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IWHOLE NO. 107

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Biblical Recorder."

For further particulars see last page.

2. If the subscribers order the discontinuance of heir papers, the publishers may continue to send

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former direction, they are held responsible. 5. The courts have decided that refusing to take a caper or periodical from the office, or removing and leaving it uncalled for, is "prime facio" evidence

For the Recorder "Behold, how Great a Matter a Little Fire Kindleth !" In the fall of 1854, while residing at Keynouncing that the REV. J. INSKIP, a Methodist Episcopal minister from New York, would with which you stand connected. address the Order of United Americans on the following subject: "Romanism anti-American and what your reputation is in any part of the in its spirit and tendency-a dangerous Foc to Christian Church, I have not the slightest the Rights of Man." My attention had been directed, before this, to the fact that E M ministers had been the most prominent on tion. The discussion proposed is not a theoefforts to crush out freedom of thought and Infidel were to challenge you to discuss the autreason against the law giver. expression among those under her influence; thenticity of the Scriptures, would you make and ! was struck with the glaring inconsistency his "standing in the Christian Church," a crisaid, " I will substitute the words, ' Eepiscopal Methodism' for 'Romanism' in that proposiodism. A number of them were within hearing-in less than a week my remarks, tortured into all kinds of shapes, were the subject of conversation in every circle, public or private in the country—on steamboats, stages or cars -in hotels, stores or parlors, -a mighty effort was made to create a prejudice against me which should ruin my influence and make me odious to all. I was never asked for an explanation by any Methodist, or dared to the proof of my assertion; but secretly, and behind my back. I was charged with what I never uttered One day I thought to myself-Well, I will see what I can do towards making good that remark, just for my own satisfaction. I seized my pen, and in a few hours dashed off some dozen pages on the subject, which at the anniversary of the N. J. State Convention, which was then at hand, I showed to several breth ren. The request was general that I should print it. In compliance with this wish, there soon appeared the little pamphlet, which has since gone into every State and Territory in the Union, entitled, "Episcopal Methodism anti American in its spirit and tendency-a dangerous Foe to Republicanism." It was soon published by the thousand, and copied also into many religious papers-most especially Baptist papers, as they only could consis-

tently attack a hierarchy. Some Protestant Methodist papers published it, among which was the Boston "Olive Branch:" a copy of which falling into the hands of a Unitarian clergyman in Milford, Mass., a part of the tract was re-produced by him in hand-bill form, entitled, " A Loooking Glass," with the appropriate motto, "They that live in glass houses should not throw stones." The Methodist preacher in that place denounced the tract from the pulpit as a " pack of lies," and made a most abusive attack on the personal character of the clergyman above alluded to, offering a thousand dollars to any one who would prove true the allegations in the "Looking Glass." This led to a correspondence between the gentleman referred to and myself. wherein I proposed to visit Milford and public-

ly discuss, in open debate, the question. The Methodist minister declined to do this. But the public mind was not thus to be diverted from the topic. I was sent for by the most respectable and leading citizens in the place, my expenses paid, and my services rewarded in order that I might lecture on the subject .-The circumstances will be better understood by a perusal of the correspondence between the

parties interested, which I here subjoin. It is suggestive and instructive.

My first letter was as follows :-

KEYPORT, N. J., April 20, 1855. To REV. A. D. SARGEANT ; Dear Sir :-Believing the entire system of church government adopted and now sustained by the M. E. Discipline to be anti-American in its spirit and tendency, and being desirous to arrive at the

and was satisfied with it, I might have no objection to discussing the subject with you in a purchase of the property paper:

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My second letter was as follows:

KEYPORT, May 1, 1855. Rev. D. Sargeaut : Dear Sir,-I received with some degree of surprise. The Rev. Mr. Stacy informed me that you had intimated your willingness to discuss the subject referred to in my previous communication. But, as a port, N. J., I one day entered a store in that minister of the M. E. Church, I supposed you village, and perceived a large show bill, animportant a bearing on the credit of the body

You say, "Who you are, and what you are, means of knowing." Now permit me to remark that this has nothing to do with the quesmight have no objection," &c. Now, you tion specified in the bill. ought to have told me what kind of a standing native-born, of unblemished reputation. And yet, as you seem to desire more, I may add ordained minister of the Gospel, and am now pastor of an intelligent and influential church in this place, the second which I have served, having spent the first six years of my ministry, conditions of a discussion amount to a declination of my challenge. I expressly stated that such public debate or discussion should take place in Milford. If my life and health are spared, it is exceedingly probable that you will be better acquainted with my standing, and with my ability to discuss the subject proposed, cline to meet me in a public debate.

