

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

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THE BIBLICAL RECORDER.

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For the Recorder.

Notes Upon the Mode of Baptism.

NUMBER FIVE.

(Continued.)

That immersion only is the scriptural mode of baptism is evident from the fact that it is the primary meaning of the word used by our Saviour and the Apostles, whenever baptism is spoken of by them.

The New Testament was written in Greek. The version now in common use was translated (by Episcopalians) out of the original Greek by order of King James, with instructions, "that the old ecclesiastical words, to be kept."—MacKnight's Preface to the Epistles p. 8.

The word used by our Saviour and the Apostles to express the ordinance of baptism was "kept," not translated, but transferred; that is, a Greek word with an English termination. This fact is confessed by Pedobaptists.

Dr. George Campbell, a Presbyterian, says, "The Greek word baptizo is adopted rather than translated."—On Four Gospels, p. 20.

Rev. Leo Rosser, a Methodist, says, "The translators of the Bible were wise in retaining the original Greek word baptism, only making a slight change in the letters, to conform to the idiom of the English language."—On Baptism, p. 67.

It must then be obvious to all that we are compelled to refer to the original word baptizo to ascertain the meaning of the transferred word baptize. Had it been translated, it would have been rendered dip or immerse. Pedobaptists dare not translate baptizo to sprinkle or pour, why then do they contend for a meaning which they dare not put in a translation? This is a fair question. Not a single lexicographer of any note, even ventures to put down sprinkle or pour, as the meaning of baptizo.—Messrs. Harpers of New York, published an edition of Liddell and Scott's Greek Lexicon, in which they gave as the metaphorical meaning "to pour upon," but in their second edition they have left it out! This is virtually conceding that baptizo never means to pour.—Would they have left out "to pour upon" as a meaning of baptizo in their second edition if they could have found out one example, ancient or modern, where it means any such? Never, no never.

That the lexicons give dip or immerse as the primary meaning of baptizo, and never give it the meaning of sprinkle or pour, is a fact that cannot be gained or denied.

Rev. I. L. Chapman, a Methodist in a work on Baptism, 1 Edition, p. 49, has furnished us with the definition which twelve lexicographers give to baptizo. Of course these are the strongest Mr. C. could find in favor of sprinkling or pouring. We will give them, verbatim, just as Mr. C. has given them. If the reader looks at them until his eyes grow dim, he will look in vain to find sprinkle or pour in the whole list!!! Is not this a significant fact? Twelve lexicographers brought to the stand by a Pedobaptist, and not one of them so much as names sprinkle or pour! In view of this fact bold must be the man who ventures to assert that baptizo means to sprinkle or pour!

1. Hieronymus. Baptizo, to dip, immerse, to cover with water, to cleanse, to wash, to baptize in a sacred sense.

2. Stephanus. Baptizo, to dip, immerse, to merge, submerge, to cover with water, to cleanse, to wash.

3. Scapula. Baptizo, to dip or immerse, to dye, as we immerse things for the purpose of coloring or washing them; also to plunge, submerge, to cover with water, also to cleanse, to wash.

4. Schleusner. Baptizo, to plunge, immerse, to cleanse, wash, to purify with water.

5. Parkhurst. Baptizo, to immerse in or wash with water, in token of purification.

6. Robinson. Baptizo—to immerse, to sink. In the New Testament, to wash, to cleanse by washing; to wash one's self, to bathe, perform ablutions.

7. Schrevelius. Baptizo, to baptize, to immerse, to cleanse, to wash.

8. Groves. Baptizo, to dip, immerse, immerse, plunge, to wash, cleanse, purify; Baptizomai, to wash one's self, bathe.

9. Suidas. Baptizo, to sink, plunge, immerse, wet, wash, cleanse, purify.

10. Brelschneider. Baptizo, often to dip, often to wash, to cleanse.

11. Wahl. Baptizo, to wash, perform ablutions, cleanse; secondly, to immerse.

12. Greenfield. Baptizo, to immerse, submerge, sink; and in the New Testament, to wash, perform ablutions, cleanse, to immerse.

Of these twelve, all give dip or immerse as the meaning of baptizo, and not one of them puts down sprinkle or pour! Had not Mr. Chapman been a man of strong nerve, he certainly would have stopped transcribing before he reached the last of the twelve for every one of them testify against him.

To the twelve Mr. C. has furnished for us, we will add another.

13. Liddell and Scott, second American edition. Baptizo. To dip repeatedly, of ships to sink them, in a passive voice, to bathe, to enck-

in wine, over head and ears in debt.

The reader will please remember that we have already shown that in their first American edition they gave (or their publishers) "to pour upon" as a meaning of baptizo, but in their second edition they have left it out!—Don't forget this.

As these lexicographers all give dip or immerse as the meaning of baptizo, and not one of them gives sprinkle or pour, we claim that their evidence is clearly in favor of the fact that immersion is the only scriptural mode of baptism. Methodists in their tract No. 99 have decided that there is but one mode. "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes." We then appeal to the reader to decide what one mode that is, from the testimony given us by the lexicons we have referred to.

Great stress is laid by Pedobaptists upon the fact, that wash is given as a meaning of baptizo.

Rev. Leo Rosser says, "The primary evangelical meaning of baptizo is to wash," if so it is fatal to Pedobaptists. For if it means to wash it does not mean either sprinkle or pour, for washing always implies a total wetting. Is there any total wetting of the candidate when sprinkled or poured by a Pedobaptist? None at all.

We have heard a Pedobaptist minister ask, "do woman dip their pots in water when they wash them?" With the same propriety we might ask that minister, do you dip yourself when you wash your feet or hands? Do women wash pots by sprinkling or pouring water upon or in them? We would much prefer that the minister referred to, should at his dinner cooked in a pot, that had been only poured or sprinkled, than to eat out of it. A pot to be washed requires a very different process, than any we ever witnessed, as performed, by a Pedobaptist minister upon the face or forehead of a candidate for baptism! If the reader will turn to and read again the definition given by those thirteen lexicons that have been referred to, he will see that wash as a meaning of baptizo, is in consequence of the immersion, and not separate from it.

If wash is the primary and scriptural meaning of baptizo (which we by no means believe or admit), it follows that neither immerse, sprinkle or pour are valid modes of baptism.—For you may dip, sprinkle, or pour water upon a dirty garment or pot, but unless you do something else to it, it will not be washed: this every washwoman knows, whether some learned divines do or not. Baptizo only means to wash, as the consequence of immersion.

We believe that immersion only is the scriptural mode of baptism from the fact that the Greek church always has and still practices immersion. The New Testament was written in Greek. The Greeks of course understand their own language which to us is conclusive evidence that immersion only is the meaning of baptizo. Not one instance can be shown where they have ever deviated from immersion. The Greek church covers Greece, Russia, &c. If "change of climate" would justify a change from immersion to affusion, why have the Russians never adopted it? They practice immersion only, in the coldest regions of that empire, neither sickness nor infirmity, induces them to practice affusion.

The Greek and Roman Catholic churches did not separate until the eleventh century which proves beyond successful contradiction that immersion was the universal practice up to that time, except in cases of sickness in the Roman church.

In order to break the force of this testimony, we are told, if we use the practice of the Greek church for an argument in favor of immersion, we must take all their testimony, and practice trine immersion and infant baptism, &c. By no means are we bound to do any such thing. The fact that Greeks define (by their practice which is louder than words) baptizo to mean to immerse, and that only does not require us to receive their testimony in relation to anything else. Pedobaptists quote from Hall, Carson, Bunyan, and other Baptists, and endeavor to make them testify in their favor. Are they bound, or do they consider that they are bound to adopt all their testimony? They do not.

In connexion with the testimony from the practice of the Greeks who of course are the best judges relative to the meaning of baptizo, we would mention that the ordinance of baptism is named ninety times in the New Testament. In every instance baptizo is the word used. If different modes were then practiced, why is it that no other word is ever used?—We answer because no other mode was practiced. The fact that baptizo is always used, when this ordinance is spoken of shows that a specific mode was instituted, to the exclusion of all others. That, that mode was and is immersion is evident from the fact that all lexicographers of any note, put dip or immerse, as the meaning of baptizo, and not one of them puts down pour or sprinkle as a meaning at all, as we have already shown.

(To be continued.)

For the Recorder.

FAYETTEVILLE, N. C., May 1, 1855.

MR. JAMES, Dear Sir:—You are no doubt aware that the Baptist minister of our place has been for the last month or so, preaching a series of sermons and exposing the errors, as he calls them, of the different pedobaptist churches of the present day, and, in fact, he seems to hold out the idea, that none are right but the Baptists. And you know, sir, that is very high ground for a Baptist minister to take. The general opinion has been that the Baptists were rather of the homespun-cont order, and many of them can scarcely write their names. Well I can tell you if the minister they have here cant write his name, he can make his mark, and it will tell. Why sir he takes his Bible and stands up behind it in connection with church history, and proves as plainly as two and two are four that all these so called churches, viz: Episcopalian, Presbyterian, Methodist, &c. are human institutions, and descendants of the Pope of Rome. Well, this looks like carrying the thing too far. I always thought that some of them were very good christians for they are generally very zealous. But he admits that, but says they have added to the word of God, and have not come up to the plain letter of the law.

I should be glad, if I were able to give you some of his points and arguments. I can tell you, sir, he cuts close, and with all he is very solemn and serious, and appears very anxious to lead the people the right way, or the way he believes to be right.

He took up the Prayer Book, Methodist Discipline, once the Presbyterian confession of faith, and tried them by the standard of truth, and they could not stand it.

