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THE LAW OF NEWSPAPERS.

Enon. Near to Salim.

Rev. Dr. Chase has just collected a series of tracts upon baptism, which he has edited and brother scholars. The following was written W Rev. G. W. Samson, and is a part of an exseedingly valuable dissertation upon the places of baptism mentioned in the New Testament. The second locality where John baptized.

olis at the South, near Salim and the Jordan." he testimony of those ancient writers, who mple opportunities for investigation, fixes the ite of Enon on the Jordan, and at seven and methird English miles south of ancient Scythoolis, or Bethshean, whose ruins yet remain a distinct land-mark, bearing the name of Beisan. among more modern authors, Brocardus, in the ater period of the Crusades, makes this mention ofit: "Before Mount Galaad, towards Jezreel, which is on the northern side of Mount Gilbon, level road passes from Jordan, to Salim, where lolo baptized. From Bethsan there are two Gallie miles, (nearly three English,) towards the west to Jezreel." A reference to Dr. Roisson's map will show that this road must have passed all along the northeastern slope of Mount Gilboa, through the plain to the river, and that ives at the point upon the Jordan where the put thoroughfare from Western Galilee and Smaria crosses it, that John selected his favorable location for baptizing. Burckhardt has the bliwing on the general locality. Of Beisan he

an: "The ancient town was watered by a iner now called Moiet Bysan, (Waters of Beian,) which flows in different branches through the plain. The town is built along the banks of the rivulet." Having spoken of the mounin range north of Beisan, he says: " At one boar distant to the south, the mountains begin gain." Burckharct crossed the Jordan, two ours distant (about six miles) from Beisan, ham which point its ruins lay north-north-west. was the 2d of July, in midsummer, when he sussed; and at that season he found the stream righty paces broad and three feet deep." He Mds: "The river is fordable in many places aming the summer, but the few spots where it may be crossed in the rainy seasons are known by to the Arabs. The river, for three hours from the lake, (Tiberias) flows on the west side was south of the ford returns to the western hins called Lukkot." Burckhardt's statement a to the waters of Beisan, does not interfere the Josephus' statement, that the valley was hout water except the Jordan; since what It the place where John baptized, his stateent as to the size of the stream is valuable.mention of the direction of the river from un, nearly due south, shows that, according Emebius and Jerome's statement, Enon might

bouth of Beisan, and yet on the Jordan. We

m, also, that, at the point where John bap-

Josephus Wars, IV. 8, 2,

the valley ran near the eastern mountains

tatement, also, that John's place of baptizing could not have been far from the thoroughfare my Arab attendants to venture into the danger- church, and cannot be withdrawn from the service a mingled mass of diamonds and fragments of ting on man's asserti by which Jacob and his family and flocks cross-

Dr. Robinson thus describes Ain Jalud, " about eight miles north-west of Beisan: "It sonal visit could have given. Recorder." Private letters to the Editor, spreads out at once into a fine limpid pool forty or fifty feet in diameter, in which great numbers of small fish were sporting." In speaking of the stream which passes Beisan, he says: " This would seem probably to be the rivulet which comes down from the valley of Jezreel." While this account shows that in Palestine there are pools and other places where immersion might be practised, it, of course, furnishes no information as to Enon, which was eight Roman church is Irish. As a general rule, these are miles south of Beisan. The celebrated English travellers, Irby and Mangles, make the follow- York, come under the influence and control of ing statements on this locality : "At one hour Dr. Hughes. He is an Irishman of low extrac and twenty minutes from Bysan, . . . the depth tion, and perfectly familiar with the prejudices of the ford reached above the bellies of the and weaknesses of the class from which he sprung horses. We measured the breadth, and found He carries out the same system here that O'Con paper or periodical from the office, or removing and largest or the class from which he sprung the carries out the same system here that O'Conjuring it uncalled for, is "prima facie" evidence of it one hundred and forty feet. . . . About half nell used so successfully in Ireland O'Connell a mile to the South is a temb on a hundred and o'Connell or the same system here that O'Connell or the same system her a mile to the South is a tomb on a barrow called Sheikh Daoud."

