

The Biblical Recorder.

RALEIGH, N. C.

THURSDAY, APRIL 26, 1855.

COMMUNICATIONS for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

Letters relating to the business of the office must be addressed to G. MEREDITH & Co., Raleigh, N. C.

To insure attention, all letters must be prepaid.

All communications, to secure attention, must be postpaid—Agents who act gratuitously, and subscribers who pay in advance, only excepted.

All orders not attended to in a reasonable time should be repeated, and all remittances not duly receipted should be inquired after—that errors and omissions will be promptly corrected.

Persons writing to us on business should confer a great favor by giving their Post Office address; also that of each individual for whom they write.

Please Take Notice.

The Editor is frequently called on by brethren in regard to their accounts with the Recorder; now he begs leave to say again that he has no connection whatever with the business department of the paper, nor has he ever had. The accounts are all made out by the Clerk, who acts for the proprietors of the paper, in the name of G. Meredith & Co., and all communications relating to the business department should be so directed. Whatever relates to the editorial should be addressed to the Editor.

The name of the brother who acts as Clerk for the Recorder is not published, for the reason that he receives a good many letters besides those relating to the business department of the Recorder, and does not wish them blended as it might produce confusion. We know him to be very particular in keeping the books and making out accounts according to the entries heretofore made on the books: if mistakes from any cause should occur he again requests the subscribers, who may find them, to inform him by mail, by addressing G. Meredith & Co.

The Editor would again return his thanks to correspondents for their favors and solicit a continuance, and if possible, an increase of the same.

Queries.

April 11, '55.

DEAR BRO. JAMES:—Please give your views on the following query:

If a brother who has been regularly baptized becomes convinced that, at the time of his baptism, he had no religion but obtained it afterwards, is not dissatisfied with his baptism and makes application to the church for re-baptism, what course should the church take in the case, or in what light shall we view such baptism?

AS INQUIRER.

We think the person, as represented in the above, ought not to be re-baptized, unless it is most evident to himself and the church of which he is a member, that his profession of Christ, in the first instance, was made ignorantly or wickedly and of course in unbelief. Where this fact is settled beyond all question, and also that the member has since his baptism, become truly regenerate, and maintains a consistent Christian profession and applies to the church for re-baptism as "the answer of a good conscience," we do not see why it should be denied him. But the mere persuasion or fear that he might have been mistaken at the time he was baptized, is not sufficient to justify a repetition of his baptism. In confirmation of this position, as our views are requested, we submit the following:

Few things are more clearly taught in the New Testament, than that genuine repentance and faith should precede the rite of baptism in the order of time. This view of the subject has ever been held by all true Baptists, and has distinguished them from other religious organizations who administer baptism to persons prior to their profession of repentance and faith. Baptists require and have always required of a candidate for baptism a credible profession of faith in Christ. This is all that a church has a right to demand as a necessary preliminary to baptism. Now, in the case proposed above, this condition was complied with as we may suppose, when the brother was admitted to baptism. A discovery afterwards, that, at the time he was baptized, he was destitute of true faith, presents, we confess, a case involving some difficulty, and about which there has been, among the most enlightened and able exponents of Baptist orthodoxy, some difference of opinion. This difference does not arise, as we conceive, from any want of concurrence in the principle stated above, that repentance and faith should always precede baptism, but in the application of that principle to a particular case. Some have contended that since a credible profession of Christ is all that is required by the gospel, whenever that is made, the baptism consequent upon it, if properly and duly administered, is valid, whatever may afterwards happen to the individual baptized. From this view we are inclined to dissent, at least, to some extent; for, suppose the individual baptized should become a reprobate and entirely apostatize, so that he is never reclaimed, his baptism, as an institution of Christ, loses all its significance and is justly regarded as a nullity. It is true he has been baptized upon his making a solemn confession of Christ, but baptism to him is not "the answer of a good conscience," nor has it represented his death to sin and resurrection to newness of life. It is, therefore, to be inferred that Christ has never accepted it as an act of obedience to him, as it was not submitted to by the individual, from proper convictions. So also of one who makes an hypocritical profession, as did Simon Magus, whose baptism was no more valid, than his faith was genuine, for, after his baptism he was still "in the gall of bitterness and the bond of iniquity." This, however, is referred to simply to show that baptism without faith, so soon as the fact is clearly ascertained, loses its significance and is wholly useless.

