

THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH.

NEWBERN, N. C. WEDNESDAY, FEBRUARY 25, 1835.

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TERMS.

The *BIBLICAL RECORDER* is published every Wednesday, at \$2.50 per annum, if paid within six months, or \$3 if paid subsequently to that period. Any person who will become responsible for six copies, or who will forward the names of six subscribers, shall be entitled to a *seventh copy gratis*. No subscription will be received for less than one year, unless paid in advance; and no discontinuance will be allowed until arrears are paid. Persons wishing to discontinue will be expected to give notice to that effect prior to the commencement of a new year; otherwise they will be considered as responsible for the ensuing twelve months. All communications except those of agents who act gratuitously, to secure attention, must be post paid.

ELEVENTH REPORT

OF THE BOARD OF MANAGERS

OF THE BAPTIST GENERAL TRACT SOCIETY, FOR THE YEAR ENDING

DECEMBER 31st, 1834.

The Managers of the Baptist general Tract Society have occasion, at this meeting, to record the favor of the Lord, and feel with more than usual force, the lesson which death is constantly teaching us. Since the last Anniversary several of our warm and efficient friends have been called from their labors on earth, to the rest and joys of heaven. *Joseph Maylin*, who was several years a member of your Board, departed this life on the 18th day of April last, in the sixty-sixth year of his age, with a firm and happy reliance on the merits of the Redeemer. He was beloved for his amiable manners and Christian virtues by numerous friends in Europe, Asia, and America. In his last moments the benevolent plans of the age were still, as they ever had been, his delightful topic of conversation. After a ministering brother had prayed, he concluded with fervent petitions for Bible, Missionary, Sunday-school, Tract and Temperance Societies, thus showing his ruling passion strong in death. Soon after the decease of father Maylin, we received the mournful tidings of the death of *Nathaniel R. Cobb*, one of the earliest and most liberal patrons of our Society. At one time he contributed five hundred dollars to its funds, and at another, one hundred, besides many smaller sums at different periods. In the language of his biographer, "the respect which he attracted while living, was not yielded merely to the amiable and generous man; and the tears which have flowed over his grave, have not sprung solely from the loss of a pleasant friend and benefactor, but from sorrow that a devoted servant of the Saviour has passed to toil for the welfare of Zion on earth."

During the year, two of our local agents were removed from their respective spheres of labor. *Francis P. Browning*, of Detroit, was suddenly cut down by the Cholera, in the prime of his life and in the midst of his usefulness. *George C. Shivers*, an amiable, pious and talented young lawyer, of Columbus, Georgia, was also removed from his earthly labors. Both of these brethren filled important stations, and their memories will be long cherished, not only by your Board, but by many other circles in which their salutary influence had been felt.

In detailing the operations of the past year, the Board would first direct your attention to the

PUBLICATIONS OF THE SOCIETY.

Seven Tracts have been made during the year just closed, making in all 140 pages of new matter. Six of these have been added to the regular series, which now embraces 142 separate and distinct publications in permanent type. The titles of these are, *The Anchor for the Soul; The Stranger; The More Excellent Way; Levity; Mrs. Wade's Addresses; The Happy Mountaineer; An Amazing Fact; and the Death of Legal Hope*, an occasional tract of 80 pages. The total number of pages in the regular series, including the covers, is 2336, making six volumes, and 160 pages of the seventh volume. Besides these the Society has ten other publications including the Scripture Manual on Baptism in the German language, embracing in all 750 pages. Of these, 308 pages are stereotyped, making the total number of stereotype plates owned by the Society, 2638.

The new publications, though few in number, are by no means deficient in merit and importance. They are such, it is believed, as will be found well adapted to the various circumstances, tastes, and exigencies of the people. Mrs. Wade's Addresses have already had an unusual and increasing demand. When we consider how many copies of that tract will be circulated through the whole length and breadth of this land, and in how many hearts it will awaken an undying anxiety for the spiritual welfare of perishing millions, we are filled with pleasing anticipations of the good which the Society will be the means of accomplishing.

The Death of Legal Hope was published at the instance of Dr. Thomas B. Anderson, of Caroline county, Virginia, who contributed forty dollars towards defraying the expense of making the stereotyped plates. This work, like all others from the pen of Abraham Booth, bears the impress of the author's pious and discriminating mind. As a doctrinal treatise, on a subject of vital importance, it stands unrivaled, and ought to be read attentively by every one concerned to know God's method of justifying the guilty through faith in Jesus Christ.

TRACT MAGAZINE.

