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For the Recorder.

CHRISTIANITY AND LINGUISTIC SCIENCE.

The Progress of Linguistic Science was greatly hindered by the enormous importance which the "Fathers" attributed to Latin, Greek and Hebrew. In order to give anything like scientific form to ascertained facts, division and classification are essential, and even in ascertaining facts the observer is greatly aided, if he can guess at some facts as to the disposition of the made or the facts after they shall have been discovered. If we know what we want with a thing, what use we are going to make of it, we are more apt to know where to look for it.

Now as long as theologians supposed that they had no use for any languages besides Latin, Greek and Hebrew, it was natural that they should confine themselves within the entire capital division of the language of the earth into "sacred" and "profane," the "sacred" comprising the languages in which the Scriptures were written, and the "profane" including all others. Accordingly we find that this division, and the equally artificial one into "classical" and "oriental," exhausted the classification of the earlier Christian scholars.

When the theologians went further, and studied Arabic, Chaldee and Syriac, the way was opened for the dawning of the idea, a very important and entirely new one, of a *family* of languages. The progress of this idea was seriously impeded by the almost universally received dogma, that Hebrew was the original language of mankind.

In 1706 we find Guichard in his "Harmonie Etymologique," presenting Hebrew, Chaldee and Syriac as a separate class, and also making a distinction between the "Classical" and the "Romance" languages. He probably had in his mind the first classes more recently represented by the Semitic, the Heleric, the Italic and the Teutonic. This classification, of course, the modern scholar will perceive, is very imperfect, but we have no right to expect anything better from a man who had no more light than to believe that Greek was derived from Hebrew.

The labors of Leibnitz in the field of Linguistic Science did much in the way of removing rubbish, and of laying a solid and substantial foundation. Notwithstanding Jerome's statement, that all antiquity affirmed that Hebrew was the beginning of all human speech," Leibnitz took the liberty to question it; and finally arrived at the conclusion that there is as much reason for supposing Hebrew to have been the primitive language of mankind, as there is for adopting the view of Goropius, who published a work at Antwerp in 1580, to prove that Dutch was "the language spoken in Paradise." He also says that "To call Hebrew the primitive language, is like calling the branches of a tree primitive branches, or like imagining that, in some country, hewn trunks could grow instead of trees. Such ideas may be conceived, but they do not agree with the laws of nature, and with the harmony of the universe—that is, in a word, with the divine wisdom."

Such speculation as this, maintained by such a man, was of great service to science, for there was not wanting authority for the wildest, and most hare-brained motive on the other side.

For instance, a certain learned society, after grave discussion of the question, "whether Hebrew was the only language spoken by Adam and Eve in Paradise," declared, and recorded their decision, that there was not a doubt of it, and that it was "impossible to bring forward any serious or rational objection."

Leibnitz called for facts. He saw the need of gathering and classifying these before any really satisfactory result could be reached; and, thus while others were guessing, stupidly dogmatizing, or vaguely speculating, he was collecting from missionaries, travellers, ambassadors, princes and emperors to gather information for him. When a traveller sent him the Lord's prayer in the language of the Hottentots, he was delighted, with the present, thanked the traveller kindly and urged him to do more in the same direction, and to engage others in the work.

He begged Peter the Great to procure for him, in various languages, the Lord's Prayer, the Ten Commandments, and other religious compositions, *ut omnis linguæ laudet Dominum*—that every language may praise the Lord. It was with a Christian motive that this great scholar, theologian, lawyer, metaphysician, historian and mathematician turned his attention to the languages of the earth; and he used his influence most efficiently in stirring others to work with the same motive.

