

bleat, which I know well but cannot describe, and begin feeding again. If the dog is by himself, they are more afraid of him than any other animal, and you will then hear the whistle repeated through the whole glen.

But the acuteness of the sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand all bleating at the same time, and making a noise a thousand times louder than the singing of psalms, at a Cameronian sacrament in the fields, where thousands are congregated—and that is no joke either. Besides, the distinguishment of voice is perfectly reciprocal between the ewe and lamb, who, amid the deafening sound, run to meet one another. There are few things have ever amused me more than a sheep-shearing, and then the sport continues the whole day. We put the flock into the fold, set out all the lambs to the hill, and then send the ewes to them as they are shorn. The moment that a lamb hears its dam's voice, it rushes from the crowd to meet her, but instead of finding the rough, well-clad, comfortable mamma, which it left an hour or a few hours ago, it meets a poor naked shivering—a most deplorable-looking creature. It wheels about, and uttering a loud tremulous bleat of perfect despair, flies from the frightful vision. The mother's voice arrests its flight—it returns—flies, and returns, generally for ten or a dozen times, before the reconciliation is fairly made up.

[James Hogg.]

NEW YORK ANNIVERSARIES.

AMERICAN TRACT SOCIETY.

The annual meeting commenced on Wednesday at 10 o'clock, A. M. in the Chatham street Chapel. S. V. S. Wilder, Esq. President, in the chair, supported by Gen. Van Rensselaer, and Rev. Dr. Milner.

The house was full to overflowing: the number of persons present being probably not much short of 3,000. The exercises, as usual, were opened with prayer, after which an abstract of the annual Report was read by the Corresponding Secretary.

Addresses were made by Rev. David Abeel, late missionary to the East; Rev. Wm. S. White, General Agent of the Virginia Tract Society; Rev. Mr. Kirk of Albany; Rev. John Gridley, General Agent for Ohio and Indiana; Governor Vroom, of New Jersey; Rev. Baron Stow, of Boston; Rev. Amos Sutton, missionary from Orissa (India); Rev. James Hoby, and Rev. F. A. Cox, LL. D., delegates from the English Baptist Churches. Among the resolutions adopted were the following.

Resolved, That in accordance with the suggestions of Auxiliary Societies, Public meetings and respected individuals in various parts of the country, this society will endeavor, as soon as practicable, to supply with its standard evangelical volumes, the entire accessible population of the United States.

Resolved, That, with the blessing of God, this Society will endeavor to meet ALL the Providential openings for Tract distribution in foreign and Pagan lands.

AMERICAN HOME MISSIONARY SOCIETY.

The ninth annual meeting of this Society was held at Chatham street chapel, on Wednesday evening, at half past 7 o'clock.—Hon. Stephen Van Rensselaer in the chair. After an address to the Throat of Grace, extracts from the Report were read by the Corresponding Secretary, (Rev. Dr. Biggers,) from which it appeared that the number of missionaries under the patronage of the Society, was 749, of whom 484 are settled pastors, or are employed as stated supplies to single congregations; 183 extend their labors to two or three congregations each; and 50 including agents, are employed in larger fields. The whole number of congregations thus supplied, in whole or in part, during the past year, was 394. The whole number added to the churches assisted, during the year, was about 4,500; of which, by profession, about 3,000. The number of Sabbath scholars connected with the congregations aided, is about 40,000; Bible class pupils, about 12,000; members of Temperance societies, about 70,000. The receipts into the treasury during the year amounted to \$31,260 87: exclusive of the amount received through the Missionary Society, and not yet reported—probably amounting to \$7,000, which would increase the total to \$38,260. Expenditures, \$32,791. Balance in the treasury, \$5,468 93. The Committee state, what they have not been able to do at any previous anniversary since 1831, that the Society is, for the moment, out of debt. Its pledges, however, in advance, are not less than \$40,000; and the prospective demands upon the treasury are constantly increasing with the increase of population and frontier settlements. Addresses were made by Rev. Messrs. Hatfield, of St. Louis; Taylor, of Virginia; Holmes, of New Bedford; President Beecher, of Jacksonville, Illinois; and Rev. E. W. Baldwin of this city. The exercises on this, as on other occasions, during the anniversaries, diversified with excellent music from the choir, under the direction of Mr. Hastings. The house was filled, as usual, with a most respectable and attentive audience, notwithstanding a crowded meeting on Colonization was held simultaneously in the Brick church, Beekman street.—J. Com.