You make a great mistake when you say,-"The verdiet of the world is that Methodism stands not opposed to any civil government and pious and intelligent members have; and it is, ing. that in her government, she is exceedingly oppressive and anti-Republican. I believe it (the government) to be the very counterpart of Popery, and such I firmly believe will be the verdict of Americans ere long." In addition to what I have already told you of my standing. I am the author of several publications one a bound volume of 150 pages, the other pamphlets-one of which I send you, and you will perceive that it has not had a very limited circulation, and orders still come. I mean no unkindness in anything I say in this letter. But I do hope that you will be among those who will strike for a reform in your present oppressive, anti-Republican, and anti-Christian system of Church Government.

Respectfully yours.

J. Q. ADAMS. P. S. With the understanding that the discussion is to be in the shape of a public debate in Milford, I repeat my challenge. J. Q. A.

To this letter I received no reply, and therefore send the following:

KEYPORT, May 17, 1855. Rev. A. D. Sargeant : Dear Sir,-Having waited more than two weeks for a reply to my last, and not having heard from you. I conclude that my challenge is declined. I shall there fore, at the request of the citizens of Milford, give a course of lectures on the anti-American spirit and tendency of Episcopal Methodism, commencing on the evening of Tuesday the 22d of May inst., I respectfully invite you to be present. Yours for the Truth,

J. Q. ADAMS.

I secordingly visited Milford, Mass., a vil-

yours of the 24th on the 28th ult., and perused glish readers. We wished to express a more gathered.

us from the obligation of giving the terms of a Scripture, with the GREAT COMMISSION mutil- days dispersed through the whole heavens, law as well as its construction of language and lated, concealed, or obscured in the translation is united into the body of the sun. One in the Lord, and in the power of his might. But that commission of its dis-American platforms to denounce the oppres- logical one, but purely political, and yet involving the character of your Church. If an law may be discovered from other sources, is the great initiatory rite of the church, the are gathered into one place—the sea; thus glorious power.

A particular civil enactment or law could expressed. of their position and arguments. I had been terion whether you would accept it or not ?-- collocation, in a bill or the statute book. But taught that "those who live in glass houses should not throw stones." So, pointing to the your standing, and was satisfied with it, I stitution of the word enjoining the act or condi-

However plain the law of Christ may apwould satisfy you. It is enough for me to say pear from its construction in the statute book. tion, and prove it against the world." I soon on this score, that I am an American citizen, who dare deprive it of the additional clearness, force, and sanction of the enacting word ?-Let the enacting word of the Divine Law, then that I have been for more than seven years, an be expressed with as little obscurity and indefiniteness in the English as in the Greek. And let not those who make void an ordinance plead that it is not enjoined in the terms of the law. Bro. Oneken says in investigating baptism in him no light, and he was aided only by the context in determining its sense.

4. If it urged that etymologically and bistoideas are conveyed through language not according to its etymological or historical meanas I am invited by citizens of your place to ing, but its actual acceptation in oral and writvisit them and lecture on it, provided you de-ten discourse. If baptize ought to convey to the common reader the meaning of baptizo, in Greek, or immerse, in English, that avails which is in Heaven." nothing towards proving that it does convey such a meaning. Nay, we know to threeoperates against none." The world ! has never fourths using the English language it does not given its verdict of Methodism. But her most convey any such specific and exclusive mean-

> But fidelity to the Bible and the principles of the Bible Union require that the specific and exclusive sense of bapuzo should be expressed know the devil is represented as a "roaring in the English Scriptures. 5. If it be urged that by continuing bap-

tize in the Revision we shall restore its ancient old or young, in the christian life. meaning, the sense of baptizo to it, we answer, import in the exact definition of the ordinance. would in no way interfere with the technical use of its eognates in the denomination, while it would rather aid than hinder the restoration of its original sense.

