

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

New Series.

VOL. XII.—No. 37.

RALEIGH, SATURDAY, SEPT. 11, 1847.

WHOLE No. 640.

TERMS

The Recorder is published every Saturday, and is sent to subscribers at Two Dollars per annum, payable in advance.

If payment be delayed longer than three months, two dollars and fifty cents will be charged—and if longer than six months, three dollars.

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

Discontinuances must be ordered before the end of the year: otherwise the subscriber will be held responsible for another annual term.

No discontinuance will be allowed until arrears are paid, except by special agreement to that effect.

Advertisements, adapted to the character of the paper will be inserted at the usual rates.

Advertisements, 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 sending us new names of subscribers with the money for one year enclosed, shall be entitled to a seventh copy for their services.

Or, when it is preferred—5 copies will be sent to one address for \$5—or 10 copies, in like manner, for \$10. In these last cases, the money must accompany the order, and every club must be completed before a paper is sent. From these stipulations no deviation can be allowed.

Minutes of Associations, pamphlets, and books, of all descriptions, will be printed with neatness, and on accommodating terms.

The Resurrection of the Human Dead.

No event preceding the judgment so sublime and important as this; because first, the same body which is laid in the grave will be raised by the power of God, and the spirit, long since departed, shall fly back to inhabit the re-animated dust as an immortal treasure; and second, when the soul and body are thus re-united, every man shall give "account of himself to God"—being "judged according to his works."

"Yet in my flesh shall I see God," is the confident language of Job, and the Psalmist responds, "I shall be satisfied when I awake in thy likeness." "They that sleep in the dust of the earth shall awake." And, "marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they have done evil, unto the resurrection of damnation." Then shall come the close of time, and the termination of all its scenes and associations. All the prophecies will have been fulfilled. The silver trumpet will be hushed in endless silence, and the "acceptable year" passed away forever.

"The jubilee is ended, and the sun begins to fade."

The labors of the christian ministry have ceased, and the toils of the people of God are o'er; nor is there longer a Day's-man in heaven to intercede for sinners. Christ is no more our Mediator, but fills the sterner office of a Judge.

"Vengeance begins to tread the great wine-press Of fierceness, and of wrath; and mercy pleads, Mercy that pleaded long, she pleads—no more."

The heavenly bodies have ceased their revolutions, and no longer measure out years of mercy and probation to man. Their shining and their beauty are eternally effaced! The sun is clothed in darkness; the moon is wrapped in her vestments of blood, and the stars are veiled in the gloom of the

"Last night; the long, dark, dark, dark night, That has no morn beyond it."

The enchantments of earth no longer ename and bewilder the neglectors of salvation, for now the immense—the unspeakable interest of the living, and the rising dead, is manifested in the imploring gaze of all generations upon the Judge from whose decisions none can appeal.

"The living look with dread, The affrighted dead arise! Start from their monumental bed, And lift their ghastly eyes."

Horrors all hearts appal! They mourn, they shriek, they cry; Bit rocks and mountains on them fall, But rocks and mountains fly."

"And lift their ghastly eyes!" How dreadful to the regenerate throng! Lovers of the world—neglectors of the gospel—sensualists—unbelievers—haters of God and all religion! In time they were living illustrations of depravity, who scorned moral purity and restraint,—who coveted heirship with the beasts that perish, and who, in eternity, must become monuments of wrath, "vessels fitted for destruction!"

These children of pleasure, these students of iniquity, and professors of faith in "all unbelief," these who, in the brief years of their pilgrimage, had become astonishing proficients under the tuition of Satan, are yet alive! The voice of the angel of the resurrection rings to the "deepest depth of the unfathomable deep," evoking the felon spirits who have been "turned into hell with all the nations that have forgotten God!" They hoped for annihilation, but found it not! They wished, they hoped, they dared almost to say the Bible was a lie; but now they find it awfully true! It warned them to repent—to prepare to meet God in the judgment—in the "wreck of matter and the crush of worlds;" but they heeded it not; and now, ascending from the desolate shores of the burning lake, through the grave and the resurrection body, they see the world on fire, and the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution!