The number of copies of this work circulated during the year, is 22,200, embracing 352,800 pages. The expense has been \$319 52, while the receipts have amounted to only \$264 49, leaving the Magazine in debt \$55 93. The arrears now due from subscribers amount to \$55. In view of these facts, is a matter of deep regret to your Board, that a publication so im-

portant to the interests of the Society, as an official organ of communication, should not have better support, especially when it is remembered that a single document it contains, the annual table of Associations, is alone worth the subscription price. It is hoped, therefore, that the friends of the cause will endeavor to give the Magazine a wider circulation, so that its receipts may at least meet the expense of its publication.

MONTHLY TRACTS.

For the accommodation of such as wish to receive the publications of the Society by mail, the Board continue to issue them in the form of a monthly periodical. In this form 2500 copies have been sent out, embracing 60,000 pages, being equivalent to ten monthly numbers. The expense has been \$25, 16, and the receipts have amounted to \$29 75.

PRINTING AND ISSUES.

The tracts printed during the year, amount to Two hundred and forty-eight thousand, three hundred and twelve copies: making Five Millions, Three Hundred and twenty-four Thousand, Six hundred and Thirty-six pages; being an increase of Two Millions, Five Hundred and Forty-nine Thousand, Six Hundred and Thirty-six pages beyond the preceding year.

The number of pages issued from the Depository is Four Millions, Three Hundred and Seventy-eight Thousand, Three Hundred and Eighty-two, being an increase of One Million, Seven Hundred and Two Thousand, One Hundred and Twenty-eight pages, beyond the preceding year.

The number of Tracts remaining on hand is One Hundred, Twenty-four Thousand, Four Hundred and Fifteen; making Two Millions, One Hundred and Eighty-six Thousand, Four Hundred and Ten pages.

GRATUITOUS DISTRIBUTION.

The gratuitous issues amount to 533,000 pages, which have been distributed as follows, viz: In Monrovia, Africa, 6000; in Philadelphia, 5000; Sailor's Boarding House Philadelphia, 7,500; Missionaries in Pennsylvania, 11,800; Connecticut Theological Seminary, 10,900; in Virginia, 24,000; in Florida, 3,000; in New Orleans, 10,000; in Mississippi, 33,900; in Tennessee, 15,500; in Georgia and Alabama, 100,000; in the Carolinas, 21,500; Granville College, Ohio, 41,200; Hamilton Institution, N. Y. 7,700; in New Hampshire, 6,000; in Ohio, 54,000; in New Hampshire, 6,000; in Ohio, 64,000; in Indiana, 11,500; in Illinois and Missouri, 98,000; in Arkansas, 3,500; in sundry places, 32,800.

NEW SOCIETIES.

The number of Auxiliary Societies formed the past year is One Hundred and Fifty-nine, being an increase of One Hundred and six beyond the preceding year. The annexed table in the appendix will show where they have been formed, and exhibit also the names of their Corresponding Secretaries. The Board feel a peculiar gratification in the reception of these new allies, as a hope is thereby kindled, that the tract cause in their respective spheres of action has assumed a permanent character, and will continue to advance. As some Societies may not be recognized for want of due information respecting them, the Board would request that in all cases where a Society exists, or may be organized, Auxiliary to the Baptist General Tract Society, official notice may be sent without delay to the General Agent, embracing a detailed account of the object, officers, funds, and plan of operations of such Society.

BRANCH SOCIETIES.

Three Branch Societies have been established the past year, which are located as follows:—The Kentucky Branch at Louisville, J. B. Whitman, Depository.—The Cincinnati Branch at Cincinnati, N. S. Johnson, Depository.—New Hampshire Branch at Concord, G. P. Lyon, Depository—making in all ten Branch Societies which own Depositories.

DEPOSITORIES.

The number of Depositories established last year is fourteen. Five of these are owned by the Parent Society, and the remainder have been purchased by Societies, or individuals. They are located in the following places: Newton Theological Institution; New Haven, Ct.; Stonington, Ct.; Hamilton Institution, Hudson, Perry, and Trumansburg, N. Y.; near Erie, Green county, Ala.; Columbus, Mi.; Nashville; Louisville; Granville College, and Norwalk, Ohio; Washington, Ind.; making the total number of Depositories fifty-six; twenty-five of which are owned by the General Society. If the friends of the cause, where these Depositories are located, would raise funds and purchase them, the Society would be relieved of a heavy pecuniary burden, and new life and energy would be imparted to all its movements. So thoroughly convinced are the Board of the utility and necessity of this measure, as to feel constrained to recommend it to their brethren with all the earnestness which the responsibility of their sacred trust and the interests of a great national Institution demand.