That an instance of re-baptism is recorded in the 19th chapter of Acts we think is very clear. We refer to the case of certain disciples, whom Paul found at Ephesus, who had been baptized with John's baptism, but were so utterly ignorant of the doctrine of John and of Christ, that they had not so much as heard that there was any Holy Ghost. Their re-baptism, which we think evidently took place, after the Apostle had properly instructed them, proceeded upon the grounds that when first baptized they were ignorant of what the Christian

profession involved and of course had not the faith which the gospel requires as a prerequisite to baptism.

We may add, that there is generally among Christians a feeling of repugnance, and we think justly, to the re-baptism of an individual, unless it is very clear that in the first case his baptism was not valid, and beside, that such individual ought to be allowed to confess Christ in this ordinance because the church fully believes him to be qualified to do it.

Harrison Creek, N. C., April 16, 1855.

DEAR BRO. JAMES:—Please insert the following in the Recorder:

W. was an ordained minister of the gospel, but was deposed by a presbytery, convened at the call of the church of which he was a member. The church afterward tried him on the charges preferred against him and acquitted him. At a subsequent meeting W. craved a letter of dismission, which was granted by the church and subsequently received by another church. W. now wants the church of which he is a member to restore him to the gospel ministry.

Query.—What is the duty of the church, or what steps should she take, supposing she is willing to grant the request of the applicant?

Your views on the preceding query, or the opinion of any one or of all of your able correspondents, will be thankfully received by the church.

Yours in Christ, D.

Will not some of our correspondents give the querist their views on the case he proposes?

Elm Grove, near Murfreesboro, N. C., } 10th April, 1855.

ELDER J. J. JAMES:

Dear Brother,—will you please do me, (and doubtless many Baptists), the favor to transmit the enclosed "12 Reasons for Revising the English Scriptures," to the columns of the Biblical Recorder? I look upon them as incontrovertible—and that it is a subject upon which numbers of our Baptist brethren need information. Your attention to this little matter will confer a favor on

Yours in the hope of Heaven,

A. W. DARDEN.

The above we received a few days since accompanied by quite a long document on Bible Revision. But for its length and the size of our sheet, we should have no objection to giving the article to our readers even if it contained twelve times twelve reasons (if there are so many) in favor of a revision of the English Scriptures. To the revision of our present version, as we have already said, we have no objection. On the contrary, it would be to us a very high gratification, even to have grounds for believing that all the errors, to be found in our present version, would ere long be corrected, and the translation so amended, as to conform exactly, or as nearly as might be practicable, to the sense of the inspired original. If the revision, which the Bible Union are now attempting, should, when completed, prove to be such a one, we presume there will be but little opposition among Southern Baptists to its adoption. But we have not, as we think, sufficient guarantee yet to endorse it. Nor shall we have until their revision is completed and given to the public. Very few of the Revisers are known to us in the South, and we think it would be acting prematurely to commit ourselves to a matter of this kind, while we have no means whatever of controlling it, and while we know it will be controlled by persons, many of whom are known to be inimical to our institutions in the South and a part opposed to some of the fundamental points of orthodoxy as held by the Baptists. At the Southern Baptist Convention, which will meet shortly in Montgomery, Ala., this subject will most likely be taken into consideration and some general course of action, for Baptists in the South and West agreed on, so far as such a thing may be proper. Still, we have no idea, nor do we think any Baptist is under obligation to do it, of surrendering our freedom of action either now, then or thereafter.