"Nature dies, And God and angels come to lay her in her grave."

The great white throne appears, and him that sitteth thereon, while thousands minister unto him, and ten thousand times ten thousand stand before him; the judgment is set, and the books are open.—Rev. Jonathan D. Bridge.

Infant Salvation.

The following on the subject of Infant Salvation is an extract from a letter from Rev. Mr. Schaffler, missionary at Constantinople.

On the subject of infant salvation, I have no doubt. I have had it in view to write something more thoroughgoing upon this subject than I have yet seen in print; but my multiplied engagements do not permit it. Suppose the dear infants all in heaven. What a glorious victory has been already achieved over the world of darkness! Already more souls saved than lost! What depth of meaning those passages of Scripture at once assume, which speak of infants! "Out of the mouth of babes and sucklings thou hast perfected praise." "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." "Their angels do always behold the face of my Father in heaven." "Christ is the propitiation for the sins of the whole world." Only those who "believe not shall be damned." And around the conception, birth, and infancy of Christ, a new and glorious light shines, while the bodily sufferings, in which infants also share, and which show them to belong to a sinful race, bring them under some unalterable moral laws (John xii. 24) which have immediate reference to life and salvation. However, to understand these subjects, I am satisfied it is necessary to have looked into the graves of darling children.

The night of affliction reveals to our wondering view the starry firmament of divine love and divine truths, and the promises given to mourning souls can be felt and understood by mourners alone. It seems to me, we need infant choirs in heaven to make up a full concert to the angelic symphony. Who will sing like unto them, of the manger and the swaddling clothes, and of the Lord drawing nourishment from the bosom of a mortal mother!

We must have infant choirs in heaven. When, on some Sunday school anniversary, the multitude of little children come together, and after hearing some words of tender and affectionate exhortation and advice, they strike up their artless hymn, all the assembly is moved to tears, and the single-hearted little ones carry away from the masters in Israel the palm of eloquence; and the thrill of their tender voices is felt vibrating in the hearts of those who heard them, when the most powerful speeches are long forgotten. We must have infant choirs in heaven. And is it no privilege to know one of our dear ones among them? What an interest does not a father or a mother feel in listening to the sweet voices of the children, when they know that their beloved is among the happy songsters? And is it not incomparably more precious to know them among the songsters in heaven? And, O! with what additional interest, with what quickened anticipation do I now look beyond the grave! I think of the moment when I shall fold my little ones to a father's bosom again, and that for ever, and tears of joy and gratitude flow down my cheeks involuntarily.

Even now, while I am writing, the voices of two of my children—is it possible! yes, of my children—are singing praises unto Him who became a poor babe and a man of sorrows, for them and for all men. O, let them sing, then! I can only wish to join them soon. And now your dear James has gone to unite with them. And while you read this, and it may be weep, he raises his growing notes of gratitude and praise to the Saviour of all men, and learns in one minute more of God, and Christ, and heaven, than you would have taught him in all your life. O leave them there, all of them, and let us become daily more heavenly-minded, and more ready to join the

"Angels who stand round the throne, And view my Immanuel's face!"

And the

"Saints who stand nearer than they."

All those redeemed by the precious blood of Christ, and called "round the steps of his throne to sing the song—not of creation and providence only—but of redeeming love and sovereign grace.

From the Religious Herald.

He Doeth all things Well.

We heard a beautiful girl singing, not long since, and the burden of her song was in these words. As the harmony of purest music issued from the lips and struck upon the delighted ear, the thoughts came also of future years—of life's changes, of calamities, of misfortunes, of joys, of pleasures, the sunshines of happiness, of all the vicissitudes of our years on earth. For in life's pilgrimage there are many dark and dangerous passages; many ravines of sorrow; many ambushments of cares and pains; many lovely abodes of temptations; many hostiles of sin and evil; but through all the darkness, and danger, and sorrow—through cares, temptations, and sin, there are still for "life's voyageur" the cheering words,

"He doeth all things well."