spring of 1848, has added some important par-ulation, and made himself the representative of ticulars to what was before known as to this lo- the Celt and Romanist portion of the Irish nacality. In his account of the day previous to tion. The power which he thus acquired, he of these are from his own pen; others are his passing the section of the river where Enon used for the aggrandizement of himself and his must have been situated, he records that, near family, giving back to the Irish people-if we their encamping place, (which on the map is except the Emancipation Bill, to which he con two or three miles below Beisan,) "the river tributed, but which he in no proper sense ori describes a series of frantic curvilinears and re- ginated or carried-no positive or tangible good turns in a contrary direction to its main course. alled Enon, cannot with so much precision be The river averaged to-day forty-five yards in hopes to prevent the Irish from becoming Ameri Yet the following facts can be es- width, and four feet in depth." The land par- can citizens, in the large and proper sense of the ablished: it was situated on the Jordan, it was ty who visited Beisan, not far from that town, term, has been taken up by Dr. Hughes, in order " came to quite a large stream," evidently the to make it subservient, not to the interests of the dish miles south of ancient Bethshean or Seytho- same mentioned above. The following day, Irish people, but to those of the Catholic church. polis; and it was at or near the great thorough- during which the position of ancient Enon must Hence the tissue of ignorance and assumption fire from Galilee and Samaria across the Jordan have been passed, Lieut. Lynch seems to have with which he has addressed the Irish Catholic the important cities on the other side. That passed the most enchanting region on the river it was on the Jordan is implied in the fact, that Of this day he says: "The river, from its ecno one of the New Testament writers mentions centric course, searcely permitted a correct as the vociferous cry of "Rapale! rapale!" any other water than the Jordan in which John sketch of its topography to be taken. It curved which O'Connell rung through Ireland, and when she prescribes rules of conduct." banised. Eusebius and Jerome describe the and twisted north, south, east and west, turning, which brought such quantities of "rint" into his lossion as well known in their early days; im- in the short space of half an hour, to every quar- treasury. Dr. Hughes is all-powerful among plying that for the three hundred previous years ter of the compass, seeming as if desirous to the Irish Catholics of the first generation. These since Christ's day, the place had been marked. prolong its luxuriant meanderings in the calm are ready to give into his hands their souls and The former makes this record : " Ænon, near to and silent valley." Here and there were spots their bodies, their consciences and their proper-Salim, where John baptized, as in the gospel of solemn heauty. The numerous birds sang ty. This centrol is not so absolute over those vinistic theology, as held by that body. The wording to John. And even to the present with a music strange and manifold. who have been born in the country and felt the course of discussion and remark into which the me the place is shown, eight miles from Scytho- Above all, yet attuned to all, was the music of influence of the common school and the newspa- preacher was led, caused him to glance at Weswis, towards the south, near to Salim and the the river, gushing with a sound like that of per; but the number of the new emigrants is so levan Methodism in its general features, its dislordan." The latter records: " Euon, near shawms and cymbals. . . . At times we issued great as to keep these in check, so that his con- tinguishing type, and the prospect of its perma-Salim, where John baptized, as it is written in from the shadow and silence of a narrow and trol over the body remains nearly absolute. This nency. He regards all the great truths on which the gospel according to John; and the place is verdue-tented part of the stream into an open Irish popedom of Dr. Hughes, however, is borne that religious system insists, as contained in modnow shown, at the eighth mile stone from Seytho- bend, where the rapids rattled, and the light with ill-concealed vexation by the Catholics of ified Calvinism, without its errors, which Dr burst in, and the birds sang their wildwood other nations. The French and the Germans H., as will be seen, views as both serious and song." Over and over, with a spirit resembling have not been accustomed to such a regime. fired so near the time of Christ, and had such that of romance, the almost enchanted navigator repeats the varied beauties of that day's pro-