For the information of our correspondent, we may add, that we have, since we occupied our present post, published much more for the Bible Union than for any other Society at the North, but the contentions, strifes, schisms, &c., which have continued to rage there, growing chiefly out of the operations of the Bible Union, have greatly grieved us, and we must think that co-operation with that society cannot be without trouble to us.

That our readers may have some conception of the extent of these unhappy divisions, as now existing at the North, we copy a part of an editorial from the last True Union published in Baltimore and edited by a brother, who is friendly to revision, but who is obliged to see that the difficulties in the way of its progress by the Bible Union are now of the most grave character. Under the head "Denominational Divisions" this editor remarks as follows:

It is impossible for a Christian to contemplate the present position of that portion of the Baptist denomination north of Mason and Dixon's line, without sincere grief and painful forebodings. Serious differences of opinion in regard to important measures, have given rise to a state of feeling utterly destructive of that harmony and union which must exist, to receive God's blessing. These differences commenced years ago, in that innocent and proper exercise of private judgment which is the birth-right of every Baptist, but they have progressed, deepening and expanding, until they have assumed a most formidable attitude, one at which every lover of true religion should be alarmed. The questions on which our Northern brethren are divided, are not questions of doctrine. Here they are still one. They were originally mere questions of policy.

What is the most scriptural mode of disseminating the Gospel among the heathen? In what proportion should public preaching, school-teaching, and the distribution of religious volumes be respectively encouraged? What are the relations of the Missionaries to the Executive Board? Such are the questions now agitating the American Baptist Missionary Union at its centre, occasioning by the numerous side issues growing out of them, warm and earnest discussion, and sometimes alienation of feeling. Again, the simple question, "shall the English Bible be revised?" has become so complicated with numerous other points, as to give rise to bitter controversy, and in many cases positive disruption, and want of fraternal co-operation among the contending parties.

We have seldom met with a more impressive illustration of the text, "behold how great a matter a little fire kindleth," and "the beginning of strife is as when a leecheth out water, therefore leave off contention before it be meddled with," than in the progress of this last named controversy. We do not pretend to judge between the parties, or to say which has been most in the wrong, but we do say that it is a most deplorable spectacle to witness Christian men, contending either for or against the revision of the Scriptures, in a spirit, which those Scriptures, in the words translated ever made, utterly condemn and denounce as anti-Christian and wicked. The original question in dispute, has however now given place to another. The great rallying point in the conflict now is the Bible House in Nassau street, in which the American Baptist Home Mis-

sion Society has been invited to occupy rent free. The fact that the Society has accepted the offer, which action on their part is construed into an open affiliation with the American and Foreign Bible Society in opposition to the Bible Union. So earnest and persevering is the determination of many friends of the Bible Union not to go with the Home Mission Society to that house, that rather than do so, they will from a new Home Mission Society. A Provisional Committee has been appointed, who have issued a paper called the "Baptist Home Missionary," the second number of which is before us. It contains a Constitution for a new Society to be called the "Home Missionary Union," prepared by the Provisional Committee, and to be submitted to a Convention of all friendly to its formation, "to be held at Chicago, as soon as convenient after the Anniversary of the American Baptist Home Mission Society in May next."

After giving the conditions on which the friends of the Bible Union are willing to co-operate with the Home Mission Society he adds:

We see no reason whatever to suppose that these conditions will not be met by the Home Mission Society at its next anniversary. The Executive Board of that Society have fixed the time for its annual meeting on May 9th and 10th, at Brooklyn, N. Y., on the very same days appointed by the Bible Union nearly six months before, for its semi-annual meeting at Chicago, thus rendering almost certain the absence of the friends of Bible Union measures, from the meeting where the removal question will be decided.

The formation of a new Society seems therefore to be a "foregone conclusion." The practical working of two such Societies cannot but be disastrous. Not only will the churches be burdened with the expensive machinery of two sets of officers, agents, &c., but they must necessarily withdraw disgusted, from both, or take sides with one or the other. Collisions will of course constantly occur between the agents of the two, working as they must in the same field, and there seems not the slightest possibility that the breach may be healed over, but rather that it will be and made more impassable by the fight of time.