Many doubts are ever lingering about the mind, many unbelieving thoughts, many harassing suspicions, many questionings of the goodness of Providence, many fearful apprehensions of coming evil, many tamperings with the tempter; but to the doubting, to the unbelieving, to the almost desponding, there is an end to all doubt, all disbelief, in the thought of a sure guide, a firm protector, an ever watchful friend, whose habitation is infinitely—whose life is eternity—"who doeth all things well."

An aged man lay on his death bed—more than

the allotted "threescore and ten" years had been his on earth—his head was white with the hoariness of time; his eyes obscured by the film of many days; his old limbs racked by pain; his whole body agonizing under the pang of coming dissolution; but a smile was on his face—a triumphant light on his brow, and he was ready at the brink of death's Jordan, murmuring lowly but gladly, the words, "He doeth all things well."

Rejoice, then, old man, for eternal rejoicings are to be thine. Thy pilgrimage here has been long, and even environed with danger; thy feet are now weary—wearied from the way; but they shall stand on Zion's hill ere long; and happiness shall be thine though thy days on earth are numbered, and thy lamp of life is going out; for thou hast "fought a good fight;" thou hast borne onward the banner; thou hast not heeded the scoff and the reproach; thou hast been ever watchful—thy lance is now pointless; thy sword blunted; thy breastplate broken; thy shield pierced with many blows; but thy battle is over, and as thou hast lived, so shalt thou die, still believing that "He doeth all things well."

And happy will be thy lot, fair songstress—fortunate thy life, if amidst the darkness of its course—in suffering or in joy—the day never comes when the exclamation of thy heart, as of thy tongue, shall cease to be that last line of thy poet's verse. Flowers now bloom around thy path; friends are smiling; joys are gathering on thy way; beauty claims thee; pleasure calls; the allurements of the Giver are all spread out on the green-sward of thy young life; but hope on, trust on, since there is a Guardian—there is a Helper—there is an ever watchful Protector—there is One "over all, and in all"—all seeing, all powerful—and

"He doeth all things well."

Somebody in the Moon, or, Be Practical.

Be practical in everything, very practical.—Preach practically, write practically, pray practically, hear practically, live practically. Come home to every day things, come home to the heart, mean somebody; "Thou art the man." Shoot over the head, preach to a man in the moon!—Nonsense.

1. Does that man make, sell, or use liquid damnation? Warn him, bring down the sledge hammer, cry, "Wo to him that giveth his neighbor strong drink." Wo to the drunkards. Wo to the wine bibbers.

2. Does that man swear, belch out oaths, profane God's name? Warn him, give him the Swearer's Prayer. Warn him, save his soul.

3. Does that man violate God's holy day, stroll about, take pleasure trips, set an unholy example? Warn him in love, save his soul, give him a tract, pray for him, save his soul, clear your skirts.

4. Does that church member contract debts, promise to pay, and don't pay, and won't pay, and never intended to pay? Warn him, point out his guilt and shame and wickedness, point it out, make him see it, feel it. Won't he repent, speedily, deeply, heart-renderingly, make restitution, wash his hands from the foul stain? Won't he? Turn him out. Don't retain him for the world! He's a curse, a bitter curse to the church, the world, everybody—a laughing stock of hell! Sinners mock, stumble over this whited wall into the lowest depths of perdition! Turn him out, out, out! Turn him out, quick! Many churches are fairly rotten with these dead corpses! Turn him out!

5. Does the same man slander his neighbor, say all manner of evil against him falsely? Stop his mouth, sew it up. Stop it, quick. Fill it up with David's Psalms, the Proverbs of Solomon, or the Epistles of Paul. Fill it up.

6. Does that woman gossip, gad about, tittle tattle, make mischief all about? What can you do? Run? Well, then, run, run for your life.—That same tongue, set on fire of hell, has never been tamed.