Let us then no longer sacrifice the sense or elearness of a Divine law to our partiality for

Let the value of words in Scripture appear in their enshrining Divine authority. Instead of being deluded out of the clear significance of a law by adhering to a word ignored of its original sense by human tradition, let us render the sense of the law in the Scriptures.

6. That baptize does not convey the idea of immersion to all English readers, is admitted by Baptists on the baptismal controversy.

sense, if the explanation is no plainer than the thee unto prayer." The cure of all cares, the lage of about 8000 inhabitants and presented thing explained. If baptize is as plain a word grand panacea for all pains; doubt's destroyer, the thoughts embraced in the articles which are as immerse, and is understood in the same ruin's remedy, the antidote to all anxieties .to follow, to a crowded audience, in a large sense by all why do they not affirm that bapti- Yes, if we will pray in faith, not doubting, our public building, embracing the most respecta- zo means baptize, instead of saying it means light must and will shine.

themselves in requiring us to change. If the pistles, but let the Gospels be rendered. If in thy light I shall see light! But whence, O and useful, only so far as Christ strengthens us. meaning is the same, we were guilty of schism need be suppress, or mutilate the parables God, was this original light? The sun was not These efforts are as truly our own. God, in

ctared that the law of Christ is not as clearly in publishing his decree, had withheld the exexpressed in English as we feel bound to expression of the very act of his empire. It is as light without a heaven, time without its revodoes not say, I will wait until I see and feel press it in other languages. But it should be if a Colonial Governor of Britain, in publish- lutions. We creatures need not one an- the breathing of the Spirit of Christ, I will be expressed as clearly in Euglish as in other ing British law in India, should suppress some other, so long as we have Thee. A day will inactive and supine until I can be so no longer expressed as clearly in Euglish as in other languages. Therefore baptize should receive a new translation in English.

3. Though the sense of the Divine Law may be ascertained from the construction of circumstances and language with considerable conficted in the present version, that does not free the construction of circumstances and language with considerable confiction. We see not how versions of the construction of circumstances and language with considerable confictions. We see not how versions of the construction of circumstances and language with considerable confictions. We see not how versions of the construction of circumstances and language with considerable confictions. We see not how versions of the construction of circumstances and language with considerable confictions. This is the expression of circumstances and language with considerable confictions. The confidence is the construction of circumstances and language with considerable confictions. The confidence is the confidence of the confidence of the confidence of the confidence of come, when we shall have light again without the sun! Thou wilt be our sun.—Thy presence our light! Light is sown for the right ence our light! Light is sown for the right ence our light! Light is sown for the right ence our light! Light is sown for the right ence our light! Light which Thou shalt then give it is commanded—endeavor the utterance of every come, when we shall have light again without the sun! Thou wilt be our sun.—Thy presence our light! Light is sown for the right ence our light! Light is sown for the right ence our light! Light which Thou shalt then give it is commanded—endeavor the utterance of every come, when we shall have light again without the sun! Thou wilt be our sun.—Thy presence our light! Light is sown for the right ence our light! Light is sown for the right ence our light! Light is sown for the sun! Thou wilt be our sun.—Thy presence our great professional act of the believer is not wilt Thou gather Thy saints from all parts of

From the Religious Herald. Let your Light Shine.

of Christians walking in all the commandments hast Thou thus imparted to Thy creatures !and ord nances of the Lord, blameless.

ticularly as the " salt of the earth," and the below. It is always day with Thee, above : "light of the world." The former metaphor the night savoreth only of mortality. implies that by imbibing the savor of his doctrines, they are to season others with them -Believers are "the salt of the earth;" but if ness, and put upon us the armor of light! they lose the savor of his doctrines, how shall they communicate it to others? Again, they are the " light of the world"-a world sitting with another church of the same faith. Your the English Bible, the present meaning gave in darkness and the shadow of death; but if their conduct be inconsistent with their principles, it will be like putting a bushel measure over a candle or lamp, which would totally obrically, baptize, in English, still means the struct its light. On the other hand, a strong, same as baptizo, in Greek, it may be answered clear and elevated light is like " a city set upon a bill," and illumined by the splendor of an

"Let your light," therefore, says our divine teacher, " so shine before men, that they may see your good works, and glorify your Father

How very painful it is to be in company with a number of persons who call themselves Christ's followers, and see them engage in all the frivolities of the present day, and never speak of their Lord and Saviour.