Well, you may ask where are the ministers of these churches? Why sir, they are here moving about, a little sour and crusty, so I hear, but why don't they reply to him? Well as to that I cannot tell. Perhaps they think that the least said is soonest mended. I should think that such men as the Revs. Gilchrist, Pell and Huske would not let a Baptist minister expose their creeds, &c., in such a manner as McDaniel has done, and is still doing, and not notice him. Why, I should try him, if he was as big as Goliath of Gath, or Graves of Nashville, Tenn. Well the thing is this: if they don't do something towards trying to answer him and set the people right on the matter, I shall quit hearing some of them preach, I shall take it for granted that they are afraid of him. Truth will stand, and if they have the truth, why they ought to show us, and if their doctrine and church polity is, as McDaniel says it is, they ought to confess, and let their people go the way that is right.

ONE WHO WANTS TO DO RIGHT.

For the Recorder.

Spring.

Cold winter has again unloosed its icy grasp, and our earth is reviving from his cold embraces. The trees begin to put on their lively of green; the earth begins to be covered with its summer carpet, bedecked here and there with a cluster of flowers; the groves are becoming vocal with songs of praise to the giver of all good from thousands of the feathered songsters; the air is perfumed with the aromatic fragrance wafted from sweet flowers; the busy bee is gathering honey from every opening flower; the birds are busy in preparing houses for summer; and the little ants are busy beginning to lay up for future want.

Just here the question intrudes itself, Should not we be busy too? Shall man be idle when all nature around him is employed? These insects labor only for this life; they have no need beyond. It is not so with man. There is an immortal principle within him which must live in bliss or woe, throughout eternity. Tremendous thought! Eternity! No end—onward forever. Eternity will last when the sun shall be dim with age, and earth numbered with the things that were. Can it be so? Is there a part of man that must live so long? Yes, thy soul, O man, is immortal. Can thy soul then be happy during eternity? Yes, in the ranks of the redeemed it may sing praises to God through all eternity! How may this end be obtained. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Go to Jesus, learn of him, obey his commands and the salvation may be secured. Will He receive me if I come?—Hear his own instructions: "He that cometh unto me I will in no wise cast out. When must I go? "Now is the accepted time," "to day if ye will hear his voice harden not your heart."

"Awake my soul, stretch every nerve, And press with vigor on; A heavenly race demands thy zeal, And an immortal crown."

Christian, there is work for you. Foes stand encamped around on every side. The allurements of the world, the evil passions of the flesh, and the fiery darts of the devil. All these oppose themselves to thy progress.—Surely here is work to do. Put on then the "armor of God" and march manfully to the task. Years may be consumed, but at last you will be able to sing, thanks be to God, which giveth us the victory through Jesus Christ our Lord.

But this is not all that is to do. Zion in some places is languishing. Waste places may be seen in her borders; her head hangs dejected; her harps are hung on the willow trees. Can you see this and still be content and easy? Sinners are withering under the baneful influence of vice and immorality. Their eyes are closed to all good; they are blinded by the God of this world. Sad sight to see. Can we look on unconverted? Is there nothing for us to do? Yes, we can pray to God to send forth laborers into his vineyard; we can give of the substance God has blessed us with to support these heralds of the cross; we can pray that the Holy Spirit go with them and bless their labors; we can pray that God would open the eyes of the blind, unstop the ears of the deaf, and soften the stony heart. A throne of grace is accessible to us. God's ear is ever open to hear the petitions of his children.

"Satan trembles when he sees The weakest saint upon his knees."

O then, let us go earnestly to work. Let us pray earnestly for a revival of religion. Who knows but in answer to our prayers, God may revive his work. Then will the waste places of Zion be built up; then will she hold up her dejected; her harps be taken down from the willows; songs of praise ascend from her midst to the living God. Nor is this all. Angels will tune afresh their harps, and there will be joy in heaven. "O Lord, revive thy work! Let this be the prayer of every christian from one end of our Zion to the other."

ADOLPHUS.

A Problem for Christian Philanthropists.

We have called attention from time to time to the emigrant interest, and have sought to arouse the country to a sense of its magnitude and perils. Our hope has been that the prompt and general application of evangelizing agencies might mould and amalgamate the masses thrown upon our shores, as to avoid the jealousy and collision of races and creeds.—But the numbers and character of emigrants, the assurance and demagogism of Jesuit leaders, and the changes in parties, have precipitated a disastrous issue, and have anticipated the kindly action of conservative and cementing influences. The danger now is of a proscription policy, invading civil and religious rights, and of engendering a spirit hostile alike to the

institutions of the land, and to the gospel on which they are based. There is a liability, at least, that the spiritual necessities of the millions from other lands may be overlooked, in the struggle for the adjustment of their civil relations; and that while seeking to arrange the terms of citizenship here, the means for securing a citizenship on high should be withheld.

The problem then is this: To secure for these strangers in a strange land the amplest privileges consistent with their good and our safety, and to effect their speediest evangelization as the surest means of Americanizing them. Christian philanthropy, coincident with the truest patriotism, must not be diverted from employing the permanent, radical remedy for the evil which threatens us—the simple gospel of Christ. All other means may prove evanescent or abortive; this cannot fail.

As a quickener of Christian zeal, and an incentive to thought and prayer, we give the amazing facts of emigration for the past year, from official documents. The whole number of emigrants arriving at our ports, (exclusive of those coming through Canada,) was 460,471, of which 327,076 landed at New York. The number born in Ireland was 101,606; in Germany, including Prussia, 215,009, in China, 13,100. In the ten years past, the emigration amounted to 2,174,395 persons; a number exceeding the total white population of the United States, in 1790.

Just Charge It.

"Charles, what did this peach preserve cost?"

"I'm sure I don't know, Hannah."

"But you bought it this morning."

"I know I did, but I didn't ask the price of it."

"Why not?"

"O, because I could not stop to make change. I have opened an account with Mr. Waldron and shall hereafter settle once in three months."

This conversation was going on at the tea-table between Charles Matthews and his wife, Matthews was a young mechanic, who had just commenced house keeping, and as he was making excellent wages, he could afford to live pretty well. After he had made known his determined arrangement to his wife, she remained sometime in silent thought.

"Charles," she at length said in a very mild, persuasive tone, "I think it would be better to pay for things as you take them.—You know you receive your pay for labor every Saturday night, and you could pay as you go very easily."

"I know I could," returned Mr. Matthews with the air of a man who had unanswerable argument at his command; but then it would not be near so handy. You see, I shall not only save time, but also avoid mistakes."

"Mistakes?" repeated Hannah. "How can mistakes occur when you pay for things as you get them?"

"I will tell you. Sometimes it may not be convenient to pay for a thing when I get it—I may forget my money, or only take it on trial—and then if I pay for a part, and not for all, some things may get changed which I pay for."

No, Hannah, a settlement once a quarter will be the best and most convenient all around; I am satisfied of it."

"Well, perhaps it may," said the wife, with an earnest tone and look, and yet with a smile, "but I cannot think so."

"But, why not?"

"Why, on all accounts. In the first place, you will buy more than you would if you paid cash. Now you needn't shake your head, for I know it. There are many little luxuries, little extras which we do not need, but which you will be apt to buy if you do not have the cash down. I know something of this credit business, and it is not a fair thing. In the second place, if you pay cash for everything you will get your goods cheaper. A trader will sell cheaper when he can have the money in his hand than when he has to carry out the amount on his ledger."

"But let me tell you Hannah, Mr. Waldron will not cheat. He is not the man to take advantage in that way."

"You misunderstand me, Charles. Do you not know that all traders can afford to sell cheaper for cash than for credit? Mr. Waldron, for a five dollar bill, would let you have more sugar than he would for credit at different times, on his ledger. He could not afford to do so. Traders like to secure cash customers. I think you would find it to your advantage to try the cash system. Now, I do not believe you would have bought this peach-preserve if you had to pay the cash for it."

"But I bought that just to please you, Hannah, and I thought you would accept it gratefully," returned the young husband, in a tone that showed his feelings were touched.

"I know you did, Charles," said the wife, laying her hand affectionately upon his shoulder, "and I was grateful, for I know you would do anything to please me; but for the sake of helping you I would forego all such things.—Perhaps"—and the wife spoke very low—"you might be able to buy a little cottage of your own one of these days."

For several days Charles only sent such things up from the store as were actually needed. At length as he went to the store one morning on his way to his work, he saw some splendid looking pickles in fancy jars. He had ordered the articles he needed, and was about to leave when Mr. Waldron spoke.

"Mr. Matthews," said he, "don't you want a jar of these pickles? I carried my wife a jar last evening and she thinks them superior to anything she ever saw before."

Now Charles knew that his wife had plenty of plain pickled cucumbers, some that her mother had put down for her, but Mr. Waldron's wife had some of these fancy ones, and why shouldn't Hannah?

"Shall I send you up a jar?"

"How much are they?"

"Only a dollar."

"Yes, you may send it up—and just charge it, if you please."

"O, certainly. Anything you want you may order at any time, and you may be assured we shall be happy to accommodate you."

Now this was flattering to young Matthew's feelings, to think that the trader had such confidence in him, and went away with an exceedingly good opinion of himself and his credit.

and of the store keeper in particular.

"Only a dollar!" Yes—only a dollar on the trader's ledger,—that is nothing. But a dollar right out of one's pocket—that is different. Charles would not have bought the pickles if the cash had been required for them.

"Ah, Matthews, look here; I've got something to show you." This was said by the trader to the young man on the very next morning after the purchase of the pickles.

And so Mr. Waldron led our hero out to the back side of the store and opened a box.

"There, Matthews, an't them nice oranges?"

"They are nice," replied Charles, and so they really were.

"I know your wife would like some of these. I carried some in to my wife, and she wanted me to save her four or five dozen."

"Let's see; I can send you up three dozen for a dollar. I got these very cheap. You know they are retailing for five and six cents a piece."

"Yes. Well you may send up three dozen. Just charge them, if you please."

"Certainly. Anything else this morning?"

"I believe not."

And so Matthews went on. This morning it would be a dollar—to-morrow perhaps fifty cents—and then, again, perhaps only twenty-five cents. It didn't seem much. The young man kept just as much money in his pocket as though he hadn't bought them.