7. Does that young miss dress, bedeck herself like a butterfly, spend hours at the toilet when she ought to be on her knees, come into God's house, frizzled, flirt about, dance on hell's brink? Snatch her, snatch the firebrand; clear your skirts.

8. Is there a vile seducer, a libidinous wretch, with eyes full of adultery, prowling nightly, leading the unwary in the ways of her "whose steps take hold on hell"? Raise the voice, thunder it, flash the lightnings, flash, show the burning lake, open wide the portals sulphurous! Show this monster of monsters his doom. Save him, if possible, from an eternal hell, a hell "seven times hotter than is wont!"

So in every case, do as God does, as Jesus Christ, the Apostles, speak to the man, the very man, the man who does the deed, the guilty one. Fix your eye upon him, fix it, search him out, mean somebody. Never preach to a man in the moon, or somebody way off to the north pole.—It won't do any good, not a bit.—The Golden Rule.

Transubstantiation.

Mr. William Hogan, formerly a Roman Catholic priest, has published a second volume of his "High and Low Mass in the Roman Catholic Church, with Comments," which is sold by Saxton & Kelt, Perkins, and others. It is a plain and scolding work. Near the commencement he has the following remarks in reference to one of the well-known superstitious absurdities of the Roman priesthood:—

"At one time Roman Catholics earnestly pray-

ed that the saints might intercede for them, and through their merits obtain remission for their sins; but now a direct appeal is made to God himself. But mark, it is asked only through the intercession of the Virgin Mary, the apostles and saints; and the intercession of Jesus seems to have been entirely forgotten. While the prayer is saying, the priest takes up the host and breaks it over the chalice, dividing it into three pieces.—Here, Roman Catholics, you are also inconsistent, and you are departing from what you yourselves admit, to have been done by the Lord God. He took the bread (according to yourselves) and blessed, and broke it, and gave to his disciples, saying, 'Take eat, this is my body.' You believe that each particle into which the host is divided, is formed into a god; do you worship, then, three Gods, or is each particle the very body of Jesus Christ, whole and entire; if each particle be God, as your priests blasphemously inform you, you must worship it as such. If you eat one particle alone, and not eat at the same time the remaining ones, it must follow, as a necessary consequence, that the parts which remain uneaten, are, or are not true Gods. If they are not true Gods, neither is the particle which you have consumed, for they are composed of the same materials with it, consisting of flour and water, baked like it, blessed by your priests like it, consecrated like it, the same number of crosses made over it, and exhibited on the altar like it, for the adoration of the people. If they are not true gods, and left unconsumed and not eaten by you, they must soon decay and moulder into dust, showing conclusively that they are neither component parts nor the entire and living God who sitteth upon the throne of the universe and liveth forever more.

"I feel for you, fellow-citizens of the Roman Catholic church, and there is no man who has a heart to feel or an eye to weep, who can witness the degrading position in which you are placed by the priests of your church. Do not think me your enemy because I tell you the truth—I have said masses myself—I have broken the consecrated wafer into three pieces as your priests do now—I have made whole chalices, as they are called in your church, full of those wafers which your priests call Gods, and left them in your tabernacles or little chests, in which they are preserved for safe keeping, to be used according as they are wanted. I have often filled a pixis, which I used to carry in my pocket, from this tabernacle; I have often visited, in company with your priests, scenes of gaiety, with this pixis containing gods in my pocket; I have often enjoyed in company with your priests—very few of whom, it is true, were recognized as gentlemen—the pleasures of the chase, with these gods in our pockets. I know all about the mode of manufacturing gods according to the ritual of the Romish church.—I have been initiated into the various modes of trafficking in your souls, and making money out of you. I might have continued to do so until the present day, but my soul revolted from such loathsome practices as those of the Romish priests. I fled from their society, and refused further participation in their idolatries."—Ch. Watchman.

Singing as a part of Public Worship.