Oh! professors, take heed what examples you set! I beg of you to be on your guard; you lion; seeking whom he may devour." Religious reading is of great service to all, whether

"The Bible is the book of books," we are not willing to jeopard the clearness or should be supplanted by no other. They who credit of a Divine institution to settle a ques- are really anxious for progress in the divine tion of philology, or for a mere choice of words. life, will not content themselves with the par-It is of little consequence what word is used if lor-reading of whatever religious books or pethe meaning is conveyed. But the sense or riodicals may be thrown in their way, but will clearness of a law must not be sacrificed to have some biographical or devotional work, as euphony or antiquity of language. It is believ- a closet companion -- the pages of which will be ed that the use of the synonym to its original prayerfully read in those seasons of retirement when the soul secludes herself from all human society, to converse with God. Don't neglect secret prayer. It has done wonders; it has opened the prison gates and set the captives free; it has stopped the mouths of lions; it quenched the flames of fire, so as not to singe a bair of God's saints, when they were cast in the fiery furnace-yes, prayer too, has raised the dead. And more than all, it has and will carry every faithful follower of the meek and lowly Jesus to the mansions of bliss, and there

" Prayer is the creature's strength, his very breath and being; prayer is the golden key that can open the wicket of mercy; prayer is the or assumed, in all the books and tracts written magic sound that saith to fate, so be it; prayer is the slender nerve that moveth the muscles of These books have been written to explain omnipotence-wherefore pray, O ereature, for the meaning of baptize-to prove that it means many and great are thy wants; thy mind, thy immersion. All this assertion is utter non-conscience, and thy being, thy rights commend

the New Testament, and Apostolic usages, and not upon any form of civil government.

Yours, &c.,

The Church is based upon apprenenced was broad enough to the Baptists from the one glimpse of this created light gave us so strong efforts—as strong as though there were lively a glory to all thy workmanship! Shine is the same, the old Bible Societies stultified life need be let us leave nutranslated the E.

If need be let us repress the Old, but let the one glimpse of this created light gave us so lively a glory to all thy workmanship! Shine is the same, the old Bible Societies stultified life need be let us leave nutranslated the E.

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If need be let us repress the Old, but let the one glimpse of this created light gave us so strong as though there were lively a glory to all thy workmanship! Shine is the same, the old Bible Societies stultified life the sense of the term is the same time feeling that is not need to be let us leave nutranslated the E.

If need be let us leave nutranslated the E. in pressing a distinction without a difference.

The Pedobaptists wished us to express as the sense of the law what baptize expresses to English readers. We wished to express a more specific and definite meaning. Thus we describe the sun, and sermons of Our Lord, but let us not mutilate the parables and sermons of Our Lord, but let us not mutilate the fourth day—light the first. Thou, made till the fourth day—light the first and sermons of Our Lord, but let us not mutilate the parable and sermons of Our Lord, but let us not mutilate the sun, made till the fourth day—light the first and sermons of Our Lord, but let us not mutilate the sun, made till the f

the universe, to be partakers of Thy joy. We are Thy heavens in their first imperfection. Be Our Lord addresses his disciples more par- again, that we may not expect stability here

O, Lord ! our night is far spent-our day at hand; teach us to cast off the works of dark-

Fairfield, Northumberland Co., Va.

Daily Blessings.

daily, hourly gifts from the Lord's mercy. We men, he pronounced absolutely incapable live. He gives us life. We breathe—and ev-ery instant breathe the air that God alone can Mr. Coleridge, within two years of his death form. "He formed the earth and made it" for very solemnly declared to me his convic for our daily bread, forget His Sabbaths; are tears, and begged me to pray for him." tardy and habitually behind time in assembling at His house for Sabbath worship; forget to love Him, and to deal justly with our fellowvain wishes crave. Were the Lord to deal by

bischiling to be anti-American in its against and confinency, and being desirons to arrive at the confinency, and being desirons to arrive at the struct if I am in error, and having beared that you are writing to desire the properties of a spirit of a spirit and the properties of a spirit of a spirit and the properties of a spirit and the properties of a spirit and the properties of the confinency is that the struct of a spirit and the properties of the spir

Coleridge on Prayer.