"Only a dollar," he would say to himself. "That isn't much out of twelve dollars a week." And so it might not be; but the trouble was, that the next dollar was also "only a dollar." He forgot to add this dollar with the former dollar and call it "two dollars," and with the next dollar, and call "three," and so on.

One evening Charles came home with a new gold chain attached to his watch.

"Where did you get that?" asked his wife.

"Ah," returned the husband, with an impressive shake of the head, "I made a bargain in this chain. Now guess what I paid for it."

"I'm sure I can't guess."

"O, but try—guess something."

"Well, perhaps ten dollars."

"Ten dollars!" echoed Charles with a short disappointed look. "Why what are you thinking of? Jack Cummings bought this chain two months ago, and paid twenty dollars cash for it. Why just left it and see how heavy it is. Eighteen carats fine. Jack was hard up for money and let me have it for twelve dollars."

"It is cheap to be sure," returned Hannah, but yet with not so much pleasurable surprise as her husband had anticipated. "But," she added, "you did not need it, and I fear you will feel the loss of the money."

"Pooh! I have money enough. You know I have spent but very little lately. I have been pretty saving."

"But you forgot our things Charles.—The money which you have on hand is not yours."

"Not mine?"

"No; it belongs to the store keeper, and to the butcher, and to our landlord. You know they must be paid."

"Don't you fret about them. I know it don't cost me anywhere near twelve dollars a week to live, for I have an estimate. There is Wilkins, who works right side of me in the shop, he has four children and gets the same wages that I do, and yet he lays up some three or four dollars every week, besides paying his rent."

"Yes!" said Hannah, "I know he does. I was in to see his wife the other day, and she was telling me how well they were getting along. Mr. Wilkins takes his basket every Saturday evening, and goes over to the market and buys his week's quantity of meat and vegetables, and trades for cash, so that he gets everything at the best advantage. So he does at the store. He lays in a good quantity of all those articles which will keep, and buys them as cheap as he can. Butter, eggs, cheese, apples, and so on he buys when the market is full, and when they are cheap, and he always buys enough to last his family over the season of scarcity, when such things are high. His butter, for instance, he bought for eighteen cents a pound a large firkin of it—and it is much sweeter than that or which you paid twenty-eight cents, yesterday."

"Twenty-eight cents!" repeated the young man in surprise.

"Yes. I asked Mr. Waldron's man who brought it up, and he said it had risen to 28 cents. Mr. Wilkins got fifty dozen of eggs some time ago for twelve cents a dozen, and his wife packed them down and they keep well. You will have to pay Mr. Waldron thirty-three cents for those you sent up yesterday."

Charles Matthews was somewhat astonished at this view of the case but it could not be helped now; and the subject was dropped.—His gold chain had lost its charm. It did not look so well, even in his own eyes, as had the simple black cord which he had worn before.

At length the end of the quarter came round. The first bill paid was the rent, which amounted to thirty-one dollars. The next was the butcher's bill, which came to thirty six dollars. Charles was astonished to see how the meat bill footed up. But when he saw how many steaks he had had at seventeen cents per pound, the cause of wonder was at an end. Next he paid the baker's bill which was thirteen dollars.—When he came home in the evening he had paid all his bills except the grocery bill.

"Mr. Waldron sent in his bill to-day," his wife said, after supper.

"Ah did he! let me see it."

Hannah brought it, and Charles looked at it. He was astonished at its length, and when he came to look at the bottom, of the column his face turned a shade paler. It footed up just sixty-five dollars—an average of five dollars per week.

"This is impossible!" he added as he gazed upon it. But he examined the different articles, and he could remember when he ordered them. Those things which cost "only a dollar," looked very innocent when viewed alone, but in the aggregate they had a different appearance.

"How much shall you lay up this quarter, Charles?" kindly asked the wife, as she came and leaned over her husband's shoulder, and parted the hair on his forehead and soothed it back.

"How much shall I lay up?" he repeated.

"Not much. Get the slate and let us reckon up. Charles was resolved to be frank about the matter, and let his wife know all.

The slate was brought. First Hannah put down one hundred and fifty-six dollars as the quarter's wages. Then came the rent, and the butcher, and the baker.

"Now you may put down twelve dollars for his chain, and twelve dollars for sundries—that means cigars, tobacco, nuts, beer, soda, theatre tickets, and such like things. Now take all that from my quarter's wages, and see how much remains."

Hannah performed the sum, and gave fifty-two dollars as the result.

"Fifty-two dollars!" uttered Charles, sinking back into his chair, "and we have not bought one article of clothing nor of furniture. Fifty-two dollars with which to pay sixty-five. There is thirteen short this quarter, and I had meant to save thirty, at least."

"Well, it's no use to mourn over it," said the wife, in a cheerful tone, for she saw that her husband felt badly. "Let's commence again. There's nothing like trying, you know."

For some moments Charles remained silent. He gazed first upon the bill he held in his hand, then upon the figures on the slate, and then upon the floor. At last he spoke. There was a peculiar light in his eyes, and a flush upon his countenance.

"Hannah, I see where the trouble is, and I must freely admit that I have been wrong.—If I had paid for every thing as I bought it, I should not have been where I now am in pecuniary matters. You were right. I see it all now. I have not estimated the value of money as I ought. Let me once get up again to where I began, and I will do differently. I must step down to the store this evening and pay Mr. Waldron what I have and the rest I will pay him when I am able."

"That matter can be easily settled," said Hannah, with a bright happy look. "I have more than

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

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

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

Dedication at Chapel Hill.

According to previous arrangement, Divine services were commenced the past Sabbath in the Baptist Meeting-house, which has been recently erected at Chapel Hill. We went up on Saturday in company with brother McDowell of this city, and had the pleasure of meeting with other ministering brethren who were in attendance, viz: Brethren Wilson and Yarborough, of Chatham, G. W. Purify who resides in the vicinity of Chapel Hill, and bro. Hackney who lives in the village and preaches for this young but growing church. It so happened that several other ministers, who were invited, were unable to attend.

The weather was delightful and most propitious for the occasion. The attendance was very large, not only from the adjacent country, but the Pastors of all the other congregations of the village, except the Episcopal, suspended service in their own houses of worship to attend with us. At least an hour before the time for preaching to commence, the house was filled, and a large number unable to get seats were gathered around the door and windows anxious to participate in the exercises of the occasion. Gov. Swain, President of the University, most of the Professors, and a large number of the Students were in attendance.

Services were held at 11 o'clock A. M., at 3 P. M. and at night. At the close of the last sermon, the Lord's supper was administered. The exercises which were conducted throughout in a very serious and devout manner, were listened to by very attentive audiences. All due respect and courtesy, towards those more immediately concerned in this interest, were shown by the officers of the University, and nothing occurred to mar the enjoyment of this day—the most happy and auspicious, that the Baptists have ever enjoyed before at this ancient and renowned seat of learning.

The Baptists, in and about Chapel Hill, enter now upon a new era. Hereafter, or until within a few months past, they have had no place for worship, nor any organized existence. The Church now, if we remember correctly, numbers about fifty members, and has a house of worship which in every respect is equal to any in the village. We were supplied with the dimensions of the building, but have not the paper containing it at hand. We state however, that it is located in a very pleasant and growing part of the town, the site is convenient and eligible, the building is of brick, substantial, and sufficiently large for all ordinary occasions. It is entered by a large vestibule, which projects out some 15 feet from the body of the house, on which is a neat bellry. The bell has been procured, and we were particularly pleased with its clear, deep and rich tones.

The isles, seats, pulpit and gallery are well arranged and in good taste.

The cost of the building, including the lot, bell, enclosure, &c., is a little less than four thousand dollars, one thousand of which was bequeathed by Elder Merritt, now deceased, in connection with two thousand which he gave to educate young Baptist ministers at Wake Forest College. The remainder has been all subscribed, and most of it collected, so that the church is out of debt, and may now go on her way rejoicing. We found the most delightful spirit of harmony, friendly feeling, and pious zeal prevailing among our Baptist brethren at the University and also a kinder spirit of co-operation on the part of other denominations than is generally to be found. May God continue to bless this little vine until its branches shall fill the land.

The first Sabbath in May was a bright day for the Baptists in and about Chapel Hill, and will be long remembered as opening a new era in their history. We hope they will continue to be "steadfast, immovable, always abounding in the work of the Lord," knowing that their "labor will not be in vain in the Lord."

Missionaries Returned.

The following, which we take from the Religious Herald, announces the return of the Rev. George Pearcey and lady, missionaries to Shanghai. Bro. P. has been a faithful laborer for the last ten years in that heathen city. Having formed an intimate acquaintance with him when we were both at the same College, we have never failed to read with interest his letters to his brethren in this country. Both he and sister Pearcey returned with shattered constitutions having suffered greatly with sickness. How we should like once more to press the hand and look upon the countenance of brother and sister P. whom we knew so well, before they gave up their native land and the society of loved friends, to preach Christ amid the abominations of heathenism. Their return from their exhausting labors bearing on their bodies "the marks of the Lord Jesus."

The extract is as follows: "We had the pleasure, last Friday, of an interview with our esteemed brother George Pearcey, one of the missionaries of the Southern Baptist Convention. Brother P. arrived at Boston a few days ago, and reached our city on Friday. His return was occasioned by the failure of his own health, and that of sister P. Through an attack of cholera he was brought nigh unto death, and for some weeks his recovery was deemed doubtful. The voyage has been beneficial to himself and partner, though both are yet invalids. He has been laboring zealously and usefully as a missionary in Canton and Shanghai, China, for about nine years.—The civil war now raging in that empire, has greatly impeded missionary operations in Shanghai, which has been for several months in a state of anarchy, and its possession has been contested by the two parties with alternate success. Brother P. will remain in our city a few days, and then proceed to visit his relatives in Bedford Co."

Backed Out Again.