COLONIZATION SOCIETY.

The Colonization Society of the City of New York, held its anniversary meeting on Wednesday evening, in the Brick church, Beekman street. The church was crowded and hundreds were unable to obtain admission. President Duer, of Columbia College, who is President of the Society, took the chair, and read a long and able report from the Board of Managers.

The printing of the report was moved by Rev. Dr. Hewit, of Connecticut. In the course of his remarks, Dr. H. said it so happened that the Colonization Society was a twin, and its sister was the Bible Society—as a statement of facts would show. [Dr. H. proceeded to give an account of the agency of Sam'l J. Mills, in the formation of both these societies.]

Rev. Dr. Fisk, President of the Methodist College was followed by Mr. Breckenridge, who concluded his speech at 10 o'clock. The intense interest manifested by the audience, induced Mr. Bethune to move an adjournment to Thursday evening at half past 7 o'clock, at the same place which passed unanimously.—ib.

The Commercial Advertiser speaks of this meeting as follows: "The work indeed 'goes bravely on.' Not-

withstanding the inclemency of the weather—for the city was drenched the whole day by a cold, heavy rain—the Brick Church was last evening thronged to its utmost capacity before the hour of meeting.—The chair was taken at the time appointed by President Duer, and the proceedings were commenced by a very sound and judicious speech from the Rev. Cortlandt Van Rensselaer, who is devoting his life to the gratuitous preaching of the gospel among the slave plantations of the South. He was listened to with great attention. The Rev. Mr. Bethune next addressed the meeting in his peculiarly happy vein, and delighted the audience for three quarters of an hour with great effect. We have listened to few specimens of racy humor and sarcasm, more felicitous than portions of this speech—particularly the form of the report which it will become Mr. Geo. Thompson to present to the venerable single ladies of Glasgow, who have sent him over to emancipate the slaves of the South, by abusing their owners at the North. The next speaker was the Rev. Mr. Seys, one of the Methodist Missionaries in Liberia, who spoke with great force and eloquence. His appeal went directly to the heart.—After he sat down, collections and subscriptions were received, which amounted to the sum of five thousand seven hundred and sixty two dollars. The hour was now late, but such was the interest of the meeting in the great subject—the glorious cause which had called them together—that they manifested no disposition to retire, and the proceedings were resumed. Some gentlemen became so deeply interested, that they rose and made spontaneous appeals to the audience, coming warm from the heart—in favor of the noble enterprise. The Rev. Mr. Garley next occupied the forum for a few moments, and in offering a resolution of thanks to the New York and Philadelphia Societies, for their efforts in the cause, spoke with much eloquence and spirit. A Krooman, from Africa, was next introduced. He spake warmly in favor of the operations of the Society upon his native coast, and his remarks were rendered into intelligible English by Mr. Seys. The Krooman was followed by the Rev. Ezekiel Skinner, M. D. from the colony, who made an interesting address. A colonist, formerly from Virginia, and now on his return from Africa for his family addressed the meeting with great effect. The last speaker was Elliot Cresson, Esq. of Philadelphia—a member of the Society of Friends, whose whole heart and soul are engaged in this cause. In the course of his remarks, he adverted with very evident feelings to the calamities with which he had been assailed, when acting as an agent of the Society in England. His calumniator was Garrison, who as we understand, was in the gallery. Mr. Cresson introduced to the audience, a son of one of the native kings, who has just been sent hither for education. At a quarter past 11 o'clock, the proceedings were closed by singing the Doxology, and a benediction by the Rev. Mr. Jackson.

AMERICAN BIBLE SOCIETY.

The nineteenth anniversary of the American Bible Society, was held in Chatham Street chapel, on Thursday morning. The President, Hon. Jno. C. Smith, took the chair at 10 o'clock. The meeting was opened with the reading of the 28th chapter of Matthew, by Rev. D. Croker, of Rhode Island. The President then addressed the meeting; the Treasurer's report was read by Mr. H. Van Wagenon, and the report of the Managers by the Secretary, Rev. J. C. Brigham. [An abstract of this document may be seen in another column.] Among the resolutions passed, were the following, for supplying with a Bible every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume.