Another landmark in the progress of our science is Hervas, a missionary among the Aborigines of South America. Here he first conceived the idea of a systematic study of languages. He afterwards resided in Rome, where he had opportunities of comparing his own researches with those of many other missionaries from various parts of the world. He lived from 1735 to 1809. In 1800 he published his catalogue of languages, six volumes. He collected specimens and other information of more than 300 languages, and

composed grammars of more than 60 of them. He was the first to point out the very important principle that we must look to *grammatical* evidence, and not to mere similarity of words, in settling linguistic relationships, established from such evidence the Semitic family of languages, and anticipated Hamilton in the brilliant discovery of the Malay, or Polynesian family, embracing some 208 degrees of longitude. He even noticed the similarity between Sanskrit and Greek, though his knowledge was too imperfect to enable him to make anything of the discovery. In 1806 appeared the first volume of Adelung's work, the "Mithridates." It is based largely on the labors of Hervas, and on the collections made by the Russian Government under the influence of Leibnitz.

Then we have the labors of the Empress Catherine, who enlisted her own pen, and those of ambassadors, governors, and even of Gen. Washington. In 1787 appeared the first volume of the "Imperial Dictionary," giving a list of 285 words in 170 European and 149 Asiatic languages. This work was largely due to the impulse which linguistic studies had received from the efforts of Leibnitz.

Thus far our history has consisted almost entirely of the presentation of the rare facts. We have not yet arrived at the point of theory. But in the collection of the great variety of facts with which we have thus far had to deal, it is striking to observe the pervasive influence of Christianity. Its influence is seen all along, our course, urging men to powerful motives to keep their eyes open, and to look about them—to use the information that Providence throws in their way.

Few men who have not carefully investigated the subject have any adequate conception of the vast debt which science owes to religion. Even religious errors have sometimes been instrumental in evolving grand scientific truth. Out of a crude, superstitious astrology grew the splendid science of astronomy. The earnest, though misguided alchemists were the pioneers of modern chemistry. The fanatical seekers after "perpetual motion" have done no little for modern mechanics; and so we find that even impure forms of Christianity have still possessed vitality enough to give a powerful stimulus to the human mind, in its search after hidden truth.

The astrologers did not succeed in predicting truly; but astronomy is of more importance to the world than all the fortune tellers ever were. And besides, it does enable the mariner many times to predict with great certainty, and thus makes many fortunes and save many lives.

The alchemist did not find the secret of turning baser metal into gold; but chemistry is worth more to the world than all the gold that ever was in it. Perpetual motion has not been discovered; but the clock and the chronometer are playing important parts in our civilization. Even in the wildest vagaries of man's misguided reason God finds opportunity to display his power and goodness.

"Behold, they tell us that his hand is seen in all these! In further we hear them saying, with solemn sphinx, and the dazzling Hieroglyphic, burning, buried in the full dragon's scale, with scientific plodding that the motion of the hand of God is seen in the flame, yellow and the burning star. Oh, it is the feet, the clumsy feet, which follows some decree of his scholarly brain. Which is dead bird, or shooting light, we

saved Cincinnatus, which made the entire land as rich and light as a plane bed. The dwelling houses were built of logs, and covered with clapboards. A shingle covered house was a great curiosity. Travelling was altogether on horseback. For hauling, some used sleds, others used wagons. The only means of public transportation was by flatbottomed boats, which floated down on the current of Cumberland river to Nashville, and thence down the Mississippi to New Orleans, never to return. Goods and produce were also transported to and from Nashville by wagons. The people lived mostly on the produce of their farms. The men raised cotton, wool and flax, and out of these materials, the women manufactured their clothing, bedding, and table cloths. Corn and pork were very cheap. Mills for grinding grain were found on every creek, and whiskey distilleries were seen smoking in every valley.

It was here at seven years of age I commenced my agricultural life, dropping corn, pulling up weeds, ploughing, clearing new grounds, splitting rails, making fences, building houses, breaking flax and raising tobacco. One of the most interesting scenes I saw at the great Centennial in Philadelphia was a flax wheel in a show window on Chestnut Street, and an old lady with a primitive white cap, spinning flax thread. It reminded me so much of my boyhood; and how often I had seen my own dear mother sitting at the same old fashioned flax wheel, not on exhibition, but from the promptings of home industry.

For recreation the men hunted wild turkeys, squirrels and deer in the daytime, and raccoons and opossums at night.