Our readers will remember that some few weeks since we published a note, which we had previously addressed to the Rev. Mr. Brent of Goldsboro, calling upon him to make good or retract a charge which he made against the Iron Wheel, a book written by Rev. J. R. Graves of Nashville, Tenn. Our readers will remember too, that our reason assigned for publishing it was that Mr. Brent after retreating the charge, refused to respond to our note.—It seems that the publication of the note which we addressed to him with the facts of the case, had the effect somewhat to change the gentleman's notion of treating us with silence. After maintaining a dignified silence, until his agony, as we may suppose became too great to be longer endured, the Rev. gentleman has at length honored us with a communication from his own hand! I say, it seems that the one which we have received, and which we give below was the second which he condescended to write, although he utterly refused at first to reply to us. His friend in this city, to whom he entrusted the matter was too slow in getting an answer—failed to attend to the matter "immediately," and he became so impatient that he could not refrain from writing a second time. It is refreshing to see what a happy transformation has come over the gentleman. He can write to us now, even a second time and requests "an unequivocal answer immediately." Now we shall have it! The Rev. gentleman has not been silent so long for nought. The Iron Wheel will get it now, and he proved beyond all doubt to be a "most slanderous book upon the Methodist church," while Mr. Brent will vindicate himself from all suspicion of having made a false charge against either the book or its author, and restore himself to public confidence as the Principle, President or head man of the female school at Goldsboro. Such may be the anticipations of our readers. But don't anticipate too fast. Let the gentleman represent himself. We are about to give his note to us, word for word and letter for letter, spelling, punctuation and all. Would that we could transfer his eulogium, that it might appear to all "concerned how much better this Methodist clergyman is qualified to give young ladies an accomplished education," than he was to pronounce upon the Iron Wheel. But happy for him our printers have no means of imitating his *inimitable* hand writing, and if they can only succeed in giving it "verbatim et literatim," they will entitle themselves to the gentleman's thanks. But in this, we will help them to the best of our ability. We will see that justice is done at least in this instance. "But the Iron Wheel," say our readers, "we are anxious to hear what Mr. Brent has to say about that. It is the character of the Iron Wheel he has written you about, is it not?" O no we are sorry to say he does not even so much as allude to it. He seems to have forgotten all about it. He has no longer any charges to prefer against it!! No more attacks to make upon it!!! He leaves it to make its own impression, and is concerned only to take care of himself and his own character, which he seems to have found out is worth more to him personally, especially in his present exalted position, as President of a school, than any opposition he can make to the Iron Wheel. But we given his note, which was handed us by the Rev. Mr. Reid, the stationed minister in this city. It is as follows:

Rev. Mr. James, S. C. One day last week, through the Rev. Mr. Reid, I addressed you a note enquiring if you would permit me to reply to the attack made upon myself, in "The Biblical Recorder," by your Editor, through the same paper. To which I have received no answer. I again make the same inquiry. You will oblige me by giving an unequivocal answer immediately.

JAMES, H. BRENT,
Goldsboro, N. C.
April 25, 1855

We now give our reply which according to request was written immediately:

RALEIGH April 27th 1855

Rev. Mr. Brent.

Sir: Your note of the 25th, the first line I have received from you, has just been handed me by Rev. Mr. Reid of this city.

Your refusal to reply to a public note which I sent you some weeks since I was compelled to interpret as an act of disrespect to me. Hence I published the note with comments. If I understand your note, now before me, it charges me (indirectly) with making an attack on you in the Bib. Recorder and enquires if you will be permitted to reply through the same paper. To this enquiry you wish "an unequivocal answer immediately."

Now Sir I replied upon you in a respectful manner to make good or retract the charge which you made against The Iron Wheel of being a slanderous book. You refused to reply to my note. I published it with such comments as appealed to me to be called for. You ask now, if I understand you, for space in the Recorder, not to make good or retract your charge against the Iron Wheel; but "to reply to the attack" which you are pleased to say I have made upon you. To this, Sir, you will pardon me for saying, you propose to begin at the wrong point. Indeed I should be perfectly justifiable in treating your note with the same indifference that you showed to mine; but air that you may not have the shadow of a pretext for backing out again, I now offer you full space in the Recorder:—1st. to make good or retract the charge which you made against the Iron Wheel of being a slanderous book

2nd. Then, but not till then, you shall have reasonable space to reply to any thing I have written about you.

This Sir is my "unequivocal and immediate" answer

Our reply was written some twelve or fourteen days since, and we have waited in vain for the gentleman's response. When the Rev. Mr. Reid called to hand us Mr. B.'s note, he insisted, whether by advice or of his own will we know not, but he insisted repeatedly that "we should just say whether we would grant the request or not. It would only take a line to do it." But we suspected by his importunity, that *we should just say yes or no*, that there was some ulterior object in view, and we promptly refused, as we had a right to do, to notice that or any other note from Mr. Brent, until he had treated us with becoming respect. So we refused any answer whatever to Mr. Reid. A few moments after Mr. R. left our office, in looking over the note again, we saw or thought we saw the *trick*, and immediately answered as above. Mr. Brent wanted to be denied the use of the Recorder, that he might have it to say in the ADVOCATE that he applied to us for space, but was rejected. We, therefore, offered him all that *justice or courtesy* could claim. But with all this in his favor, Mr. Brent has backed out again!! and thus he has established the truth of the old saying, that "He that fights and runs away, will live to fight another day."

But whether such fighting for Methodism will avail anything we leave for his brethren to decide. Perhaps some of his friends would do well to advise him never to think again of entering the arena of controversy, and that if he should hear of wars or "rumors of wars" in the camps of Israel, to

betake himself immediately to the privacy of his own domicile and there remain until peace is restored, lest the enemy should get after him, and a cowardly retreat again be the consequence. So much for the backing out of the Rev. Mr. Brent, and as he is now in full practice, we may anticipate that ere long he will back out from the opposition meetings which he has recently commenced holding in Goldsboro whenever we visit that place to hear us. He seems to be afraid for the Methodists to hear us, but he need not, for hundreds have often heard us, and we suppose without serious damage, many of them too were pretty well acquainted with and entertained for them a much higher opinion than we possibly can form of Mr. Brent.

State Agricultural Society.

We call attention to the list of Premiums of this Society as published on the fourth page. Its publication has been requested by the Executive Committee, and our readers will no doubt be interested in its examination.

The List we publish is the official list and care should be taken not to confound it with the List which has been published, without the signature of the Chairman and Secretary of the Executive Committee.

Return of Old Friends.

Rev. Basil Manly, D. D., after a residence in Alabama of eighteen years as President of their State University, has been called by the Wentworth St. Baptist church, Charleston, to fill the place vacated by Rev. J. H. Chubbert, now of the First Baptist church, in Philadelphia. Dr. Manly spent a large part of his best years as pastor of the First Baptist church, in this city, and if he consents to the call now extended to him, the Second church here, will receive the congratulations of our brethren all over the State. He preached here, on the morning and evening of last Sabbath; but what his final decision may be remains to be known.

Rev. Bayfield W. Whilden, late of the Canton Mission, China, also returned to his native city, last week. A heavy visitation of Providence upon his companion, has made it necessary for their return to this country, nor is it probable, we learn, that she can be very soon, if ever, in a situation to permit her return to missionary work.

Southern Baptist.

We learn from several papers that Dr. Manly has accepted the above invitation and will settle permanently in Charleston, S. C. Ed. Rec.

We find the following in the Edgefield (S. C.) Advertiser. The revival occurred in the town of Edgefield, which seems to have been greatly blessed by the visit of Dr. Teasdale during the past month.

THE LATE REVIVAL.

Our village has not known a period of such intense religious excitement since 1831 as has prevailed in the Baptist congregation here for the last three weeks. The ingathering has been very great, some eighty persons having been baptized, nearly seventy of whom are whites. This unusual occasion has come about under the ministration of the Rev. Dr. TEASDALE of Washington city. He is traveling over the country for the purpose of obtaining help towards the building of a sort of national meeting house in Washington. His success here in that matter was also remarkable. Mr. Teasdale is certainly one of the most impressive preachers we have ever listened to. From the sermon we heard him deliver on Friday night however, we judge his power to consist chiefly in illustrating the "errors of the law." Had he more of the sweet persuasiveness of a MANLY or a CARPERS, some temperaments would yield to his Gospel invitations more readily, and all, perhaps, with better prospects of a complete and lasting conversion. But it is not for us to cavil as to his merits or defects, upon the heels of his late extraordinary success in our community.

Since the above came to hand we have received the Religious Herald, containing the following letter by Dr. Teasdale, which is so interesting that we give it also.

AIKEN, S. C., April 23, 1855.

Dear Bro. Sands:—I have the pleasure of being able to say that God has in his infinite mercy, poured out his Spirit upon the church in Edgefield village, S. C. I preached there on the 17th and 18th of last week, and baptized over 70 joyful converts, and some 20 or 30 others were expected to go forward in the ordinance yesterday. I found the church in a cold and unpromising condition when I went to their aid, and the first time I preached I had some 25 hearers—all told. The house, however, soon filled up, and as many were often out side, as could be accommodated within. The accessions have been of a very interesting character. Among them is a prominent lawyer, a doctor, two of the teachers in the female academy, one in the male academy, and many of the pupils in both Institutions, together with other prominent citizens, both young and old. The people have been constrained to say, "We have never seen it on this wise before." To God be all the praise!

I have just commenced a few days' meeting in this village, by the earnest solicitation of the friends here. Our congregations yesterday were unusually large and solemn. May God bless our labors here also.

It has been a great source of satisfaction to me, that while toiling to build up the Baptist cause in Washington city, God has so abundantly owned my feeble labors among the churches abroad as well as the church at home. We have added a hundred and fifty per cent. to the church at home since June last, and about 500 precious souls altogether have been added to the several churches with which I have labored during the last thirteen months.