Resolved, That in effecting this contemplated supply, it is desirable that the work be done, so far as possible, through the agency of local auxiliary and Branch Bible Societies, they procuring books, and then furnishing them to all the Sunday Schools, of every religious name, within their respective limits.

Resolved, That the Auxiliaries be requested so far as they are able, to purchase the books requisite for the supply of their respective districts, and when unable to purchase the whole number required, to make known their remaining wants to the American Bible Society for the purpose of obtaining gratuitous aid.

Resolved, That with such pecuniary assistance from benevolent individuals, and the more wealthy of the Auxiliaries, as may be reasonably expected, the A. B. S. will endeavor, in the prosecution of this enterprise, to furnish the Sacred Scriptures gratuitously whenever this course, shall, on examination, seem to be proper and necessary.

The following gentlemen addressed the meeting:

Rev. Rollin C. Neale, New Haven, Conn.; Rev. Dr. De Witt, New York; Rev. Dan'l Clarke, Jr. distributing agent of the Society for the Western part of New York; Rev. Dr. F. A. Cox, London; Rev. Dr. Milnor, New York; Rev. Dr. Fisk, Middletown, Conn.; Rev. Amos Sutton, India; Rev. Mr. Abeel, American missionary to China, and Rev. Mr. Peck, of Illinois.

The meeting was closed with the benediction, pronounced by Rev. Mr. Hoby, Baptist delegate from England.

Notwithstanding the rain, the house was filled. The interest of the meeting was sustained to a late hour.

REVIVALS.

From the accounts contained in our exchange papers, we rejoice to learn that the Lord is visiting many places with the powerful and saving influences of his Spirit.

The N. Y. Baptist Register gives an interesting account of a revival in Bredalbane U. C. between 70 and 80 have united with the church. About 30 have indulged hopes in Chatham, in Canada.

Seventeen have been baptized in Middlebury; in Kingsbury the Lord has begun a good work. Br. N. Fox baptized 12 there last Lord's day in Fort Ann. Br. A. Sterns recently baptized, 28 and in the village Br. Marshall baptized some: a very interesting state of things exists in many parts of the town.

Forty seven have been baptized in Lysander, and forty five in Norwich.

Forty-six persons have been added by baptism to the third Baptist church in Ashford, Conn. recently.

In Windsor, Vt. 79 have been added to the Baptist church, 40 to the Congregational, and 39 to the Episcopalian; 20 are now candidates for baptism.

The N. Y. Evangelist says that between 250 and 400, exclusive of children under fourteen, years, have been hopefully converted in a revival in Springfield Vt.

The following account of a meeting in Ithaca, N. Y. is from the Christian Secretary.

The church concluded to have a protracted meeting, and sent for Mr. Knapp, an Evangelist living in Otsego, to come and preach. He came on New Year's day and preached thirty three days in succession, and more or less were converted every day. When he left, the interest of the meeting was such that the brethren could not think of stopping it, so they continued steadfast in prayer, and the work went on. But as the Lord would have it, Mr. K. returned and spent another week with the church. He is a man who does not shun to declare the whole counsel of God. He preaches repentance and faith in the Lord Jesus Christ as the only way of salvation. He uses great plainness of speech, by which he gets much persecution from sinners and cold professors; but none of these things move him. The glory of God and the salvation of souls seem to be his only object. This meeting closed the 20 of this month. Fifty one days in succession the house was open from 9 o'clock A. M. till 9 o'clock P. M.—During this time, upwards of 140 were added to the church. This is the work of the Lord and marvelous in our eyes.

We learn, from a brother residing at Albany that the Pearl street chapel, where brother Welch preaches is so filled on Lord's day evening, as to require benches to be brought into the aisles.

Zions Ad.

THE RECORDER.

NEW BERN:

WEDNESDAY, JUNE 3, 1835.

TO EDITORS.

We have not received a number of the Religious Herald for nearly two months; and of the American Baptist and the Christian Watchman we get a number about once a month! Will our brethren, the editors of these papers, do us the favor to attend to this matter? It is important to us that the above journals should come regularly to hand.