STATE OF THE FUNDS.

There have been received into the Treasury from the 8th of January, 1834, to the 6th of January, 1835, both inclusive, the following sums from the following specified sources, viz: Contributions from 5 Life Directors, \$74 02 Contributions from 95 Life Members, 946 05 Contributions from 69 Annual Members, 68 50 Donations for general purposes, 678 58 Payments from Auxiliary Societies, 757 51 Donations on the \$10,000 plan, 140 00 Tract Sales, 1450 95 Donations for circulating tracts in the West, 408 27 Donations for printing tracts in Burmah, 74 62 Donations for circulating the History of the Burman Mission, 19 50 Donations for printing tracts in Germany, 32 31 Legacies, 40 00 Book sales, 1051 19 Payments for Monthly Tracts, 29 75 Payments for Tract Magazine, 264 49 \$6035 74

The total income from the above sources the preceding year, was \$6126 97; for the present, including the sum of \$347 77 received for the Tract House, which is in the hands of the committee for investment, it is \$6383 51, being an increase of \$256 54.

While the Board acknowledge the increase of their pecuniary means with sincere gratitude to those whose liberality has been manifested, they can assure their friends that their funds are by no means adequate to enable them to meet the numerous and pressing demands for tracts.

The expenditures during the year have been as follows:

Salary of the General Agent,	\$600 00
Travelling expenses of the General Agent, 10,000 miles,	319 96
Incidental expenses at the General Depository,	129 49
Postage,	111 74
Clerk hire,	350 00
Salaries of Agents, including travelling expenses,	525 12
Rent of the Depository,	380 00
Books,	995 42
Binding, folding and stitching tracts,	381 71
Printing,	1210 83
Paper,	992 24
	\$5996 51

To be continued.

From the London Christian Observer.

STATE OF RELIGION IN FRANCE.

A rapid tour in France enables me to present you with a few remarks, which will, I trust, have a useful tendency.

The degraded state of religion in that country, or rather the absence of all religion whatever, almost exceeds belief. Not only is it a fact generally acknowledged, that the churches are almost entirely forsaken by the male part of the population, but sentiments are boldly expressed in conversation, which, though the natural effects of infidelity, appear too atrocious for an age of civilization. I met, sometime ago, with a gentleman who calmly maintained, that when calamity had reached a certain pitch, it was a most wise and justifiable measure to take poison; and more recently, with another, who argued at considerable length for the policy of destroying by law a large portion of infants, in order to avoid the evil of an overgrown population. The death-blow has been given almost to the semblance of a Christian Sabbath, by the custom of devoting the golden hours of the Sabbath morning to the review of the National Guard. The evening, alas! has long been given up to the theatre and other profane amusements.

But gross as is the present darkness, the dawn of day appears to brighten the horizon. Now, first, in the history of France, is entire freedom of religion conceded to the inhabitants. A minister of the Gospel of whatever denomination, has now only to inform the public authorities of the place which he visits, of his intention to establish a religious service, and he is immediately placed under their protection. Hence efforts have been undertaken for the good of France, trifling indeed, in their apparent importance, but blessed already with remarkable success, and the laborers, we humbly trust of more extensive labors. In a small town which had been visited by the itinerant colporteurs, who sold Bibles and tracts, and conversed on religion with those who would hear them, so active a spirit of curiosity was awakened in regard to doctrines professed by Protestants, that immediately on the arrival of a Protestant minister a considerable number of persons resorted to hear him; and now, though eighteen months have scarcely elapsed, upwards of thirty individuals have been converted from Romanism, and give evidence by their spirit and conduct, of a conversion to true Christianity. I have myself visited this infant church, and can bear testimony to the unfeigned piety which appears to pervade it. Nor has the divine favor been limited merely to one place. In two adjacent towns, much more considerable for population, Protestant services have been opened for the first time, since the revocation of the Edict of Nantes, and each of these services is attended by upwards of two hundred persons, of whom not more probably than twenty are Protestants. In one of these new temples I had myself an opportunity of preaching; and the impression produced on my mind by the whole conduct and conversation of those with whom I came in contact, was this, that had the temple been capable of containing three thousand instead of three hundred persons, it would have been as full in the one case as in the other. Indeed if God would give grace to some individual or individuals to make a grand effort for calling the attention of the whole town to the great doctrines of Christianity, perhaps the whole town might be brought over to the side of truth.