Already the great question of the expediency of Revising the English Scriptures seems almost lost sight of, and personal animosities and recriminations are freely indulged in. In some cases "brother has gone to law with brother."—Venerable ministers are charged with falsehood; brethren high in the confidence of the churches are accused of wire-pulling, trickery, political juggling, &c. Even if the ostensible cause of the division could be removed, how can men work harmoniously together with each other, cherishing such mutual bitterness of spirit? "A brother offended is harder to be won than a strong city."

We see no remedy for these lamentable evils, but the outpouring of the Spirit of God upon the hearts of all engaged in these unhappy contentions, that they may be led to cherish that heavenly charity "which suffereth long and is kind, which seeketh not her own, is not easily provoked, thinketh no evil, beareth all things." Would not this charity lead the brethren of both sides rather to vie with each other in trying which could yield the most, instead of so stoutly contending for every jot and tittle of their supposed rights, at the sacrifice of all that is sacred and tender in Christian affection, all that is noble and powerful in united action against the powers of darkness. Better that the revision of the Scriptures be delayed for years, better that the "marble palace" be burned to ashes, or buried in the depths of the sea, than that the great Baptist body be divided, and distracted with these internal dissensions, which are doubtless the infidel's boast, and the occasion of Satan's exultation. Let the members of our Southern Zion who are happily in a great measure exempt from the strife, and who are willing to "agree to differ" on the Revision Question, as well as on some other, learn a lesson of wisdom from this melancholy division, and watch carefully lest any root of bitterness spring up in their hearts, and thereby may be defiled. We are now at peace among ourselves. God grant that we may ever remain so, and wherever any differences of opinion arise, may we have grace to remember that no measure is so evil as contention among brethren, for "where envying and strife is, there is confusion, and every evil work."

The above appeal to our Southern Zion to take a lesson of warning from so unhappy a state of Division at the North, we most heartily commend to our readers. Let us not divide about questions of mere expediency.

Agent for the Chowan Institute.

We are authorized to announce that bro. L. M. Carter is the traveling agent for the Chowan Female Collegiate Institute. Since writing the above the Murfreesboro Gazette has come to hand containing the following notice:

We are requested to give notice that Mr. L. M. Carter has been appointed to the Agency of the Chowan Female Collegiate Institute. He has ever actively on the duties of the agency, and we doubt not but that his labors will be crowned with eminent success. During his sojourn amongst us, bro. Carter has won the favorable regards of all by his gentlemanly demeanor and pleasing manners. He interests of a valued institution of learning, the high character of the recently appointed agent, will doubtless commend themselves to a liberal community, and especially to a numerous and wealthy community who constitute the special patrons of the Institute.

FORESTVILLE, April 13, 1855.

REV. J. J. JAMES:

DEAR BRO.:—The Board of Trustees of Wake Forest College, passed a resolution in June last, making it my duty to invite one-third of the Trustees, commencing at the head of the list, to attend the Annual Examination of the Students. The examination commences on Monday, June 4th, and ends on Friday or Saturday following. The Commencement will be Thursday, June 14th. In accordance with the resolution referred to, I have written to the following Trustees, viz: Hon. Alfred Dockery, Chas. W. Skinner, Esq., Rev. David S. Williams, David Justice, Esq., Dr. G. C. Moore, Geo. W. Thompson, Esq., of Wake, Dr. Wm. M. Crenshaw, Rev. Geo. W. Parly, Robt. W. Lawson Esq., Allen C. Perry, Esq., Hon. John Kerr, and yourself. Would it not be well to put the notice in the Recorder a few times, as some of the letters may not be received.

Yours truly,

SAMUEL S. BIDDLE.