VALUABLE PUBLICATION.

We call the attention of our readers to the Prospectus of the Religious Magazine, published in this week's paper. It is only necessary for us to say, in addition to what is expressed in the prospectus, that those of our readers who would wish to have a cheap, well executed, and valuable magazine of articles on religious subjects, may find such in the present work. The paper, the type, the embellishments, and the contents of the numbers which have come to hand, are all excellent.

We would just say to the editor, that absence on our part, and a press of other matter, have caused our delay in giving attention to his proposition. The table of contents shall appear regularly hereafter. He will do us the favor to send us on the numbers that are lacking. We have received only the first and second numbers—one copy.

NATURAL SCIENCE OF THE HEBREW SCRIPTURES.

An article under this head will be found on our first page, which we cannot permit to pass without some qualification. The article on the whole is a good one, and several of the suggestions respecting the common translation are probably worthy of attention, but some of the proposed amendments deserve the most decisive reprobation. The ideas, for example, that Balaam's Ass only brayed, that Jonah was swallowed by a boat, and that the dividing of the waters of the Red Sea was only the ebbing of the tide, are not only incompatible with the whole history of those events, but tend directly to bring the Bible down to the level of a common narrative. Besides, if the record of miracles constitutes an acknowledged part and a distinguishing excellency of the inspired page, we are unable to see what is to be gained by explaining them away in some cases, even if this could be done without violating any of the rules of criticism. We will only add, that the objections urged against them, are, in our view, as frivolous, as they are skeptical and irreverent. Editor.

ANTI-SLAVERY MEETING.

We deem it expedient to publish the whole of the proceedings of this meeting so far as they have come to hand, that our readers may be seasonably and fully apprized of the movements of the northern abolitionists. The following is from the Southern Religious Telegraph, copied by that paper from the N. Y. Observer:

The Anti-Slavery Society held their annual meeting on Tuesday, at 10 o'clock, A. M. The meeting was addressed by James G. Birney, Esq. of Ky, Rev. Baron Stow, of the Baptist church, Boston, Rev. Mr. Kirk, of Albany, Mr. Thompson, of England. The speakers were repeatedly interrupted both by applause and hisses. The Rev. Dr. Cox, the delegate from the Baptist churches of England to the churches of the same denomination in this country, was invited to address the meeting, but he very properly declined doing so. For his silence he received a most unbecoming attack in the speech of Mr. Thompson, his countryman. Referring to Dr. Cox, who had been expected to address the meeting Mr. Thompson asked—

"Where is he now? He is in this city: why is he not here? The reason I shall leave for himself to explain. Sir, said Mr. T., in this very fact I behold a new proof of the power, of the omnipotence of slavery: by its torpedo power a man has been struck dumb, who was eloquent in England on the side of its open opposers. What! is it come to this? Shall he or shall I advocate the cause of emancipation, of immediate emancipation only because we are Englishmen? Perish the thought! before I can entertain such an idea I must be recreant to all the principles of the Bible, to all the claims of truth, of honor, of humanity. No sir: if man is not the same in

every latitude; if he would advocate a cause with eloquence and ardor in Exeter Hall in the midst of admiring thousands, but because he is in America can close his lips and desert the cause he once espoused, I denounce him. Let him carry his philanthropy home again; there let him display it in the loftiest or the tenderest strains; but never let him step his foot abroad, until he is prepared to show to the world that he is the friend of his kind!"

Mr. Hoby, one of the English delegates, rose in the gallery to reply to Mr. Thompson, and after some confusion occasioned by cries hear him! hear him! and "no, adjourn," he obtained a hearing. He stated in substance that he and his colleague (Dr. Cox) did not consider it their duty, to compromise the interests of other objects, in reference to which they had been specially deputed, in order to take part in this meeting. After Mr. H. closed—

Mr. Thompson said, "then let the matter rest." Expressions of much dissatisfaction were now heard in various parts of the house. "We want to hear no foreigners lecture us!"—"he has issued nothing but one tissue of falsehoods, respecting the South." Mr. T. exclaimed that he had said nothing but what it was his duty to say. He blushed to think he was an Englishman. What he had spoken, he had spoken: and could retract nothing. He had remonstrated the day before with Dr. Cox, and had reminded him of what would be the hopes and expectations of his friends in England from him. He was ready and willing to settle the whole matter between himself and Dr. Cox, in London, in Birmingham, or at Hackney. The country would judge between them. But he still said that England had been degraded that day.