I long to see our commodious house of worship in Washington completely finished. It is a work that has been greatly needed. How long I must toil on and sacrifice to accomplish this greatest work of our denomination south, the contributions of the friends of the enterprise must of course determine. If only a few of our churches would imitate the example of the First church in Charleston, and the Edgefield church, (each of which has subscribed over a thousand dollars to the enterprise,) the work would soon be done. "Men of Israel help."

Yours, very fraternally,

T. C. TEASDALE.

EDITORIAL RESIGNATION.—James M. Watt, one of the Editors of the South Western, has resigned having sold out his interest in the paper. Bro. W. P. Chilton has become sole proprietor. Bro. Watt states that pecuniary pressure and failing health caused him to sell out his interest in the paper and resign. He filled his position well as Editor. We hope he may be benefitted by the change.

For the Recorder.

Lord Cornwallis.

I was at Chapel Hill a few days since when Governor Swain, President of the University, loaned me during one evening the order book of Lord Cornwallis lost while marching from Guilford C. H., N. C., to Wilmington. It appeared to belong to Gen. Leslie from August, 1780, while in New York. It was kept by him till he met Lord Cornwallis in S. C. in 1781, when it became the order book of his Lordship.

Extract October 8, 1780, New York.

"The commander in chief (Clinton) does with infinite regret inform the army of the death of the

Adjutant General, Major Andre. The unfortunate fate of this officer calls upon the Gen. Commander-in-chief to declare his opinion that he ever considered Maj. Andre as a gentleman, as well as in the line of his military profession of the highest integrity and honor, and incapable of any base action and unworthy conduct.

Major Andre's death is very severely felt by the Gen. Commander-in-chief, as it consequently will be by the army, and must prove a real loss to his country and to his Majesty's service."

2nd Extract, Jan. 26, 1781.

Ramsor's Mills, [now Lincolnton], N. C. He camped here while on the pursuit of Gen. Greene from S. C. to Va. Here Lord Cornwallis received a letter from England, dated Nov. 9, 1780, and written by Lord George Germain to Cornwallis.

"It is particularly pleasing to me to obey his Majesty's command by signifying to your Lordship that you do acquit the officers and soldiers of the brave army that their behavior on the glorious 16th of August is highly approved of by their sovereign, and you will particularly express to Lord Rawdon, Col. Webster and Col. Tarleton his Majesty's approbation of their judicious and spirited conduct. The latter has a double claim to praise for his great alertness in overtaking and destroying General Sumpter's detachment, and thereby rendering the victory of Camden still more decisive."

3rd Extract.

HILLSBOROUGH, N. C., Feb. 20, 1781.

"Feb. 21 the commander of the artillery will erect the royal standard at 12 o'clock and fire 21 guns. The order is countermanded, and to be done to-morrow at the same hour."

This date, Feb. 22d, was Washington's birth day 40 years before.

4th Extract.

GUILFORD C. H., March 16, 1781.

"Lord Cornwallis desires the officers and soldiers to accept of his warmest acknowledgements for the very extraordinary valor displayed in the action of yesterday. He will endeavor to do justice to their merit in his representation to their sovereign of the Commander-in-chief, and shall consider it as the greatest honour of his life to have been placed at the head of so gallant an army."

When Gen. Green was retreating, he came to a tavern in Salisbury for supper. While it was in progress, he saw a portrait of George III. over the fire board. He took it down and wrote on the back of it these words: "O George, hide thy face and mourn."

N. GREEN.

I close with these extracts. E. DODSON.

MELANCHOLY CATASTROPHE.—On Saturday last while the hands were engaged in putting up the Rail Road Bridge near Brown's mills, two miles west of this place, one of the supports which rested upon an insecure foundation near the middle of the river gave way, and the whole frame was precipitated into the stream, a distance of about sixty feet. The Superintendent, Mr. Wells, and eight of the hands, were on the frame at the time it fell; but all of them escaped with their lives, though several were badly injured. Mr. Wells received the worst injury, having had one of his thigh bones broken, and a ligature near the knee ruptured. Of the others injured, five were white hands, and three black. Some of these received severe cuts on their faces, and others were badly bruised. Surgical attendance was procured immediately after the accident, and the citizens promptly aided in bringing the wounded men to their quarters in this place. We are glad to learn that they are all getting on as well as could be expected.

The bridge frame, we understand, is a perfect wreck. Many of the timbers were broken in the fall, and all were thrown pell-mell into the water.—This unfortunate occurrence, we presume, will occasion a delay of a month or more in the completion of the Road west of the river.

The above which appeared in the Hillsborough Recorder has led to some mistake as to the parts of the work that sustained damage. We learn from the best authority that it was only the false or temporary works erected by the contractor as necessary aids to complete the bridge, that gave way, and in the fall became a complete wreck.—There was a mill pond where the road crosses the stream, and the mud at the bottom was very deep. The contractor was warned not to trust his false works on such a stratum of mud, but he did so, and the consequence was the catastrophe as reported above.—The abutments on which the bridge will rest, are as firm as they were before, and indeed had no connection with the casualty whatever.—It was most fortunate that the workmen in falling 65 feet, which was the exact distance, escaped instant death. The head workman whose leg was broke and otherwise mangled, fell in eight feet water, could not swim, and what was most remarkable when he became conscious, found himself at the edge of the water. Neither he nor any one else could tell how he got there. In trying to crawl out he discovered his leg was broken. It seems that all were so stunned as to be insensible for a time, yet fortunately no one was killed.—Ed. Bis. Rec.

Jealousy among Ministers.

We have read Sunny-side and Shady-side, and we have sometimes thought we could write an Under-side, that might contain revelations not brought to light in either of these volumes. Ministers have troubles enough, it is true, but those troubles do not all come from restless churches and meddlesome deacons. They often come from each other. With sorrow we confess it, there is among ministers, as in every other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticize and disparage, rather than to approve, and to rejoice in their success. We know sincere and good men, who are yet so extremely sensitive to their own reputations, that they cannot bear to hear any body praised but themselves—as if whatever was added to another's fame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatement to qualify the general praise. These criticisms may be just, but they seem to be made in an unworthy spirit. Not that this jealousy is peculiar to one profession. On the contrary, we think ministers have far less of it than either lawyers or doctors, for they do not so often come into close contact as immediate rivals. But it is a portion of human infirmity which cleaves even to good men and which stains the whiteness of their garments. Is it not time to have done with this miserable feeling, and to cherish a noble and generous pride and joy in the labors of others? The world is wide enough for us all. A body of men, organized and combined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit toward each other. Comrades in war brave champions in arms, they ought to be so intent on the general victory, as to forget their petty

claims for promotion. In the Christian church, there is ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail, therefore, every mighty man as a new champion in the Christian host, and our hearts swell with joy as we see a fresh young giant rushing into the battle. All honor to the learned and eloquent, whose pens and tongues are wedded in the service of truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the Church revives, as we think how many such are scattered over the land; and where one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation.

New York Evangelist.

From the Religious Herald.

A Challenge Declined!

For more than thirty years Mr. Alexander Campbell, of Bethany, has been assiduously engaged in developing, defending, and diffusing the principles of his Reformation. His views have been written, stereotyped, printed, and widely circulated. In a small volume, recently published, I have endeavored, candidly and faithfully, to examine them. The work has, so far as I have observed, with very slight exceptions, received the sanction of Baptists, and other evangelical Christians. In the February number of the Harbinger, Mr. Campbell commenced a review of it, as follows:

"We thank Elder Jeter, and the ten worthy brethren that called him out to examine something nicknamed 'Campbellism,' for the opportunity afforded us to extend its empire over myriads of new readers, thinkers and actors, in the grand ecclesiastical drama of the 19th century. But we cannot thank him for the uncanonid, and partial examination of the matter which he has given; nor could we thank them, if they, after reading our review of it, will yet sanction or commend it, or print and circulate it through this community."

Such a review Mr. Campbell promised to furnish, as would prevent the candid, after reading it, from sanctioning, printing or circulating the book. I deemed it prudent to await, as calmly and patiently as I could, the promised critique. In the April number of the Harbinger, just come to hand, containing the third article of the series on "Campbellism Examined," and before the main points presented for consideration in the book had been touched, I was surprised to find the following proposition: "But if he (Mr. Jeter) will obtain for me column for column in the Religious Herald, I will give him page for page in the Harbinger; or, I will meet him, even in the city of Richmond, before the people, in an oral discussion, on just as many issues as he can make out of any positions that I have assumed, or on which he supposes I have laid an undue emphasis, or on which I have changed.—We stand up for the truth, the whole truth formerly delivered by the apostles; and we will meet him, or any other man endorsed by the denomination, and will give Mr. Jeter an equal share of affirmative propositions, and every honorable attention and respect due to his standing with the denomination."

"Will Mr. Sands have the courtesy and candor to lay this matter before his readers? He is a valiant man, and scrupulously orthodox; and, of course, being orthodox, he will be candid, honorable, and just, in rendering to me what he would have me render to him, according to the golden rule. We pledge ourselves to treat him and Mr. Jeter with all the courtesy and candor, and impartiality that we ask for ourself. Need I say, as an argument, that I doubt not the generous, candid, and honorable Baptists of Old Virginia, will be the better pleased with Mr. Jeter and Mr. Sands, for assuming an attitude so manly, so magnanimous, and so just?"

To this challenge, I will, on my part, briefly reply. I am not convinced that public oral discussions on religious subjects are advantageous to the cause of truth. There are certainly strong objections to them. In such contests, victory, rather than truth, is the object aimed at; and that depends far more, in most cases, on self-possession, readiness, and skill in debate, and the power of physical endurance, than on truth and argument. But were I ever so deeply impressed with the advantages of this mode of discussion, I perceive no reason in the present case for resorting to it. I deliberately selected my plan of discussing Campbellism. I have recorded and published my views of the system, at considerable length, and with all the candor and fairness which I could command. I have nothing farther to say on the subject. Neither in an oral newspaper discussion could I do more than reiterate or amplify those views. I should be gratified, if it were compatible with my sense of propriety, to comply with Mr. C.'s request of an oral, or column for column, discussion; but I do not perceive that justice to him, respect for myself, or the interests of truth demand any change in the method of debate. If he has reason for preferring another plan, I have none. If he is not satisfied with the results of the one adopted, I am. He selected his own mode of replying to my book. He has promised to furnish an annihilating review of it. Already three numbers of the review, and several other articles on the same subject, have appeared in the Harbinger.—How far they have gone toward redeeming the pledge with which the critique was commenced, will leave the readers of the Harbinger to judge.—Let Mr. Campbell produce the promised review, and he will not need an oral or newspaper discussion to maintain the interest of the Reformation.