NEW ARRANGEMENT.—On the Central Road a train leaves Hillsboro' each morning 20 minutes after two o'clock. About the same time a Train leaves Goldsboro'. They meet at Raleigh about half after 5 o'clock, A. M., where they pass, one to Hillsboro' and the other to Goldsboro', which places they reach about 8 o'clock A. M.

An article, signed J. J. L., in reply to one published a week or two since over the signature of W. read us too late for mention this week. It will read with several others appear in our next.

For the Recorder.

Jones Co., N. C., April 10, 1855.

DEAR BROTHER JAMES,—I attended last week in Beaufort, with brother Raleigh, a very pleasant meeting. We had several mourners; one professed to obtain a hope in Christ. I received one for Baptism, and I think others will soon join. I hope this revival interest will prosper. May the Lord revive his work.

JACOB UTLEY.

Southern Baptist Convention.

Inquiries having been made by sundry persons as to whether a reduction of fare would be allowed for delegates and visitors to the Southern Baptist Convention in Montgomery, beginning May 11th, the undersigned hereby gives notice that the South Carolina Railroad, has agreed to allow such parties to go and return for one fare, provided there be thirty or over, in South Carolina, and the States north of it, passing over the road. The fare must be paid on the outward trip, and notice being given at Montgomery, of those having thus arrived, the names will be entitled to a certificate for the return trip free of charge. It has also been announced that the Railroad leading to Montgomery from West Point, has adopted the half price arrangement for this occasion. An application to the authorities of the Georgia Railroad is now pending, but in the absence of the President, no definite answer can be made until his return, several days hence. If the notice is responded to in time, it will be forwarded to the several papers. The undersigned, on consultation with competent brethren, can express the belief that there cannot be less than 30 persons in South Carolina and the States north of it, who will go to the Convention on any terms, judging by all previous meetings. The number will probably be double.

I. P. JUSTEN.

Charleston, April 19, 1855.

Home Life.

James S. Dickerson of N. Y., has recently published an excellent work with the above mentioned title:

It consists of twelve lectures on the subjects connected with the comfort and joys of Home. The Marriage Institution, Duties of the Husband, Duties of the Wife, Duties of Parents to Children, of Children to Parents, of Brothers and Sisters, of Householders and Servants, of Principals and Clerks, of Young Men to their Employers, the Use and Abuse of Amusements, The Family Library and the Self-Governed Man, are the themes discussed.

These themes are ably handled, in a spirit pervaded by the influences of the Gospel of Christ. Such books as this, deserve hearty commendation from those who love their fellow-men. The influence left upon the mind by a careful perusal of Home Life, is in the highest degree beneficial.—Those who follow its well-penned counsels, will not fail to have a happy home.

History of the Baptists.

BY W. C. DUNCAN.

This book deserves to be received with favor by the denomination whose history it gives. Although not prepared to agree with its author in his views respecting John's baptism, we find but little in this book with which we cannot heartily acquiesce. It is particularly rich in quotations from the writings of the most learned Paleo-baptists, giving their views respecting the true meaning of baptizo, and also respecting the primitive baptism and the proper subjects of it.

It is shown most conclusively that the primitive Christians were Baptists, and that a great mistake is made by those who assert that the Father's immediate successor the Apostles, give testimony in favor of Infant Baptism. E. H. Fletcher publishes the book.

The above mentioned books, viz: Home Life and Duncan's History of the Baptists deserve to be widely circulated. Anxious that this may be done, the writer has trespassed upon the courtesy of the Editor of the Recorder, and has ventured to ask the insertion of the above notices.

VERITAS.

[The Editor regrets that he has not yet seen the works noticed above.]

Tribute of Respect.

WHEREAS, it has pleased an all-wise God, who doeth all things well, to remove by death our highly esteemed and much beloved brother and pastor, (the Rev. David W. Scott,) who, after a painful illness of eight days, departed this life on the 19th December, 1854.