[Loud hissing and plaudits.]

The President remonstrated: but Mr. Thompson said he was a friend of free discussion, and a free expression of sentiment: and he would wish to meet those who objected, were there time for it, in a further discussion. He hoped he should obtain credit for one thing at least: it was that he loved the slave. He had appeared as the advocate of mothers, of brothers, of sisters, deprived of Sabbaths, denied the Bible, shut out from Gospel privileges, stripped of every thing that made life dear or death happy: and he was ready to answer at the final audit for what he had said and done. Yet he was conscious he had fallen short of entering fully into the spirit of the text which commanded him to "remember those that were in bonds as bound with them." He trusted God would approve his course, God saw and knew that he was grieved, that he was pained at heart to think that his countryman, who ought to have been with him, and even more forward than himself, had renounced him, because he was the friend of the slave; and had renounced the cause too. No excuse that could now be given would be of much consequence. It was too late. There were no men living whose good names he would sooner have defended either in England or here, than Dr. Cox and Mr. Hoby: he would have maintained in every place that their actions were consistent and their motives pure; that they were the friends of the slave; but he renounced them; they were the friends of the slave no longer.

Of the speakers, the Editors of the New York Observer remarks as follows;

Mr. Birney is a gentleman and a Christian. He is the native of a slave holding state and was himself recently a slave holder. He has nobly emancipated his own slaves, and will every where be listened to with respect, both at the North and at the South. We regard some of his arguments however, as dangerous fallacies—fallacies calculated to work infinite mischief in the community. [The Observer here specifies the fallacies referred to, in Mr. B's speech, published in that paper at length.]

The spirit manifested by Mr. Kirk was kind and Christian, and his whole manner evinced much sincerity and conscientiousness, mingled with unaffected love for his Christian brethren in the slave holding states. He deprecated the denunciatory spirit which has been so characteristic of the publications of the leaders of the anti-slavery society.

The harsh and opprobrious epithets applied by Mr. Thompson to Christians at the South, and to ministers of the Gospel in this country without discrimination, and especially his furious attack upon his respected countryman, (Dr. Cox) have excited strong disapprobation, in the community generally, although we suppose they are in unison with the feeling of most of the leaders of the Anti-slavery society. Mr. Thompson has much stormy eloquence, but the Anti-slavery cause cannot be carried in this country by storm.

REMARKS.

This meeting, from all the accounts we have seen of it, was just about such a thing as might have been expected from the occasion, the materials composing it, and the spirit of those by whom it was led. For excitement, noise, and confusion, for cries, hisses, and plaudits, and for personal insult, abusive speeches, and mischievous misrepresentations, we should hope it has few equals in New York or any where else. Truly these are fine proceedings to be enacted in a christian church, and by a professedly christian people! How admirably does this contrast with the quiet, dignified, and patriotic proceedings of the Colonization Society, held in the same city a few days afterwards!!

[With regard to the real object of the leading abolitionists we are very much at a loss for a conclusion. If it be to make speeches, to display eloquence, to dazzle the world with the show of uncommon benevolence, and to purchase to themselves a temporary fame in the estimation of the ignorant and fanatical, we should think they might probably succeed. In several of these respects, if the above accounts be correct, they have partially succeeded already; and if they can only be permitted to hold a few more such meetings, at which to pass vaporing resolutions, and deliver inflammatory harangues, and denounce the wise and good because they will not come into their measures, we have not a doubt that their success will be complete. If their object be to strengthen the bonds of the slave and to make his situation even worse than it is now, to render the grasp of the slave-holder more firm and unrelaxed than it