Knowing now, as we do, from the ancient Christian writers, that in the midst of this very scene stood " Enon," who can fail to see where the descriptive John obtained his expression "many waters" or "much water," for these interminable windings of the river certainly gave many a shady retreat, and a shallow, gentle flow, for the administering of immersion; and these " rattling rapids" and dashing cataracts are, in their appropriate measure, "the voice of many waters." Further on, in reference to this same and of the rights of the laity, have, by degrees, nian scheme has yet to be reduced to a systemaday's journey, Lieut. Lynch says: "In our passed into their minds, and the bishops have tie and logical form. Where are its written course to-day, we have passed twelve islands, all but three of diminutive size, and noted fourteen tributary streams, ten on the right, [or west] and four on the left bank. With the exception of four they were trickling rivulets. The width of the river was as much as seventy vards, with two knots current, and narrowed again to thirty vards, with six knots current; the depth ranging from two to ten feet. About five miles due west from the camp, were the ruins of Succoth." Lieut. Lynch has so much of his own impressions to record this day, that he has mentioned little for ecclesiastical purposes, is fully sustained or nothing of the observations of the land party. except that, on account of the mountain range poralities, and to the covert attack against pubrunning near the river, they were obliged, most lic schools, in the letter, shows the weak point of the day, to travel far to the west of the stream This, however, they were not obliged to do until further south than the site of ancient Enon.

It was the happy lot of your correspondent four days afterwards, on Tuesday, April 18th, to meet the party at the Pilgrim's Bathing place made as to the shape of the country, and as to met by the party during the day on which they traversed the plain where Enon once stood .-No relic of such a name seems to remain. The permanent record of the early Christians sancioned by the New Testament writers, and conoubt that Enon was at a passage of the Jordan the romantic region above described, and at by any one who should measure the distance

would naturally stand. We see from his

t Pp. 212, 213.

From the New York Recorder.

The Late Catholic Council at Baltimore. The Roman Catholic church in this country has grown up almost entirely from the emigrations of foreigners to our shores. Its main strength consists in the Irish population. are many German, French, Italian, and native American Romanists, but the great body of the easily managed. They have, especially in New appealed to the prejudices of race; and, setting Celt against Saxon, Romanist against Protes The expedition of Lieut. Lynch, during the tant, he prevented the consolidation of the pop-

> This same course of agitation, by which he population of New York on late occasions.

This agitation has been almost as successful

clesiastical supervison of the Irish archbishop, ciency of modern Arminianism: and are governed directly by the Pope. To this the faithful in St. Louis and Buffalo. Protes- life of a true permanent theology? tant ideas of the separation of church and state,

man church to the property which is contributed for educational or religious purposes, by Catholies in this country, in the pastoral letter sent forth by the late council of Baltimore,

The statement which we made in reply to the Tribune, a short time since, that all that was given to the Catholic colleges for educational The prominence given to the question of temof the Catholic church in America.

We give the following extract from the letter, negations and philosophical theories. hoping that it may be pondered by all who have imbibed the unfounded idea that the grasping spirit of the Papacy has changed:

and principally in days now happily past, led to brated sophism, that although God has the capathe forgetfulness of the extent which belongs to city of foreknowing all things, he chooses to the authority that we exercise, must be reckoned foreknow only some things? We have, also, other particulars. No stream or fountain was the attempt to apply to the Catholic church, in its notion of the freedom of the will wherein there the administration of the temporalities belonging was supposed to be the germ of a systematic Arto her, principles and rules foreign to her spirit, minianism : but this budding promise was long tors. The result was such as might have been Edwards' logic. It is clear that an exposition expected. Peace and harmony were disturbed, of this theology which shall satisfy the logical firmed by all subsequent observation, leaves no the progress of religion checked or entirely im- consciousness is indispensable to its perpetuity peded, and the church reproached with the mis- otherwise it cannot take porsession of educated conduct of her unworthy children. For the and disciplined minds-educated by the word s point which might be accurately ascertained purpose of guarding against the recurrence of and Spirit of God, and disciplined to exact ansuch evils, we deem it necessary to make a pub- alysis and argument; otherwise, again, although from Beisan. It was my design to visit this lo- lie and anthentic declaration of Catholic princi- it may exert a temporary influence, it will repality, a few days after meeting the party on the ples on this important subject. Whatever is tire before advancing spiritual and intellectual Jordan, and personally to examine it; but on ar. offered to God, and solemnly consecrated to his culture. It is also clear, that the first century service, whether it be the material temple in of its existence has not produced that exposition. tion, support, and maintenance of the clergy; ples; that this theology, combining wany pre- him the absolute necessity of reading what God and Messenger