I cannot describe the painful admixture of joy and anxiety which have been agitating my mind by exhibitions of the present description. It was greatly joyful to see hundreds of Roman Catholics lending an ear to the preaching of Christ crucified; but it was deeply afflicting to think that this valuable opportunity might be lost, either by the total neglect or the injudicious conduct of Protestants. Oh for a new Farel to appear at this crisis! Where is such a being among all the Protestant churches, to be found? There can be little question that, in the ordinary course of God's providence, a man of Farel's spirit would soon meet with a Farel's success.

Is it not painful and even extraordinary, that none of our younger clergy can cross the Straits of Dover and devote five or six of their youthful years to the Evangelization of France? Labors of this kind would never unfit them for the subsequent duties of a clergyman at home, if after a certain period they deemed it advisable to return to their native land. And how is it that our dissenting brethren lose sight of this object? If, with all the ministers of all the religious denominations in England, there is still a large portion of our population without any religious instruction whatsoever, how much wider is the range

for Christian effort in France! Here is scope too wide, alas! for all the zeal and activity which all the Protestant communities of England and America could bring into exercise. And yet I find no protestants of our country, except the Wesleyan Methodists, who have sent a single English evangelist to preach to the French nation the "unsearchable riches of Christ!"

How abundant are the opportunities for ministerial effort in France may be inferred from this circumstance, that during six days which I passed at Nismes, I had no less than two occasions for preaching in the temples, and four in more private assemblies, besides two others which I lost from the note of invitation arriving too late. All these means of usefulness were afforded me by the assistance and sanction of one of the established clergymen.

The plan of exertion to be recommended for France, is not to fix on the same place as Protestant ministers. Occasional visits to such stations are very desirable, and might prove greatly encouraging and beneficial to the Protestant churches; but the method of finding access to the Roman Catholics is to fix on one of the many towns in which there is not a Protestant minister; and, finding out the few Protestants who reside there, to invite them to the performance of divine worship. There are probably few towns where such a simple effort would not soon be followed by a concourse of persons, Roman Catholics more than Protestants, who would fill any place, however large, in which divine service might be celebrated.

The great thing, after all, which is requisite for the advancement of true religion in France, is a spirit of self-renunciation. Men are wanted who for the love of Christ can surrender the love of ease, and emolument, and applause, and "enduring hardness as good soldiers of Jesus Christ," can delight in their work, and say, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." For my own part, I look with more sincere respect and admiration on a Christian minister who is "spending and being spent" in the obscurity of a remote village in France, than on one who is commanding vast assemblies of our countrymen by the splendor of his eloquence, or is ever so useful, where there is so much of human reward connected with his labors. We ought to admire every Christian minister who is faithful to his Divine Master; but most, the man whose earthly solace is little else than the warm affection of the converts given him from infidelity or superstition, and whose simplicity and sincerity of purpose will not perhaps be known or appreciated till the moment when the language shall be addressed to him, "Well done, good and faithful servant! enter thou into the joy of thy Lord. Thou hast been faithful in a few things, be thou ruler over many things."

FROM FLINT'S "INDIAN WARS OF THE WEST."

"An amusing incident which occurred in a second Indian expedition against Wheeling, serves to break the gloomy uniformity of these chronicles. The house of Col. Zane, outside of the Fort contained a supply of ammunition, and was garrisoned by seven or eight persons, male and female, besides his own family. He was determined to maintain it. The savage army approached, and before firing upon the fort, demanded the surrender of the house. A brief and well directed fire was the reply. The women, as usual, moulded bullets, charged the guns, and handed them to the men, enabling them to fire with so much vivacity, as to cause the assailants to recoil. By night, they attempted to fire the house. A savage crawled to the kitchen, and while waving a brand in the air, to kindle the fire, so as to communicate it, received a shot from a black man which sent him yelling away. An incident which promised the savages success in the end operated in favour of the besieged. A small boat from Fort Pitt, bound to the falls of the Ohio, loaded with the cannon balls, put to the shore at Wheeling. It was steered by one man, who, though slightly wounded, reached the fort. The boat of course fell into the hands of the savages. They had balls in abundance, and a single cannon would have enabled them to batter down the palisade. Necessity with the red as with the white race is the mother of invention. A hollow log was procured with a cavity of calibre as nearly fitting the balls as they could find. To render the new piece of ordinance safe, they adopted the ingenious expedient of applying chains obtained from a blacksmith's shop hard by, and strongly twisted them a round either end of the wooden cannon. It was then heavily charged and pointed towards the palisade. Their imaginations presenting the walls battered down, and themselves entering to apply the tomahawk and scalping knife; they applied fire. Like the overcharged gun of Hudibras, the wooden mischief blew into a thousand fragments; killed a number, wounded more, & left the survivors staring in mute astonishment at the folly of meddling with the inventions of the white men.