1. Resolved, That we would, under all circumstances, bow with submission to the will of an all-wise Providence; but we cannot but feel the heart-felt sorrow for the loss of one so dear to our hearts, so active and faithful in the discharge of duties incumbent on him as a minister of the gospel, that he was a faithful defender of the faith "once delivered to the saints."

2. Resolved, That in the death of brother Scott the denomination has sustained an irreparable loss.

3. Resolved, That we will cherish the remembrance of our departed brother as an example of activity, self-dissinterestedness, and humble devotedness to the cause so much loved, his love for his brethren and for the welfare of his fellow-man, and for the prosperity of Zion.

4. Resolved, That we offer our prayers and heart-felt sympathies to the family and friends of our departed brother.

5. Resolved, That in compliance with his request, that we will not have his funeral preached.

6. Resolved, That a copy of this preamble and resolutions be entered on the church-book; also, a copy be sent to the editor of the Religious Herald, with request that he publish the same, and request that the editors of the Biblical Recorder and Tennessee Baptist give them room in the columns of their papers.

ELISHA BETTS.

APPOINTMENT OF MISSIONARY FROM BALTIMORE. We have been informed that Bro. Rowell R. Graves, of this city, was appointed at a late meeting of the Foreign Mission Board, S. B. Convention, missionary to Canton, China.

Bro. Graves is a member of the Seventh Baptist church in this city, highly esteemed for his amiable character, piety, and attainments. He has been for some time pursuing a course of theological study, and preaching for the church at Elkridge Landing, where his labors have been crowned with the Divine blessing. This is the first time we believe that Baltimore has ever sent out one of her sons as a Baptist missionary to the heathen. We hope it will not be the last.—True Union.

THE DUTCH REMONSTRANTS.—It is a matter of some interest, says the Puritan Recorder, to learn what has become of that part of the churches in Holland, which made so much noise in the days of the Synod of Dort, under the name of Remonstrants, or Arminians; those men, in other words, with whom Arminianism was born and cradled! The New Dutch Review informs us, that the sect still exists, but is gradually dwindling to nothing. In 1833, they had 34 churches and 40 ministers; now they have 27 churches and 24 ministers. The membership of the body is now reduced to 4,395. They have a Theological Seminary with three students.—In regard to doctrinal belief, they are very low.

For the Recorder.

"Tongues in trees, Books in the running brooks, Sermons in stones, And good in everything."

On the first balmy Saturday of April, the month of reviving vegetation and hopes; of which hopes its derivation from "aperio," to open, (i. e. the season of opening buds,) and its genial influence are both very emblematical. I made a visit to the thriving works of the Manteo Manufacturing Company, located at the Falls of the Neuse. To an unriveted southern, who seldom sees any form of landscape but an unvarying agricultural one, they present a new and pleasing feature. The leap of the silvery water over the broad river dam, the querulous chaffing of the water over the mimic falls, the cast iron "motor" of the grist mill, the incessant but almost invisible revolution of the circular saw, the reservoir, or miniature lake for the reception and preservation of a supply of water, the various little canals and dikes, the beautiful and complicated machinery of the paper mill all charm the eye and suggest to the mind pleasing hopes of progress and employment for a hitherto too much neglected class of our population, poor white operatives, particularly poor and unemployed females. But nothing interested and affected me like the accumulation of rags in the paper mill, which we could not help regarding as a mound, a mountain, at least a memorial of human crime and misery, and mutability. Forever be far from me to attempt—

To gild refined gold, to paint the lily, To throw a perfume on the violet, To smooth the ice, or add another hue Unto the rainbow.