Several of the Boston papers are urging sentiments on this subject similar to those we recently published, as advocated by Lowell Mason, Esq., in a recent lecture on congregational singing. It is the confirmed opinion of the editor of the New England Puritan, that "this part of the divine service, as at present conducted, by choir-singing and its accompaniments, is perverted to a very great extent; and that a radical reform is immensely important." The editor of Zion's Herald says:

"When we think of the condition of this part of public worship in the Eastern States, we are astonished that no urgent demonstration towards a reformation of it has heretofore been attempted. We think we express but the common opinion of pastors and all other official servants of the church, when we assert that few causes, nay, we will say no other one cause, produces more bickerings in religious societies, and vexation to their officers, than the management of the public singing. It would seem, indeed, that God heaped confusion and perplexity on this department of our religious exercises, as a retribution for the profanation with which it has to a great extent really been conducted."

We have for some time been anxiously waiting for a movement in our churches on this subject. We hope and pray that the Lord may raise up some master-spirit among us; some one himself well skilled in music, who shall be able not only to demolish our present disordered practice, but also to erect on its ruins, a temple devoted truly to the praises of the Most High.—Exchange Paper.

Bunyan's Christian.

The hero of the Pilgrim's Progress is not only finely portrayed, but is himself a portraiture of the highest perfection of manhood. We know of no hero, among all the creations of fiction, who is equal to Christian. Bunyan's mind seems to have been fully equal to the conception of the true great man. A thousand characters have been drawn by writers of piety as undoubted as Bunyan's, but which of them is at all comparable to Christian? In him the hand of a master has drawn every thing that is brave, and honest, and true—every thing that is gentle, and simple—every thing that is lovely, and of good report.—He is an earnest man. He bears alike the pleasures and the toils of pilgrimage, without rising into an immoderate joy, or sinking into the depths of despair. He wages a sore combat with Apol-

lyon for half a day, and when the conflict is over, he sits down by the place, and sings a sweet song of thanksgiving to Him who made his enemy to flee. He goes down into that dark valley where are the hobgoblins and the demons of the pit; where there is a continued howling as of people in unutterable misery, over which hang the discouraging clouds of confusion—death also doth always spread his wings over it—but nothing daunted, he cries out, "I perceive not yet but that this is my way to the desired heaven!" and with his sword drawn, he presses onward. See, too, what a tender sensibility there is, mingled with his stern manhood! When he lost his roll at the harbour on the Hill Difficulty, he chid himself, and sat down and wept bitterly. And when he had found the roll, and gone on to the House Beautiful, he was laid in an upper chamber, whose window opened towards the sun-rising. The name of the chamber was Peace. Here he slept until the break of day, and then he awoke and sang.—When he beholds the miseries of those who were kept among the tombs by Giant Despair, he "gushes out with tears;" nor can he restrain a laugh at the expense of brave Mr. Talkative, who came out of Prating Row. As Carlyle phrases it, we find in him a "robust, genuine, noble faculty, of a man, with good humour, nay, and tender affection too. Laughter is in him, and tears are appointed unto him." He has a silent sorrow, an unnamable melancholy, the element of all gentle and fine affections; giving to the rest the true stamp of nobleness."—T. L. Cuyler.

A Fearful Situation.

We read in an exchange paper, of the awful death of a person who was engaged in burning brush and trees on his farm. A tree that had been fired fell across his thighs and held him fast; and there he was held in that iron vice, with no human ear to hear his shrieks, on hand to help, yet the flames crawling slowly to his side, first warming, then blistering, and finally seizing the vitals. When discovered, he was nearly consumed, and it was difficult to recognize in the crisped mass of detached bones any trace of humanity. How dreadful is it to think of a person in such a situation. Yet what an illustration it is of the fate of the young man, who is fastened in the murderous vice of intemperance, and who is approaching the terrible death, which its slow fire will inevitably bring upon him. He is in a worse condition than the man held down by the burning tree; for that one knew of his situation; but the drunkard heeds not the fire that is gaining upon him, and regards not the deathhold with which his enemy is crushing him. Instead of realizing his danger, and calling for human help, he laughs at those who would warn him of his situation, and, scorning their entreaties, he sinks beneath the fiery element which is destroying both soul and body. Young men! ye who see no danger in the social glass once in a while, look to it, and see if you are not in the power of the giant who will release you only at death—who will so deform your humanity, and blot out the image of your Creator, that you will hardly be recognized as the one who once stood so fair, so respectable, so beloved. Is it not a startling thought that there never yet lived a drunkard who was aware when he first became so? Think, if you have not passed within the vortex of drunkenness! Look to it, that you are not now already in the power of the fiend, who, by a control of your appetite, is dragging you to a dreadful end. Young men! think of these things!—Lynn News.