"Exasperated to frenzy, they returned from discomfiture of the log cannon to the assault of the house. A deadly fire again compelled them to retire. Meanwhile the ammunition was failing, and unless a supply could be obtained, the house must yield. It was proposed that some one should make a sally among the savages, and bring from the fort a keg of powder. Though the enterprise was forlorn, volunteers offered to assume it. A young sister of Col. Zane, who had just returned from a boarding school in Philadelphia, was of the number. When reminded of the advantages of fleetness and force, which a man would have over her, the heroine replied, "that the loss of a woman would be less felt." Arranging her dress for the purpose, she bounded towards the fort. The besiegers under their native impulses, stood wrapt in admiration, and only exclaimed, "a squaw! a squaw!"—when arrived at the fort, Col. Silas Zane, who commanded the fort, filled a table cloth with the contents of a keg of powder, bound it round her waist, and sent forth his fair and admirable kinswoman on her glorious errand. The Indians discovering

the object of her mission, were no longer chained into inaction by the daring of the fair squaw! but she escaped untouched through a whole volley of balls, and reached the fort in safety. A party soon after relieved the fort and raised the siege."

A MARTYR.

Mr. Ellis, in his "Polynesian Researches," gives the following affecting narrative of the martyrdom of a Christian native of the Georgian Islands. It was related to him by Mr. Nott.

A fine intelligent young man, on becoming a disciple of Christ and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages if he would again unite with those who had been his former associates in idol-worship; these he also declined. He then was threatened with all their weight of vengeance; and still remaining firm to his determination, he was banished from his father's house, and forced to leave the neighborhood. Not satisfied with this, that rage and malignant hatred of Christianity which is generated by ignorance and idolatry, and cherished by satanic insinuations pursued him still. A heathen ceremony was at hand, for which a human victim was required; and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected as certainly to render them propitious. It is probable they also expected, by this summary vengeance, to deter others from following his example. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegant clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his God. While thus engaged, his seclusion was invaded and his solitude disturbed by the appearance of a band, similar, in some respects, to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived and wishing to see him, had sent them to invite him down. He knew of the approaching ceremony, that a human sacrifice was then to be offered; and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom; and in reply to the request, told them, calmly, that he did not think the king had arrived, and that, therefore, it was unnecessary for him to go down. They then told him that the priest or some of his friends wished to see him, and again invited him to descend. "Why," said he, "do you thus seek to deceive me? The priest or friends may wish to see me, but it is under very different circumstances from what your message would imply: I know a ceremony approaches, that a human victim is then to be offered—something within me tells me I am to be that victim, and your appearance and your message confirm my conviction. Jesus Christ is my keeper—without his permission you cannot hurt me; you may be permitted to kill my body, but I am not afraid to die! My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it shall be kept beyond your power." Perceiving there was but little prospect of inducing him by falsehood to accompany them towards the beach, and irritated, probably by his heroic reply, they rushed upon him, wounded and murdered him, and then, in a long basket made with the leaves of the overshadowing cocoa-nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld with fiend-like joy his wretched agonies in death, and listened with equal delight to his expiring groans. The unconscious earth had been saturated with his blood; and when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but doubtless viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised and the earth had drunk up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, had joined the noble army of martyrs; and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death. Those who heard the young man's dying words, and witnessed his calm unshaken firmness in the moment of trial, with many among whom the report circulated, were probably led to think differently of the religion he professed than they had done before. The blood of the martyrs has ever been the seed of the church; and from an exhibition of principles so unequivocal, in their nature and so happy in their effects, it is not too much to presume that it proved so on the present occasion.

ON KNEELING IN PRAYER.

It was an observation made by Frederick the Third, that the forms used by the Catholics in divine service made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation, might he not say the posture in which many place themselves, is such as indicates the object of their addresses to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor kneeling as Christians, but sitting; an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness; for did people think, who, and before whom, they are; did they properly reflect on the nature of prayer; did they contemplate God as the creator of heaven and earth; as the universal sovereign, with whom is honor, power, and dominion, majesty and glory; I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is the utmost distance from reverence and deep humility?

Eusebius one day perceived that his wife like others, begun to give up kneeling at her prayers,