As the Reformer himself has undertaken to review and refute my book, I will pay the most respectful and candid attention to his remarks. If he should convince me that I am in error on any point, I will promptly and cheerfully retract it. When he shall have finished his review, I will decide whether the cause of truth, or my own reputation, requires that I should rejoin. Deeming Mr. Campbell quite competent to defend the Reformation, if it can be defended, I shall not notice the articles on "Campbellism Examined," which from other writers, are frequently appearing in the organs of the Reformation—especially, as those which have fallen under my notice, have been an attack, not on the principles maintained in the book, but on its author—representing him as illiterate, self-conceited, vain, haughty, ambitious, bigoted, bitter, persecuting—in fine, as having, in the language of the Bethany oracle, "too recklessly dealt in assertions, and even criticisms, for which he is not qualified, either by nature, by grace, or by education." As these are points on which I am not qualified to judge, and am quite willing that every man should entertain his own opinions, I shall not farther notice them.

J. B. JETER.

Ed. Dr. J. has deemed it expedient to accept the challenge of Elder A. Campbell, the use of our columns would have been freely given to him and Mr. C.—Rel. Herald.

From the Religious Herald.

Wonderful Success.

Of Dr. Jeter's Work on Campbellism—Our proper course.

MR. EDITOR:—Those who approve of the Examination of Campbellism by Dr. Jeter, will be gratified to receive further evidence of its success. The writer has recently been informed by several colporteurs, that all classes are eagerly seeking to procure this valuable work. That the demand for it is so great they can hardly supply it. Pedobaptists are manifesting a very lively interest in this addition to our theological literature. Many of them are doing what they can to increase its circulation. Not only so. The very severe and discourteous manner in which Campbellite scribes have assailed the book—the tremendous ad they make about it, is causing hundreds of Reformers to read it for themselves; says a colporteur, "I find Mr. Campbell's people want it as well as others, and I frequently have the pleasure of letting them have it."

This intense desire on the part of the masses, is not the only indication of the popularity of the book. What say the great and good of it? With but one or two exceptions, the press have placed upon it the seal of their approbation. Not only our editors, but also many of our pastors, have manifested a great desire to see it in the possession of all our people. One of our most talented ministers recently recommended it to his people, as a book of rare excellence, and spoke of it as a "model" for all who write on such subjects.

* * * * *

SUSTASIS.

FORESTVILLE, April 13, 1855.

Rev. J. J. JAMES:

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

Yours truly,

SAMUEL S. BIDDLE.

Book Table.

MEMOIR OF MRS. LUCY S. LOVE, of the Chinese Baptist Mission. With an Introduction by Wm. Dean, D. D. American Baptist Publication Society, Philadelphia, 118 Arch Street.

Memoirs of Missionaries are now so common that it is to be feared they fail to excite and increase our zeal and love for the Mission cause.—So far as they do this, however, their influence is happy, and should be highly prized. As the number of such works increases, we think the sketches and narratives which they contain, should be condensed as far as practicable so as to save needless expense in publishing, and time in perusing them. The object should be not merely to make a book, but to give a truthful narrative made up of such things as may be useful to others. The Book before us gives the journal of Mrs. Love, who seems to have been a pious and devoted missionary. Her life appears to have been spent in obedience to her convictions of duty, and portions of the book are deeply interesting. It may be obtained of the Publication Society, Philadelphia.

BAPTIST PREACHER, April and May.—Contents: 1. The Uses, Benefits and Symbolical Teachings of the Ordinance of Baptism. Sermon by Rev. H. H. Tucker, Lagrange, Ga. 2. Justification by Faith, by the same.

THE COMPTON-LAND LAW—RECENT DECISIONS OF THE BOARD OF PENSIONS.—In case of a person entitled to bounty land, under the late act, being insane, the application must be made by the conservator or trustee

Arrival of the Atlantic.

Peace Conference Broken up.—Bombardment of Sebastopol.—Desperate Fighting.—Fate of Napoleon to England.—The British Loan taken.

New York, May 4th.—The steamer Atlantic has arrived with seven days later news.

The Vienna Conference has been broken off and Russia rejects the Allied demands.

Sebastopol has been bombarded since the 19th of April, but the result was doubtful.

The Emperor Napoleon accompanied by the Empress had been one week in England, and were immensely glorified.

The British loan, of sixteen million pounds sterling had been taken by the Rothschilds, at the rate of for every one hundred pounds of consols, 14s. 6d., in the shape of an annuity. The loan terminates in thirty years.

Taxes are to be increased on incomes and on spirits, tea, coffee and sugar, a stamp is proposed.

England assents to Louis Napoleon taking command of the Allied army in the Crimea. It is, however, considered a doubtful rumor.

On the 9th, the bombardment commenced with 500 guns, and was continued success fully up to the 26th. An assault was not considered practicable, and the intention was to storm it if possible.

All hope of Austria's taking the field against Russia are at an end for the present.

From the seat of war we learn that during the first two days of the bombardment, the fire of the besiegers was superior to that of the besieged, and much damage was done to the Russian Works.

During the night of the 12th the left attack of the Allies obtained considerable advantage over the Russians, who were twice dislodged from a strongly fortified position, which still remains in the hands of the French.

The possession of their position enables the Allies to fortify the submit of a ravine, which is of great importance.

Gortschakoff has published an address to the garrison, in which he states that matters look more encouraging to the besiegers.

Serious trouble had been created at Krajovo, by the brutal conduct of Austrian officers. The people attacked the Austrians, and drove them from the city.

THE MARKETS.

Cotton was steady and unchanged.

Wheat and Flour lower and quiet.

Corn slightly advanced.

Iron unchanged.

Money easy.

Consols had declined to 89 1-2.

INFLUENCE OF ONE SUNDAY SCHOOL.—The old scholars and teachers of Sunday-schools, at Steppney, England, held a meeting the last month.—After singing and prayer, there was a brief history given of the church. It was formed in 1644; the chapel erected in 1674, during the pastorate of Matthew Mead, one of whose books the "Almost Christian," was well known years ago.—The Record of the dedication closed with this petition: "The Lord make it a place for the begetting of many souls unto Christ." And the account says, God heard the consecration prayer—a pleasant reminiscence to be called up at the end of 180 years, and suggestive of the importance of commencing every such enterprise in the fear of God, and an absorbing desire of promoting his glory.

The Sunday-School was formed in 1820, and spacious rooms erected for its accommodation. In 1824, more than one-half the entire cost having been defrayed by an officer of the church. Since 1820, more than 14,000 children have been admitted into the schools taught in these rooms, and of these many have been scattered over all parts of the United Kingdom and the British colonies.

Nine or ten scholars and teachers have become ministers and missionaries. There are now about 800 scholars and 16 teachers connected with the schools. It was a place where many souls had been born into the kingdom of God. The wide spread and beneficial influence of the institution were illustrated by facts communicated in letters from former scholars.—S. S. Journal.

MATT WARD.—Matt Ward, the murderer of Butler, is in New Orleans. He sports a span of bay horses, beautifully caparisoned, and a carriage that is brilliant with splendor, and upon the box sit two colored gentlemen, with blue suits, white gloves, black hats, a green band around, and a small feather upon the upper edge.

The Rev. Roland Hill said to his crowded congregation one night: "I learn that there are two pickpockets present, engaged in their professional duties: I would inform them that the eye of the Lord is upon them, and, if that is not enough, there are now two Bow-street officers present."

The paper mill of H. J. Cox & Co., at Zanesville, Ohio, took fire on Thursday evening, from, it is supposed, sparks blown from a passing locomotive. The upper stories were much damaged, and a large stock of rags and paper consumed before the flames could be extinguished. Estimated loss \$3,000—no insurance.

Bedford Brown, Esq., of Mocksville, will deliver the Annual Address before the students and patrons of Union Academy, Davie County, on Friday, the 1st of June next.

Petersburg Markets.

Friday, May 4, 1855.

Cotton.—Since our last report the market has been without much change. Sales at 8½¢ @ 9¢ for middling to prime lots. We not a very quiet market to-day.

Corn.—Sales at \$1 7/8 bushel of 60 lb.

Wheat.—Receipts small. Sales at \$2 @ \$2 50, as in quality.

Flour.—Sales of common superfine at \$12 1/2, for good parcels. Family \$12 @ \$13 1/2.

Tobacco.—The breaks large and demand good. Prices about as last quoted. Lugs 4½¢ @ 6½¢; Leaf 7 @ 14.

Bacon.—Prices fairly advanced. Virginia hog round 10½¢ @ 11¢; Western Sides 10¢; shoulders 8¢.

Lard.—Very scarce. Barrels and Kegs 11 @ 12¢.

Coffee.—Peruvian \$30; Mexican \$30 @ 35.

Salt.—Fine \$1 75 @ \$1 85; ground \$1 40 @ \$1 50.

The prevalence of incorrect notions upon the subject of medicine, is a great cause of misery. Medical practice should be governed by principles cautiously deduced from the contributions of long experience and close observations. How important, then, that no medicine should be taken by invalids, unless it emanates from the hands of men of talent, judgment, and the strictest probity.