persuasion, or offer of money, could prevail on every such thing is sacred, and belongs to the cious truths and many capital errors, resembles ous neighborhood. The replies to my inquiries, of God without the guilt of sacrilege. The do- broken glass and broken pottery, which no plas most manfully, astol however, and my own distant scanning of the re- nor or donors of such gifts can exercise no right tie skill of man or power of fire can mould into gion from mountain summits, left an impression of ownership over them. With these temporal one transparent, unclouded, many sided, equa very large fountain," near Jezreel, which is hardly less definite and satisfactory than a per things, thus separated from common purposes side crystal, its angles all beaming, and its points and set apart for the service of the sanctuary, the church cannot allow any interference that is not subordinate to her authority. The bishop of each diocese is the representative and organ of that authority; and without his sanction, no grangement, however in it itself of a purely temporal nature, that has reference to religious wor. ship, has, or can have, force or validity. Whenever the bishop deems it advisable to acquiesce in arrangements for the administration of church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic church in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare, that whenever the bishop of a diocese recognizes such arrangement or acquiesces in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to this bishop. agreeably to the rule prescribed in such cases by the holy council of Trent. (Sess. xxii., de reformatione, cap. 9.)

"We exbort you, brethren, to sustain your prelates in their efforts to maintain the discipline of the church, in this no less than in other mat ters. It is from them, and not from the stran er, and still less from disobedient brethren, that you are to learn her principles and those rules of conduct which the experience of centuries has taught her to regard as conducive to your real interests. In this, no less than in matters of faith and practice, you have to attend to the apostle's admonition- Obey your prelates, and be subject to them.' Heb. xii. 17.

"The church claims obedience, not only when she teaches you the truths of faith, but also

Permanency of Methodism.

The sermon of Rev. E. P. Humphrev, D. D. before the Old School General Assembly, at its far reaching. We quote for the interest of our A portion of the clergy of this city have, if we readers his remarks on the inquiry which he are rightly informed, been released from the ec- discusses as to the continuance and future effi-

It is now only a few years over a century since course the Pope has been driven to prevent re- Wesley began his career. A religious system bellion. In other dioceses, where the same matures slowly. The truths asserted may, for system has been tried, the non-Irish Catholic a long period, hold in check the serious errors population have contended for the control of the with which they are combined. The errors, if churches which they themselves have built, and not eliminated, will at last work out the dissoluthe funds which they themselves have contributed. tion of the system. It may, indeed, outlast This has given rise to the disgraceful riots among many generations, but what are even ages to the

It is to be remembered, also, that the Armifound it difficult to keep the reins in their hands. formularies pushing boldly forth, to their final This accounts for the special prominence given and inevitable conclusions, all its doctrines to defining the relation of the clergy of the Ro- touching predestination, free will and efficacious grace? We have its brief and informal creed in some five and twenty articles; but where is its complete confession of faith in thirty or forty chapters? Where is its larger catechism? Nav. where is even its shorter catechism? Where is its whole body of divinity from under the hand of a master, sharply defining its terms, accuratepurposes was given to the Pope to be used solely it stating its belief, laying down the conclusions logically involved therein, trying these conclusions no less than their premises by the Word of God, refuting objections, and adjusting all its parts into a consistent and systematic whole? It has furnished us indeed, with some detached ed at my doeility, desired me to read it all, and

We have, for example, its flat denial of our doctrine of predestination; but has it to this day met, for itself, the problem of foreknowledge in- I have found out what makes you anxious about " Among the causes which, in a few instances, finite by a more plausible solution than the cele- me; here it is said that none can be saved out of and irreconcilable with the authority of her pas- since nipped by the untimely frost of Jonathan which his worshippers assemble, or the ground Another century may clearly demonstrate that set apart for the interment of those who repose such a production is impossible, by showing that are so ignorant." in God's field, awaiting the promised resurred the logical and scriptural element is not in the tion; or property, real or personal, intended for Arminian system; that the law of affinity and tion; or property, real or personal, intended for Arminian system; that the law of affinity and would lie in a very small compass, the great bulk pastors think of these thing the purposes of divine service, or for the education is wanting to its disjoined principle.

all burning with light-a Kohinoor indeed!