But we cannot help thinking that, had the all-exploring mind of Shakespeare been arrested by such a heap of rags as I saw in the Manteo Paper Mill, he would have added another line to the words which introduce this paper. Nay, perhaps his creative and combining mind might have derived a whole volume of divinity, or at least a most pathetic plea for the poor, from this strange mosaic picture of suffering humanity, for I gazed and moralized upon it, I was forced to think that neither the "Adventures of a Guinea," nor the "Adventures of a Feather," which I have read, affords so prolific a theme, for the textile fabrics of almost every clime and every people were represented in this heap. It is no refutation of this supposition that they had been mostly collected and estimated for the cotton and linen contained in them, for it is sufficient for our purpose, that as lining, or patches, or threads, or buttons, or ornamental facings, everything entering into the composition of human clothing was in it. Here then was *Nankeen* cotton, that may have been pressed by the feet of the insurgents of the Celestial Empire; a sample of cloth from the sacred river of India; linen from the Emerald Isle; cotton from the Palmetto State and the distant Delta of the Amazon! Sea Island cotton, once famed by Antarctic breezes, and that fertilized by the inundations of the Nile! In short,

From Greenland's icy mountains, From India's sunny strand, Where Afric's sunny fountains, Roll down their golden sand,

There may have been specimens and mementos of poverty and wretchedness, even though none of them had been imported (which we hear is sometimes done), for our travelers and sailors penetrate to all these places and sometimes bring home tattered garments to rot, or be manufactured into paper in the very district where they had been produced.

But not only are the textile fabrics of the four quarters of the globe represented here, but all classes of men also from the prince to the beggar. If any are sceptical of this comprehension of all sorts of garments, in the rag heap before us, let them advert to the fact that of all rotting and deteriorating things *clothes* are the most striking and affecting instances, that they may begin their ruin upon the back of royalty, thence to some court minion, thence to the royal coachman, thence be pawned to a Jew clothe-man, thence to the loafer and be kept upon his shoulders by leathern buttons and thorn pins.

As I thus stood and gazed and moralized over these peelings, these exuviae of humanity, it is no stretch of the license of figurative language to imagine that the heap moved, that a groan escaped, and that a voice was heard from a remnant of fine linen of the Emerald Isle, "I was once a companion to the purple of princes—but how fallen! my last office was to serve as a death's cap for a malefactor." Another, "I was a swaddling cloth received the new born infant." "I," said another, "was a part of the winding sheet of the dead." Another, "I was sold by a poor mother who preferred the nakedness to the starvation of her children." Another, "I am stained with the gall of murder! See here the real, through which the assassin's knife passed in its way to the heart of his victim!" Another, "I once made part of the dress of a fair young bride; of snowy whiteness, an emblem of her purity, I lay upon her heart and felt its exulting throbbings. From her my sweet mistress, as cast off fiery, I passed through many radiant and transgressions, until I earned my first mission on the body of a very different character. But my next transmigration, which I tremblingly await, I trust will restore me to more than my primal whiteness and purity, and that upon my bleached and immaculate face may be impressed thoughts which not only the fair young bride but even angels may read with complacency.

The above are some of the moral lessons derivable from the objects and processes of a Paper Mill, but they are not all, perhaps not the most important, for paper, the manufacture of which is aimed at in all these processes, is the vehicle of thoughts incomparably more circulative than the material of which it is made, for a thought is instinct with an immortality of usefulness or mischief. Rags, the constituents of this wonderful receiver and diffuser of thoughts, go into cleaning vats, an unsightly and unsavory mass, and are delivered at the end of various transforming processes in an improved state, until it comes forth a snowy sheet. If now, like the unstained and unwritten tablets of the infant mind, it shall receive the impress of truth, its leaves will be for the healing of the nations, but alas! alas! if it shall be stained with the poison of infidelity, it will go forth a winged pestilence.

But we must stop. We have only tested the mine. We leave to the creative minds of poets to explore and appropriate the pure gold.

W. H. O.

W. F. College, April 20, 1855.

For the Recorder.

REFERENCE.—I hope our ministers will contribute annually to our benevolent societies. When they preach upon the subject, the question may be asked, How much do they give. Consistent acts give power to words.

E. DODSON.

Book Table.

INTERPRETATION OF THE SCRIPTURES. By Alexander Carson, LL. D. Published by Edward H. Fletcher, 119 Nassau street, New York.