Hoodland's German Bitters, prepared by Dr. C. M. Jackson, Philadelphia, is a preparation emanating from one of the most celebrated practitioners of modern times, and one of the greatest medical writers Germany ever produced. This article is now in able hands, as evidence that the article is prepared carefully and skillfully, it is producing the effect the original inventor intended. It is

used by many of the leading practitioners of Philadelphia in cases of debility of the digestive organs, and bilious apparatus, and the diseases arising therefrom. We therefore recommend this medicine to suffering invalids. See advertisement.

MARRIED.

On the 11th of April, at the residence of her father Wm. Hicks, Esq. by Rev. N. A. Purdy, the Rev. L. C. Parkinson to Miss M. E. Hicks of Warren.

On the 25th April, in Greenville, Pitt county, by Rev. Mr. Graves, Mr. Robert Jones, of Mecklenburg, Va., to Miss Victoria Louisa, daughter of James S. Clark, Esq., of Greenville, N. C.

DIED.

Near Forestville, on the 26th ultimo, Mrs. Mary C. Atkinson, wife of Rev. Willie A. Atkinson, and daughter of the late Solomon Thompson, aged 28 years. Mrs. A. very early in life, during her 13th year, became a subject of Divine Grace, and was received into full fellowship of the Baptist church and in August, 1839, was baptized by Elder James Dennis in Neuse River. Her deportment during life was highly exemplary and christian-like, always cheerful but not levitous. Her death was calm, peaceful, triumphant. She died of retrocedent measles and had perfect possession of her mental faculties. Just as the natural sun went down her sun of life went out. She most compositely took leave of her husband and kindred who were present, and particularly her attending physician, exhorting him to meet her in heaven. Dr. T. who has been in active practice for upwards of 25 years, informed me that it was the most beautiful death he ever witnessed; that he believed she was truly in her right mind and perfectly happy in anticipation of going to heaven. This obituary could most properly be much extended, but for fear. She leaves a deeply afflicted husband, brothers and sisters, with a large circle of near kindred and friends to mourn over her early departure.

W. M. C.

Forestville, N. C., May 5, 1855.

Tennessee Baptist, Religious Herald and Christian Index please copy.

Receipts.

Mrs. Sarah W. Smallwood, Leaksville, Jan. 56, 2 00

Miss Emily Grifflin, Mayfield, May 56, 2 00

Duncan Bullard, Ellerbe, Feb. 56, 2 00

Owen Bullard, Do., Aug. 55, 2 00

Joe Kelly, Median, T. C., Feb. 56, 2 00

Joe G. Jones, Woodside, May 56, 2 00

Jordan Edward, Jackson, Mar. 56, 2 00

Rev. W. D. Beverly, Marion C. H. S. C., Mar. 56, 2 00

Mrs. Sarah C. Floyd, Marysville, May 56, 2 00

Jos. Downing, Fayetteville, Mar. 56, 2 00

Wm. Weaver, Chapel Hill, Mar. 56, 2 00

Henry Marcom, Do., Feb. 56, 2 00

Charles Marcom, Do., Feb. 56, 2 00

Alvis Daniel, Do., Feb. 56, 2 00

Thos. H. Nelson, Roxboro, June 56, 2 00

Thos. Newton, Sills Creek, May 56, 2 00

E. Daily, Transylvania, Feb. 56, 2 00

Nathan Deater, Mocksville, May 56, 2 00

Mrs. Rachel S. Ruffin, Hotel, May 56, 2 00

Robt. P. Lide, Richmond, Ala., Ap. 56, 2 00

R. D. Fleming, Warrenton, Mar. 56, 2 00

Appointments.

Elder Mark Bennett by appointment will preach Tuesday 15th May at Quaker; Wednesday 16th Bear Swamp; Thursday 17th Reddy Creek; Saturday the 19th and 20th May at Antioch, Halifax; Wednesday 23rd at Picot M. H., Martin; Thursday 24th at Jamestown; Friday 25th at Free Union; Night in Plymouth; Saturday 26th and Sunday 27th at New Swamp; Monday 28th at Free Chapel or White Chapel; Wednesday 30th at Taylor's Chapel; Thursday 31st Old Ford; Night in Washington; Friday 1 June Beaver Dam; Saturday 2d June Tranters Creek; Sunday 3d Grindell Creek; Monday 4 Parker's Chapel, Night in Greenville; Tuesday 5th at Gun Swamp. Brethren please make public.

N. B. If any of these appointments would take me back, or do not come in regular order locally, the brethren and friends will please rectify them so as to take me constantly onward by the nearest or most eligible route. This list may possibly range wrong on Roanoke, and Albemarle; and again in Beaufort and Washington.

Notice.

The next session of the Pamlico Association will be held with the church at Conocoan, Halifax county, N. C., commencing on Thursday before the second Sabbath in May next.

CLERK.

"Every Sunday School should place a copy in its Library."—Christian Secretary.—HARTFORD.

"FATHER CLARK;"

OR, THE PIONEER PREACHER.

BY AN OLD PIONEER.

1 Vol. Large 18mo, Full Gilt. Muslin. 75 cs.

This volume is the first of a series of Entertaining Pioneer Stories, by the well-known Rev. John M. Peck, of Illinois, whose experience of frontier life, observant habit and facile pen, eminently qualify him for the work he has undertaken.

We give some notices from the press:

"It would not take long to 'guess' who the 'Old Pioneer' is, who has essayed collecting and weaving into a connected narrative the materials of this book. He certainly is entitled to a 'vote of thanks,' for the suggestive tribute to departed excellences, which is here given in a form that ensures its preservation. The volume is full of incident, and along with this, it has much matter illustrating Western history, especially in religion. 'Father Clark' our readers will do well to become acquainted with."

Philadelphia Saturday Courier.

"The life-like picture which it presents of the incidents, manners and customs of frontier life, possesses a degree of real novelty surpassing most of the novels of the day."

New York Chronicle.

"It is a book that can not fail to interest."

Boston Journal.

"The sketch of his life is of more than usual interest."

Christian Observer.—PHILA.

"The adventures of John Clark, in early life, were more wonderful than fiction."

Christian Chronicle.—PHILA.

"A picture of his life is filled out, to a large extent with the history of that new country, and will be seen and traced with much interest by the general reader."

Recorder and Register.—NEW YORK.

"It abounds in sketches and incidents, following the course of emigration from Virginia, to Kentucky Illinois and Missouri, which depict various forms and phases of pioneer life, and give to the book a most fascinating interest. It can not fail to be an immensely popular as well as useful book."

Lutheran Observer.—PHILA.

"The work abounds with interesting incidents and has almost the air of a romance, while yet it portrays a singularly benevolent and exalted character in the formation of which may be distinctly recognized the providence and grace of God."

Christian Secretary.—HARTFORD.

"The book will be found highly interesting to the adult, but is especially adapted to do good to the young. Every Sabbath School should place a copy in its library."

["A Most Absorbing Book."]

Mrs. LINCOLN PHELPS' NEW ROMANCE, IDA NORMAN;

Or Trials and their Uses, is one of the most popular books issued this season. Published in one volume, 12mo, cloth, beautifully illustrated in tint: price \$1 25.

READ WHAT THE CRITICS SAY OF IT.

"It is a work of that rare and peculiar kind, of which there has always been too few."—Ontario County Gazette.

"It is a work that will be read everywhere, and by everybody, and will increase in popularity as it increases in age."—Albany Spectator.

"A work of extraordinary ability."—Boston Transcript.

"The plot is skillfully yet naturally developed, and the interest increases as the work proceeds.—The reader of the first dozen pages will not willingly lay it aside till he has completed its perusal."—Northern Budget.

"The story is very attractive, and will be read with absorbing interest."—Christian Ambassador.

"The story is true to nature, and free from all those exaggerations which render fictitious literature generally so poor that a channel for the inculcation of any real and substantial lessons of value."—New York Day Book.

WISDOM, WIT, AND WHIMS. OF DISTINGUISHED ANCIENT PHILOSOPHERS, BY JOSEPH BARNARD, A. M.

One Volume 12mo, Cloth. 75 cents.

This work embraces the most interesting and most important incidents in the history of the old Philosophers, their personal Manners and Habits, and anecdotes of their intercourse among the High and the low, with their most remarkable Apophthegms, Proverbs, and Pithy Replies to difficult and curious questions; alphabetically arranged.

Whosoever has any objection to refer to the character of sayings of old Philosophers of antiquity, or desires to know them, should consult this work. It undoubtedly contains more on these subjects than any other American Book. It can scarcely fail to become a favorite volume with all who pay any regard to their reading.

Christian Chronicle.

"The author has explored and brought to light much that has hitherto been unknown to the public. His sketches of character, incidents and conversations are descriptive, curious and instructive."

Boston Atlas.

"The book has been prepared with great care, taste and judicious discrimination."

Detroit Daily Advertiser.

"It certainly contains a great amount of curious and interesting literature hitherto inaccessible to the general reader. It gives the reader an ample opportunity to contrast the semi-civilized days of Grecian and Roman power, with the enlightened age of the present."

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500 Agents wanted to canvass for valuable Religious and Historical Works. Men who can furnish satisfactory reference as to good character, industrious habits and pleasing address, may have a field assigned them, and learn the necessary particulars of the business, by addressing (post paid) SHIELDON, LAMPORT & BLAKEMAN, Publishers, 115 Nassau Street, New York. March 28, 1855.

THE GREAT DISCOVERY. KROLLERION! FOR CURLING THE HAIR!

FOR many years it has been the object of deepest study with chemists and artists, to produce a fluid that applied to the hair, would cause it to wave and curl equal in beauty to the natural curl.

THE KROLLERION

Is the only article ever offered to the world that will effect this most desirable object, and which has no applications are necessary to curl it as much as may be desired, and for any length of time. From the many testimonials of those who have used it, the subscriber does not hesitate to warrant the KROLLERION to give satisfaction, and prove as recommended in all cases.

The recipe for making, with full directions for use, will be sent on the receipt of one dollar, post-paid. The ingredients will not cost over 12 cents.

Direct to H. A. FREEMONT, Warren, Trumbull Co., Ohio. April 7, 1855.