has ever been, to put the work of eternal emancipation farther off than it otherwise could be, and to add another and a sorer evil to the amount of this world's grievances,—they have only to acquire a little more importance, and become a little more worthy of notice, and their end is secured. If their object be to excite the indignation of the southern people, to put an end to all christian sympathies and all pleasant social intercourse between the South and the North, and eventually to dissolve the Union and array one half the country against the other, we should think it probable that in this also they might meet with success. They have only to acquire the general concurrence of the northern people and the work is done. But if their object be what it is professed to be—if it be to bring about an immediate or an eventual abolition, or if it be to improve the condition of the slave in this country in any sense or degree, they will undoubtedly labour in vain. We know what human nature is; we know what southern people are; we know what the laws and constitution of our country are; and we know that these people might as well undertake to command the elements, as to expect to accomplish their professed object by the means employed. Indeed the obvious and extreme folly of the supposition that such a result can be produced by such policy and such measures has induced the suspicion that these adventurers cannot seriously expect to accomplish what they professedly propose, and that they have really in view some other end, more practicable and less honorable and philanthropic. But be all this as it may, were we to presume to give counsel in this case, we should certainly advise the parties concerned to have less to do with matters which do not concern them, and in which it is not possible that they can do any good; to have less to do with inflammatory meetings which only tend to produce strife, & to arm one part of the commonwealth against another; and above all to give more attention to the active but unostentatious duties of benevolence, which agreeably to apostolic authority, consist "not in word only, but in deed and in truth;"—not in windy resolves and idle declamation, but in visiting the actual abodes of wretchedness, and extending bread to the hungry, clothes to the naked, and consolation to the dying.

Of this Mr. Thompson we never knew any thing until we read of his achievements at this meeting. Were we to judge him by the "fire and brimstone" displayed on the occasion, we might imagine that he had just been thrown from the crater of some active volcano. We infer, however, from the remarks of Mr. Bethune at the meeting of the Colonization Society, that he is an Englishman sent out by the old maids of Glasgow to put matters to rights here in America, and especially to work a revolution in the Southern States by making red hot speeches in New York! Be all this as it may, he is certainly a man of very little civility, and we would think from the specimens we have seen, of just about as little sense. He is doubtless a good match for the celebrated Garrison, and were these two gentlemen served as Sanson served the foxes, the effect would probably be pretty much the same. Verily if the good people of New York can allow themselves to be excited, and inflamed, and led by the nose by such men as these, they deserve but little sympathy.

Of the whole course pursued by Mr. Stow on this occasion, we are compelled to disapprove in the most direct and unequivocal terms. Whatever may be his private sentiments on the subject, the relation which he sustained to the General Convention, and on that account to the Baptists of the South, rendered his proceeding in this instance not only injudicious, but in the last degree inconsistent. And when we add to this his outrageous attack upon the venerable Dr. Cox, and that too for no other reason than that he refused to become an instrument for the use of such a man as Geo. Thompson, we cannot find terms adequate to the expression of our surprise and mortification. It is, we think, quite necessary that brother Stow should know, that this is a state of things to which southern Baptists will not submit. The consequence is he must either change his course, or resign his official connexion with the Convention. One or the other of these alternatives must be adopted, or the unity of the General Convention is evidently at an end.

Respecting the course pursued by Dr. Cox, with all but abolitionists, we are confident there can be but one opinion. His manner of meeting the application of the Society (see his note in our last number) is worthy of a gentleman, a christian, and a minister of the gospel;—in a word it is just such as it ought to have been. We can assure our venerable brother that he has lost nothing by the unmanly attempt made, first to embroil him with his brethren, and then to break him down by misrepresentation and abuse. If he stood high in the esteem of his friends before, we are confident that he stands higher now. Editor.

For the Recorder.

Mr. Editor,

In regard to the Baptist churches in the United States, it not unfrequently happens that one church has two or three places of public worship. This is often the case in regions of country that are thinly inhabited. Churches thus situated, find it convenient and useful to hold church meetings regularly at each of their meeting houses. But whilst the advantages of such a course are many and great, still it is obviously necessary that a great deal of caution should be exercised to preserve the harmony and union of the members of the same church, living at a remote distance from each other and scattered over a wide extent of country. We will suppose the case of a Baptist Church, having two places of worship, some ten or fifteen miles apart. In the vicinity of one, are to be found forty white members—in the neighborhood of the other forty-five, making a total of eighty-five. We will suppose again that this church, from the time of its first constitution, covenanted and agreed to transact all its business, by the united voice and consent