This volume comprises an Examination of the principles of Biblical Interpretation of Ermi-ti, Ammon, Stuart, and other Philologists; a Treatise on the Figures of Speech, and one on the Right and Duty of all men to read the Scriptures.

Dr. Carson possessed a mind of the first order, and was one of the most original thinkers of his age. He investigated no theme without shedding on it additional light; and subjects that were obscure and difficult, even to the profound and learned, readily yielded up their hidden treasures to the power of his superior intellect. As a polemic and philologist, he has few equals in the world of letters.

"The Principles of Biblical Interpretation," is a subject, whose magnitude and difficulty require a mind of the greatest strength and discrimination. No subject was better suited to show the clearness of this author's conceptions, or the force of his reasoning powers than the one in the volume before us. Portions of it are not suited to the illiterate; and to be read to advantage takes to a considerable extent the scholarship of the reader.—Yet it is a treatise of great value, particularly to those who wish to ascertain the meaning of difficult passages of Scripture by applying to them the just rules of interpretation. It is a standard work, and will long be found in the libraries of those, who delight to follow the traces of a great mind, as it sheds rays of light on the fields of sacred knowledge. Like Andrew Fuller, Carson seemed ever to dwell in regions of light, and the reader cannot peruse a single page of his writings without meeting with thoughts which at once commend themselves to his judgement as both just and important. This volume is neatly printed and well bound, containing some 468 pages. It may be obtained of the publisher.

THE BAPTIST PREACHER for March, containing a sermon by Rev. T. G. Keen of Mobile, Ala.—Theme, *The Christian Minister's request.*

MEMOIR OF MRS. HELEN M. MASON. By Rev. Frances Mason. Sheldon, Lampson & Co. No. 116 Nassau street, New York.

Mrs. Mason was a missionary to Burmah, and we suppose a very pious and devoted one; as such she deserves to be held in grateful remembrance by those who were interested in her self-denial, zeal and devotion to the Mission cause. A concise and connected narrative of the leading events in her life, would have been more convenient and appropriate, and doubtless more extensively read; and beside the author's style, we do not think happy. It wears the aspect of affection and show, and not of simplicity and humility, which are more becoming a Missionary of the cross. The irrelevant matter introduced breaks the narrative and thus mars its beauty and effect.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW. April No. Louisville—Hall & Brothers printers.

The leading articles are, *Spiritual Delusions*, and a Discussion about the Recognition of Pseudo-Baptist Ministers and Churches. This periodical has an able corps of editors and ought to rank well with similar publications. Terms, two dollars per annum, invariably in advance.

The April number of the UNIVERSITY MAGAZINE has been out for some days. The table of contents is more varied than usual. We give a list of the articles: *Stray Leaves from my Budget—Trip to the Gold Mines in 1850; Barium's Autobiography; Flora McDonald; Legend of St. Patrick's Spring; A Scene at Wrightsville and its Consequences; A Requiem for Edgar A. Poe; Our Pronunciation; The Forewell; A Glance into the Social Circle; The Musical Theory of Government; Napoleon cap Cap Uslant, and a varied Editorial Table.*

SECULAR ITEMS.

THE NEW YORK CHURCH TENURE LAW.—The bill in relation to church property passed by the New York Legislature, and which is now a law, declares all future conveyances to Priests, Bishops, and other ecclesiastics in their official character or as corporations, void. The Tribune says:

It also declares void all future conveyances of lands consecrated to religious purposes, unless made to a religious corporation organized in conformity to the statutes of the State, which require such corporations to consist of at least three trustees, and not to have an annual revenue of more than \$3,000, excepting the Ministers, Elders and Deacons of the Reformed Protestant Dutch church of New York; the Rector, Church Wardens and Vestrymen of Trinity church, New York; and the Minister, Elder and Deacons of the First Presbyterian church of New York. As to such lands at present held by individuals (Bishops or others), it provides that they shall be deemed to be held in trust for the congregation who use them; and that they shall revert to those congregations