One of the most enjoyable sports of the times, was a cotton picking. Imagine a long fire place, with five or six large logs of wood fully ignited, a semi circular pile of cotton, girdling the fire, and about a score of young people of both sexes forming a circle behind the cotton, a hundred fingers like so many spindles tearing out the seed, twenty tongues chattering, forty eyes flashing and every heart heaving until the task is finished. Then came the supper followed by plays, dancing, and social glee until a late hour. Now and then there was a horse race, a barbecue or big muster, sometimes winding up with whiskey, and a general fistic scrimmage.

There being but little preaching, and no Sabbath Schools, the Sabbath day was devoted to visiting, fishing, hunting and the other sports. Once a month great crowds gathered at Hickman's Creek church to hear old fashioned Baptist preaching, others to have a nice time.

I have a sort of reverence for hills and mountains. Of all the appendages of earth they are the nearest heaven, the first to catch the rising glory of the sun, the last to bathe in his golden beams. They are the birthplace of genius and greatness. Not a few great men, and numerous preachers sprung up among the hills of Middle Tennessee. Many a boy who once drove his ox cart down the hillsides, or guided his mouldboard plough among the flinestone rocks of Smith county, subsequently rose to great distinctions in the world, some in the pulpit, some in the legislature, some in Congress and some on the judges bench.

REUBEN JONES.

Churchland, Va.

REMINISCENCES OF MY EARLY LIFE IN TENNESSEE.

No. 1.

Emigration to Tennessee—Topography of the Country—Farm-houses—Mode of Traveling—Habits of Society—Sports.

More than half a century ago, many families in Eastern Virginia and North Carolina, were seen bidding farewell to their old homesteads and following the march of empire to the undeveloped forests of the West. Some of my kindred and acquaintance found homes in the wild hills of Tennessee. They brought back glowing accounts of the fertility and cheapness of the lands and the healthfulness of the climate. My father caught the spirit of emigration, took his stakes in old Isle of Wight county, where our ancestors had lived for more than one hundred years, and started in a three horse wagon for middle Tennessee. Of course we were journeys for many weeks.

Among the most vivid recollections of my boyhood were some of the incidents of that journey, especially the camping out at night, and sleeping in the woods. We crossed the Blue ridge and the Alleghanies, and passed down the declivities of the Cumberland mountains on the other side, to Smith county on the Tennessee border, near where the Caney Fork enters the Cumberland river. There we halted our tired team at the house of a relative. After certain days we entered our new home in a cabin of rough logs, surrounded by tree trees with romantic forest hills towering around us. On a wide bend of the angry waters of Martin's Creek, the rippling current of Indian Creek, a tributary of the latter, gushed out from the hills at the upper end of our farm, and with its gold sand bottom and its crystal waters, it was the delight of my childhood to wade in the shallows of it, or

Greenville, S. C.

For the Recorder.

METHODIST PREACHER ON BAPTISM.

Dear Recorder

Will you please give place to a few thoughts which occurred to my mind in this evening's experience. I witnessed this evening the baptism of a baby by the Methodist minister of this place, and listened to his sermon on the ordinance, and this moment finds me sending my humble prayer to heaven for the enlightenment of my people.

In speaking of baptism he says: "There is no special mode of baptism mentioned in the Bible, and he defied the world to put a finger on a passage that would describe the mode. In making a short answer to this I would say, I know all Bible readers have read in the New Testament, that baptism represents a burial and resurrection. But I would refer such good lettered as Dr. William Smith's Bible Dictionary and ask him what the mode is.

Well you ask who is he. Dr. Smith? He is of England, D. D., LL. D., a member of the church of England, the Episcopal, the mother of the Methodism, and in an sure you can not dispute your mother's word. Well, what does mother say of baptism? "Baptism *properly and literally* means immersion." Well is that all, no. She says the language of the New Testament and of the primitive fathers sanction POUR for immersion for baptism."

