot occurred in the Mersey on board the packet Rappahannock, Capt. Cushing, bound for New York, on the 11th ultimo. The passengers and crew had a fight just as she was about sailing, which resulted in the arrest of sixteen of the latter by the police.

The Worcester Transcript is printed on a new power-press, of simple and ingenious construction, lately invented. It prints two thousand sheets an hour, is propelled by one man, and costs about \$900. It takes but one person to feed it, delivers the paper itself, and does not occupy as much room as an ordinary hand-press.

MARRIED. At Wake Forest College, on Thursday the 27th of May, by William Pence, Esq., Rev. Levi C. Perkins to Miss Martha E. Holleman, daughter of Mr. Samuel Holleman.

DIED. April 30th, at his residence near Forkland, Green county, Ala.; Deacon Robert Fleming, aged 84 years.