ATTENTION ALL! OUR Senior Partner has just returned from New York with a large lot of well selected Stock of Hats, Bonnets, Prints, Mantillas, Mourning Goods, Trimmings, and Ladies' Dress Goods generally. These having been brought late in the season, and upon the most advantageous terms, we can sell exceedingly.

Our Clothing Room is well supplied, and our stock generally complete. We have FINE AND FASHIONABLE GOODS, and no mistake and it will not be necessary to visit the CITY to buy fine or cheap Goods. We respectfully ask an examination of our Goods and prices, pledging ourselves to sell as low as any regular House in the country.

JONES & CRENSHAW, Forestville, N. C., April 20, 1855. 34—4w

NEW HISTORICAL WORK. JUST PUBLISHED.

THE LANDING AT CAPE ANNE. Or, the Charter of the First Permanent Colony in the Territory of the Massachusetts Company, now discovered and first published from the original manuscript. With an inquiry into its authority and a History of the Colony, 1624—1625. Roger Conant, Governor. By JOHN WINGATE THORNTON. With a fine-needle engraving of the Charter. 8vo, cloth, \$1.50.

"This monograph relates to a portion of the history of Massachusetts which has hitherto been somewhat obscure, and especially commemorates the worth and distinguished services of Roger Conant, whose name ought to lead the list of the Governors of Massachusetts. It is a work of great value, though late, has been done to the venerable man who, as founder and savior of the infant colony, may properly be called a double title to a place among the fathers of our commonwealth. The whole work does credit to Mr. Thornton's zeal as an antiquary, and credit as an historian."—(New York American Reviewer.)

This is an octavo containing an excellent fac-simile of the old charter named in the title. The original is one of many curiosities which Mr. Thornton, with indefatigable perseverance, has been successful in collecting relative to our early history. The sacred character of the document, and the fact that Paul Dudley, F. R. S., Chief Justice of Massachusetts, son of the younger Gov. Dudley, and that is now for the first time published.—(Boston Post.)

GOULD & LINCOLN, 59 Washington street, Boston.

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A BOOK FOR THE TRAVELLER. JUST PUBLISHED.

Visits to European Celebrities. By REV. WILLIAM B. SPRAGUE, D. D. 12 mo., Cloth. \$1.

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ALSO, THE SCHOOL OF CHRIST; OR Christianity Viewed in its Leading Aspects.

By REV. A. L. R. FOOTE, Author of "Incidents in the Life of our Saviour," &c., 16 mo., Cloth, 50 cents.

THIS is a small Treatise on Christianity, in which are discussed Christianity as a life; as a reward as a culture; as a discipline; as a fellowship. It

is one of the few books that we feel free to recommend.—Methodist Protestant.

This little work introduces a new Author, to the American public, and we venture to predict that he will prove a very popular one. It is a book to cheer as well as to instruct; it gives not only light but warmth.—Boston Atlas.

The Author presents Christianity, in its various aspects, with skill and power, having special reference to the speculative errors of the times propagated from high sources.—Presbyterian.

The Author has written a very modest preface to his book, in which he claims for it much less than it seems to us to be fairly entitled to. It shows throughout a discriminating and thoroughly disciplined Puritan Reformer.

The Author, who is not yet known among us as he deserves to be, has taken his view from a stand point entirely his own.—Boston Journal.

The topics are discussed in a style always lucid and simple, and with a tone of chastened piety as well as of vigorous spirit.—Episcopal Recorder.

Christians of all names, will read it with deep interest.—Christian Chronicle.

"Those who wish to know what Campbellism is, may find it fairly presented in this volume."—The Presbyterian.

CAMPBELLISM EXAMINED, BY REV. J. B. JETER, of Richmond, Va.

IN this discussion the reader will find a full exhibition of the doctrines of Alexander Campbell.—We ask attention to a few extracts from the religious press.

Christian Chronicle.

"He has examined the whole subject of Campbellism, and shown what it is from its own confessions and history."

Tennessee Baptist.

"In this work the author has faithfully written the history of this modern sect and exposed the unevangelicalness of its teachings and doctrines, and their most pernicious and dangerous tendency.—We are thankful that this work has been written, but especially so, as it appears at a time when, for various reasons, it is so imperiously demanded. We feel that the Christian world is under weighty obligation to the author of the work, and to the enterprising publishers who have given it to the public in this attractive form; and this obligation should be acknowledged by a vigorous effort to give the History of Campbellism a general circulation—to place it in every family in the wide land."

From the Evening Mirror.

"Right or wrong, he never plays with his subject, but he is a bold, earnest, and strikes right home, 'hit or miss,' and in either case, there is a rare gorgeousness of imagery, scarcely less than a continuous outburst of genuine poetry, flashing from his treacherable blade."

GILFILLAN'S NEW WORK. A THIRD GALLERY OF PORTRAITS. BY GEORGE GILFILLAN.

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A DESIRABLE RESIDENCE FOR SALE.

THE SUBSCRIBER offers for sale her place of residence in Wake County, N. C., situated five miles west of Raleigh, immediately on the Central Railroad. The DWYANNA is a very large and convenient one, handsomely situated. The out-houses are good, consisting of the Printing Office Buildings, Kitchen, ice-house, Barn, Stables, &c., &c. There is a Well of excellent water, with a chain pump. Also a great variety of Fruit Trees, Grape Vines, &c.

The Tract of Land contains 130 acres—50 acres of which is cleared and susceptible of a high state of improvement—some 20 acres being good meadow land. Other lands, if wanted, may be purchased adjoining.

In consideration of its healthful and convenient location, and many valuable improvements, it is in every respect desirable as a place of residence.

Any persons wishing to purchase are invited to call and examine the premises for themselves at an early day as practicable.

G. MEREDITH, March 29th, 1855.

THE BIBLICAL RECORDER.

N. C. STATE FAIR.

OFFICIAL.

PREMIUM LIST

Of the third Annual Fair of the N. C. State Agricultural Society, to be held at Raleigh, October 16, 17, 18 and 19, 1855.

BRANCH 1.—Live Stock.

FIRST DIVISION.

First Class.—Thoroughbred.

- For the best Stallion over four y's old, \$25
- " " " " " " " " 15
- " " " " " " " " 15
- " " " " " " " " 15
- " " " " " " " " 10

In this class purity of blood being the highest point of distinction, a well authenticated pedigree must, in every case, accompany each animal put on exhibition to compete for any of the above prizes.

Second Class.—Quick Draught and Saddle Horses.

- For the best Stallion over 4 years old, \$20
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

In this class, individual excellence in form, action and disposition, will be regarded as chief points of merit.

Third Class.—Heavy Draught Horses.

- For the best Stallion over 4 years old, \$20
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

In this class, form, size, and docility, will be regarded as chief excellencies.

JACKS AND JENNETTS.

IMPORTED.

- For the best Jack, with ap. v'd certificates, \$20
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

RAISED IN THE STATE.

- " " " " " " " " 20
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

MULES.

- For best pr. of Mules (raised in the State) 10
- " " " " " " " " 5

SECOND DIVISION.

CATTLE.

First Class.—Short Horns and Durhams.

- For the best Bull over 3 years old, \$15
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

The same classification adopted, and the same premiums offered for Devons.

AYRSHIRES.

- For the best Bull, \$15
- " " " " " " " " 10

ALDERNEYS.

- For the best Bull, \$15
- " " " " " " " " 10

HEREFORDS.

- For the best Bull, \$15
- " " " " " " " " 10

GRADES OR MIXED BLOOD AND NATIVE CATTLE.

- For the best Bull, \$15
- " " " " " " " " 10

IMPORTED CATTLE.

- For the best Bull, \$20
- " " " " " " " " 10
- " " " " " " " " 10

(Where the word imported is used, it is understood the animal must be brought from beyond the United States.)

WORKING OXEN.

- For the best pair Work Oxen, \$10

FAT CATTLE.

- For the best lot of fat cattle, not less than 3, \$10
- For the best single fat ox or cow, \$5
- " " " " " " " " 5

MILCH COWS.

- For best Milch Cow giving not less than 20 quarts on exhibition, \$20
- For 2nd best do, giving not less than 16 quarts on exhibition, 10

THIRD DIVISION.

SHEEP.

First Class.—Merino, Cotswold, or Southdown.

- For the best Buck, \$20
- " " " " " " " " 15
- " " " " " " " " 10
- " " " " " " " " 10
- " " " " " " " " 10

Second Class.—Natives or Grades.

- For the best Buck, \$10
- " " " " " " " " 5
- " " " " " " " " 5
- " " " " " " " " 5

GOATS.

- For best pair of Cashmere Goats, \$10
- " " " " " " " " 5
- " " " " " " " " 5

AFRICAN MILKING GOAT.

- For the best pair of African Milking Goats, \$5

FOURTH DIVISION.

SWINE.

First Class.—Large Breed.

- For the best Boar over 2 years old, \$5
- " " " " " " " " 5
- " " " " " " " " 5
- " " " " " " " " 5
- " " " " " " " " 5

Second Class.—Small Breed.

- For the best Boar over 2 years old, \$5
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In this class is included Suffolk, Essex, Neapolitan, Chinese, Guinea, Snap-Drum, and their grades, and will be regarded chiefly for their fattening qualities.

THIRD Class.—Natives.

- For the best Boar over 2 years old, \$10
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POULTRY.

- For the best pair of Wild Turkey, \$3
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Wild Turkey, \$3

Domestic, \$3

China Geese, \$3

Wild Turkey, \$3

Domestic, \$3

China Geese, \$3

Wild Turkey, \$3

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China Geese, \$3

Wild Turkey, \$3

Domestic, \$3

China Geese, \$3

Wild Turkey, \$3

Domestic, \$3

China Geese, \$3

Canada " 3

Cochin, 3

Black Spanish, 3

Game, 3

Cross-Breed, 3

Best pair Pea Fowls, \$5

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