I need not quote Paul, where he speaks of it as a burial, for methodism says it is not worth their while to argue with Paul being a Apostle, but we will be indulgent to them and let Paul alone. The brother defied any one to produce the author of a good old sermon, and he would reward the person with a good old sermon. Now, Brother Editor, I do not suppose that you have any of those old sermons, but I will tell you what I have, I have the Bible, and I can produce the author of it, and I can produce a good old sermon, and I will do it, and I will do it now. The author of it is Christ, and the sermon is in the 3rd chapter of John, 5th verse. Christ says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Now, Brother Editor, I have no doubt but that the brother is very liberal and says that pouring, sprinkling, or immersion is baptism, and that he will admit it in either form. But what says the Book? *One* Lord, *one* faith, *one* baptism, *one* God, the father of all, &c., all properly and literally means "immersion." Well, then my brother, it can mean any thing but immersion, can it? Of course not. *Do not contradict your mother.* Now, the driver challenged the world to produce a single passage in the Bible proving immersion in any other mode. With my understanding of the word of God, it does not leave us thus in the dark. Christ says if ye love me keep my commandments. After his commands so mystified that his creatures cannot understand them, I must, with all *candor*, say the brother referred to, seemed to be the most ignorant upon the subject of any minister I ever heard speak upon it. He seemed to be very much in the dark with regard to the mode, and indeed the people who would look to a brother who is of such doubtful mind upon such a plain ordinance as this (and did not read themselves) might soon be as the Quaker, reject it *entirely*. With regard to inviting any who desire to flee the wrath to come to join the church, I would refer him to the 6th chapter of 2nd Corinthians 14th to 18th verses, "Be ye not unequally yoked together with unbelievers, &c.

"Let me here admonish every son and daughter who may read this article to "Search the Scriptures for in them ye think ye have eternal life and they are they that testify of me" says our blessed Saviour.

J. W. VICKERS.

For the Recorder.

LOOKING FOR THE MILLENIUM.

We know many of the prophecies of God are unfulfilled that must take place before the glorious period of perfect holiness and bliss on earth. Yet there does occasionally appear glimpses or rays of approaching day. But Christians who may be looking for the happy period, like astronomers, don't all look through the same glass, and some forget to dust their glasses before taking sight; thus we may differ.

Now many writers on the subject appear to come to a positive conclusion it is close at hand, from the fact that persecution has ceased all its force against the common enemies of religion is gone, and now the long robed priests and the plain preachers can meet together a little nearer than dagger points, and eat bread together, calling it communion. (The sound). But the world has formed an Holy Evangelical Alliance. Are Welcome, who can spare the expense for the dogs. Now, Brother Curtis, this every one may keep his favorite object in view, whether presented by God or man.

I believe the Millenium will come, but "the watchmen on the walls of Zion will lift up their eye and see eye to eye; then shall the great will be the peace in Jerusalem. This period will be ushered in with Christ's soldiers will be more obedient, and will not object that command, "Contend earnestly for the faith once delivered to the saints." I know many talk many of some Baptists, who say they are tired of so much religious controversy. I love to contend for every jot and tittle of Christ's commands. Paul gloried in his Heb. long sufferings and recommended an Immanuel's recruits to go to Grace's magazine for the whole armor provided. Did he say except the sword? Jesus fulfilled every jot and tittle of the law and the prophets to make a foundation for mercy, that God might be just, justifying the repentant sinner, and all his hopeful followers should be with infinity there on the "the countlands being carried out to his honor.

Bro. Bailey, do not get angry with me little note, you were the whole cause of my writing. In your two last issues you have brought to view two articles tending to unite the Baptists, that the happy day above spoken of is dawning. I allude to the big gun from Oxford, then the smaller caliber from Smithfield. I have been trying to find some rallying ground for the advocates of such measures to make another union? Let us imagine "any simple body," so that we recommend the contestants to meet in Oxford, an equal number in Wake county, which we know is the decisive battle ground of the Baptists of England and France, after the battle, let them bury their dead, and let the wounded recover, and let the victors and vanquished, too numerous to mention, I suppose they will want then immersionists all turned before the day comes that will burn up everything conjured up by man, willing agents of the Devil, aiding to overthrow the Regal Dignity of Christ. The Bunombe robbit to heresy to me, was in the right direction, and managed by two young ministers, gives me the greater pleasure, hoping they may follow the footsteps of some of the last generation, who gloried in building alone on the Apostolic precedents. Perhaps two applicants for church fellowship are seldom found so opposite. One a hard shell, the other no shell at all, a free willer, arminian, pelagian. The first denies the accountability of man, the second denies the sovereignty of Jehovah, and but few take the middle ground of safety.