Again, it is to be seen whether this divinity as not on the one hand, an inherent tendency to prelacy, as in the Anglican church, and on the other, an inherent repugnance to the popu lar elements—the representation of the peoplin church assemblies -as in the Wesleyan Soci ties in England and this country. If the case be so we must be permitted to doubt both its soundness and its permanency.

Still further it remains to be determined whether this divinity can abide any great day of trial. Are its vital energies equal to such a work for God as was accomplished by another theology between the birth of John Calvin and that of James Arminius? Could it survive such century of ceaseless struggles as that which culminated in the English Revolution? Not only surviving itself, could it uphold a great pation through every terrible convulsion; every exterminating war and treacherous peace; its bow abiding in strength; its quiver ever full; smelling the battle afar off with the thunder of the captains and the shouting, lifting its brow and its war cry undaunted in the dreadful array. its chariot plunging into the thickest of the fight, and yet bearing aloft, flaming and unextinguished, its two sacred torches even the truth, man's heritage in the church and liberty, his heritage in to serve his God and his generation. He was the State? And then is that theology equal to the an earnest admirer of the productions of Thomtask of exiling itself to another and distant continent, planting there two new commonwealths the spiritual and the civil, both free, each sepa te from the other, and each independent o every power on earth besides; penetrating the vast interior, founding powerful States and prosperous churches under every latitude, from the frozen to the burning zone, and under every meridian, from our own resounding sea to the golden shores of the West? Let the future age solve these momentous problems, and with them every question, touching both the Arminian theology and our own, as permanent or transient as vital or decaying.

The Bible against Romanism.

We take the following from the Personal Re ollections of Charlotte Elisabeth, and commend t to our readers, as showing how Roman Cath lic prejudice and bigotry may be overcome by bringing them in contact with revealed truth : "The affair of the little deaf mute," says she at the convent, led me to turn my attention to some poor children similarly circumstanced in the streets of Kilkenny; and while prosecuting this work, the Lord brought me to that dear dumb boy, whom you well remember as the brightest, most lovely of Christian characters. He was then very little, and had a brother of sixteen, one of the most genuine paddies I ever beheld. This lad was living very idly; a fine, sensible, shrewe fellow, who could read and write, and very soon made a great proficiency in the finger language by helping me to instruct Jack. No one above Pat's own rank had ever taken an interest in him: I did, a strong one; and as he was mucl with me, and of a character most intently Irish. be became attached to me with a warmth of devotion rarely met with among any other people. "One day Pat made his appearance with an important look, his brogans stamping the carpet with unwonted energy, his fine bare throat stiffened into a sort of dignified hauteur, and his

very keen, hazel eyes, sparkling under the bushy uxuriance of chestnut curls that clustered about his face and fell on his neck. The very beauideal of a wild Irish youth was my friend Pat .-Seating himself as usual, he began : "I wouldn't like," said he, "that you should

"Nor I either, Pat," said I. "But you are out of the thrue church, and you wont be saved, and I must convart ve." "That is very kind of you, my good lad; if am wrong, you cannot do better than set me

" Sure and I will." " But how?" inquired I.

"With this," said be, pulling out a small pamphlet, nothing the cleaner for wear. "You where they locate. must learn my chatechism, and it's you that will be the good Catholic." Delighted with the boy's honest zeal, I asked

bim where I should begin; and he no less pleasthen get it all by heart. I promised to do the first at any rate; and oh, what a tissue of falsehood and that "Butler's Catechism" was! Next morning my teacher came early. "Well, Pat.

passages, and added, "Now, I do love our Lord lesus Christ in sincerity, and therefore I am one It is impossible for a man to stand off at arms of those to whom St. Paul wishes grace and length thus, and not find fault with his br seace; and do you think an appostle would send his blessing to anybody who was not of the true

Pat shook his head : "That's your catechism.

"Very true; Dr. Butler wrote yours, and God wrote mine." holding up the Bible, "which is

"That's not the real Bible," persisted Pat : my priest has the true Bible."
"Then ask him to lend you his."