Some of our modern rationalists ridicul-Thou our sun, into which all our light may be gathered. Yet was this by Thee interchanged It is folly to think of moving God. Against ment of a true philosopher : "On my first in The day dies into night, and rises into morning troduction to Coleridge," says a writer who has collected memorials of that great man, "he reverted with strong compunction to a sentiment which he had expressed in earlier days upo-prayer. In one of his youthful poems, speak ing of God, he had said ?

"Of whose all-seeing eye,
Aught to demand were impotence of mind."
This sentiment he now so utterly condemne that, on the contrary, he told me as his own peculiar opinion, that the act of praying was Daily blessings, direct from the Lord's own hearts was capable; praying, that is, with the hand, are so numerous, and so constantly and whole concentration of the faculties; and the regularly supplied, that we forgot that they are great mass of worldly men, and of learned

our abode. He forms our food, and "gives us upon the same subject. I was sitting by his bedwater of the rain of heaven." Without all side one alternoon, and he fell into a long acthese we could not be. Were he to withhold count of many passages of his past life, lamen-either, we should perish. He gives the days and seasons in their order, and all for us. If the 'Neither do I reckon,' said be, 'the most the Lord should som times forget us as we forget solemn faith in God as a real object to be the Him; if He should forget to make the sur rise most arduous act of the reason and will; O as often as we forget to thank Him for its light; no, my dear sir, it is to pray, to pray, as God if He should forget to send the shower, and make the grass to grow, and the harvests to ripen, as often as we forget that they are His with all your heart and strength with the reagifts to us, the last woe would be accomplished son and the will, to believe vividly that God upon a thankless world. We forget to read will listen to your voice through Christ, and His Word-forget to pray to Him, forget to verily do the thing he pleaseth thereupon, the keep His commandments, forget to teach our is the last, the greatest achievement of the children by precept and example to worship Christian's warfare on earth. Teach us to pray and obey Him, forget at meals to thank Him O Lord!' And then he burst into a flood o

If ever pains were taken by the Almig men, and then are discontented and half angry, deeply to impress any truth upon the mind of if we do not receive at His hand all that our man, it was that of entire dependence upon himself, as the Author and Giver of all good us as we deal by Him, and by each other, how This he labored to inculeate upon the minds little should we have! We receive our "daily the Israelites by the whole course of his probread," only because "His mercy endureth ceedings. They were brought out of Egypt The fact that the Lord in His mercy operates special call. He had proved a country for them, by means, obscures our vision to the fact that and he charged himself with conducting them He operates at all. And yet I doubt-if every into it. Pharaoh resisted them : dif morning bread and fruits and choicest dishes were multiplied to oppose them; but every dif-dropped down from heaven on our table—if then ficulty served only to enhance the greatness we would for any length of time think of them of the power which overcame it, and to poin as the Lord's gifts. A few days, and it would out more manifestly the hand of the Most High an eternity spend—yes, my brothers and sisters be an old story—a common thing—expected as The sea opened a passage for, them, and swal a matter of course. Is our daily bread less the lowed up their pursuers: the strong rock in direct gift of the Lord to us, because His mercy gives it as a reward to industry? He formed of water, which followed them in their course: the bed of the mouid, He gave the seed, He gives the sun to warm, and the shower to fructify. He is the Great Chemist who formed the universe a mighty laboratory, wherein to work the wondrous changes we behold. Is He less ly: their clothes waxed not old upon them, God, and less our God, and less the giver of nor did their feet swell : quails came dai our daily food, because He forms it for us before and fell around their camp in such abundan our eyes, and allows our aid in doing it? Does as amply to supply all their wants. Wer He less give the luscious fruit, because he al-lows the tree to grow and blossom and bear its ly healed by only looking to one of brass. Did