Your answer may be much good, preventing much bowing and scraping to allow immersionists. Many pastors would be pleased to take two more in their flock. Let them come in by the door. All sinners are welcome.

I am truly thankful some of the leading members of the Baptist Association are convinced of their overtures years since, in entering a church which had favored sprinkling baptism some years. They will no doubt act scripturally with the church next session.

I should rejoice to see the more than Baptists straight, once more it would encourage longer with them, as I am not in fellowship with them until the under baptism is expunged. I cannot be a partaker in other men's sins.

THOMAS STANLEY, SR.

Asheville, N. C.

For the Recorder.

BRO. EBENEZER HOLMAN

Dear Bro

Our great and good men are falling on the right hand and on the left, and we regard it as right and proper that sketches of their lives be published, nothing that excellence both as a tribute of respect to departed worth, and that the living may be stimulated to good notions.

In the RECORDER of the 12th inst. appears a short notice of Bro. Ebenezer Holman, who died at his home, near Cool Spring, N. C., on the 10th ult., which notice contains an index to some of his good deeds; and while it may not be proper, in one sense, to rank him with the great men that have from the church militant, in our midst, recently passed away, we insist upon ranking him with the good, from actual observation and experience. I know the remark concerning his liberality "to be true, one of the last, if not quite the last time he ever walked a mile from his home, was to minister with his own hands, of his substance, to the necessities of a neighbor, who was in destitute circumstances, remarking, as he did so, that he expected no remuneration for the same *in this world*, and this was by no means an isolated case, he was, together with his estimable wife, who still lingers on this side of the river, ever on the watch to discover and relieve human sufferings.

His house was indeed the preacher's home, he was noted for his sound and upright and straight forward course in life, his sympathy and sacrifices for the needy, and for his deep earnest piety.

Religion was with him a matter of course, and took the precedence of worldly objects. Not a doubt is entertained by those who knew him best, but that he is safe in the home of the pious; let us prepare to join him here.

D. P. TEAGUE.

For the Recorder.

THOUGHTS FOR THE CONSIDERATION OF MINISTERS WHO USE THE "ANXIOUS SEAT" AS A MEANS OF CONVERSION.

It is a fact, that the "anxious seat," as it is called, is a means of conversion, which is objected to by its opponents, that it requires, as a means of conversion, a compliance with a standing ecclesiastical, or ministerial measure, which has not been instituted by Christ, as such a means, and which, therefore, in the same sense as *preaching*, which ministers are bound, in the name, and by the authority of Christ, to require all men to hear, as a means of conversion, assumes the character and position of a divine ordinance.

It is said, in reply to this objection, that the unconverted of a congregation, are not required, but only invited to take the anxious seat.

In examination of this defence, we submit the following statements:

They, who, under the guidance of their teachers, take the anxious seat, as a means of conversion, act, in the act, under either right or wrong. If the teachers, their instructors in view, them to do what is wrong, if the former should not require them to do what is right, in that, they either invite them to do what is wrong, or do not require them to do what is right.

Upon a proper consideration of these statements the operator of the anxious seat, will, we think, find himself forced, either to abandon the measure, or to assume the position that it is both his right and duty to require its observance.

But before he assumes this position, he should be pleased to inform us, what evidence he finds in the Bible, that a measure which he enforces upon his congregation, as a means of conversion, is required of them by Christ, the Lord. If he can produce such evidence, we will be pleased to see it, and, if it be in conformity, we will be pleased to see it, and, if it be in conformity, we will be pleased to see it, and, if it be in conformity