"I wouldn't get my ears pailed would I?" he must lend me a cart to bring it home in, for it's as big as this table. Yours is too little, and doesn't hold half the truth. That is why you

"I soon proved by showing him Matthew

the awful wiles of darkness by which the poo nd ignorant are blinded, w educated class such polished sophistry as Mil ner's is carefully prepared. I reaped the fruit English church, Pat kneeled beside me and his prother, a thankful communicant at the Lord's

Addition to Gray's Elegy.

A late number of the New York Observer uoting from a Buffalo paper, says that 'the following lines were published many years ago anonymously, in a Rhode Island paper. The author believed that Gray had not given to the subjects of his muse enough of religious charac ter to make the charm complete; bence b wrote these verses, to follow the stanza in th Elegy, beginning with the words,

'Far from the mad'ning crowd's ignoble strife.'

These additional stanzas were written by the late lamented James D. Knowles, and published in the Rhode Island American, of which he was for a short time, joint editor with the late Professor Goddard. Mr. Knowles had a talent for poetry, of which he was by no means ignorant but which he reglected to cultivate, because of

No airy dreams their simple fancies fired, No thirst for wealth, nor panting after fame And urged them onward to a nobler aim.

From every cottage, with the day, arose The hallowed voice of spirit-breathing prayer And artiess anthems, at the peaceful close, Like holy incense charmed the evening air.

Though they, each tome of human lore unknown. The brilliant path of Science never trod, The sacred Volume claimed their hearts alone, Which taught the way to glory and to God.

Here they from Truth's eternal fountain drew The pure and gladdened waters day by day; Learned, since our days are evil, fleet, and few, To walk in wisdom's bright and peaceful way.

In you lone pile, o'er which hath sternly passed The heavy hand of all destroying Time. Through whose low mouldering aisle now sighs the

And round whose altars, grass and ivy climb:

They gladly thronged their grateful hymns to raise Oft as the calm and holy Sabbath shone; The mingled tribute of their prayers and praise In sweet communion rose before the throne.

Here, from those honored lips which sacred fire From Heaven's high chancery hath touched, they

Truths which their zeal inflame, their hopes inspire Give wings to faith, and check affliction's tear. When life flowed by, and like an angel, Death

Came to release them to worlds on high, Praise trembled still on each expiring breath, And holy triumph beamed from every eye. Then gentle hands their 'dust to dust' consign ;

With quiet tears the simple rites are said; And here they sleep, till at the trump divine, The Earth and Ocean render up their dead.

Exchange Paper.

I am not a Member.

Why do pastors allow members of their churches, to move away, in the vicinity of other churches, and not urge them to take letters of dismission with them? I have been greatly astonished in witnessing the indifference of pastors in this respect. Some pastors seem scarcely to look beyond their own church. Tue anxiety to swell their own numbers, or increase their peouniary resources, and fame, have led them, in some cases, even to advise their members not to take letters. They give them letters of com-mendation, and tell them this is just as well. How injudicious to the cause of Christ is such

a course. One half of the members who leave thus cease to be useful. Their own piety dwindles, and they often become a curse to the church

When a man comes among us, and settles down, still holding his membership in some other churches, we often find that he feels little or no responsibility. "I am not a member." he says. He feels as though there was no respon sibility unless there is membership. Because his name is not written down upon the same page with his brethren, he can look on with all the indifference of a stranger.

He feels quite at liberty to attend, as not to attend, the appointments of the church When in the house of God, he puts on his indifferent air. If he takes any part, the pastor must give "But I do belong to the true church, and I'll him a polite invitation. Sometimes he posts show what it is:"—so I pointed out to him two himself up in one corner of the room, and looks on as one who has only to criticise his brethren. and the pastor.

He will see things in the pastor that he will not like. He cannot belp doing so, for he bas nothing to do but watch the paster and his brethren, and having no responsibility, he has no sympathy, and is wholy unable to enter into and appreciate their circumstances. He is full and appreciate their cir of good counsel bimself, but when he gives it, he must add, "It is nothing to me, I am not

The only way to keep such men from finding nembe ship. New I appeal to you, pasters, do not those persons who settle down in your comchurches, do they not often hinder the growth