Nutritive Qualities of Food.

The relative nutritive and digestive qualities of the food we eat are matters which concern the health of every individual. Various experiments and analyses have been made by competent persons to determine these points, and the result of them appears to be as follows:—Wheat is the most nutritious of all substances, except oil, containing ninety-five parts of nutriment to five of waste matter. Dry peas, nuts and barley are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large portion of water. The quantity of waste matter is more than eight tenths of the whole. Only one fortieth of a cucumber is capable of being converted into nutriment. The nutritious part of the different meats varies from one fifth to one eighth of the whole.

Veal is the most nutritious; mutton next; then chicken; then beef; last pork. Fruits vary between two and three tenths of nutritious matter, and their order is as follows, the nutritious being placed first: Plums, grapes, apricots, cherries, peaches, gooseberries, apples, melons. Milk contains less than one tenth of nutritious matter, as it is mainly composed of water.

Of all the articles of food, boiled rice is digested in the shortest time—an hour. As it also contains eight-tenths of nutritious matter, it is a valuable substance of diet. Tripe and pig's feet (strange to tell) are digested almost as rapidly.—Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy three hours and a half—more than beef or mutton.—Steamed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same articles raw. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chicken. Roasted veal, pork and salted beef, occupy five hours and a half—the longest of all articles of food.

Beauty without honesty is like poison kept in a box of gold.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, SEP. 11, 1847.

TERMS.—Two dollars per annum, payable in all cases in advance.

History of the Meherrin Baptist Church.

This is an interesting little work by Dr. S. J. Wheeler, of Murfreesboro. Its principal object is to record, in a tangible form, the early history of this ancient church. It contains many interesting facts connected with the rise and progress of the Baptist church in this State, and as such, will be valuable to the historian, and to the general reader. The *Meherrin Church*, located about a mile from Murfreesboro, is one of the oldest Baptist churches in the State; has passed through many vicissitudes; and is the mother of several other churches now flourishing around her. It is supposed that she was constituted about the year 1735, chiefly by the instrumentality of Elder Joseph Parker.

Besides the history of the church, this little book contains her articles of faith—her covenant—a list of her officers—and a list of her members. It is just such a manual as every church ought to possess. Had it contained the rules of order, or an outline of discipline, it would have been all the better. Besides furnishing the members of the church with such information as each one ought to possess, respecting the history, the principles, the rules of order, &c., of his own church, such record would be of incalculable advantage in compiling a history of the denomination. Brother Wheeler is entitled to many thanks for his labor, and patience, and care, in procuring the materials of this little work, and we trust that his example may stimulate others to the performance of the like service.—There are many other churches in the State, whose history is highly interesting, and the record of which would be invaluable to the future historian. The following extract will be read with interest:—

Among these worthy people who were compelled to seek relief from persecution by flight to the "wilderness" of Carolina, is to be found the germ of the first Baptist church in this part of the State.

The early history of this church, to us, is now unknown. Tradition has lost its origin: its own records prior to 1758, have been destroyed; and but for a short notice of it, in a manuscript work still extant, the date of its first being would be forever lost. This notice is to be found in the Journal of the venerable John Comer of Boston, a work which has been almost miraculously preserved and is now in possession of some gentleman in New England. While delving into the antiquities of our church history, I found a reference to this work, and without any knowledge that it could be found, I commenced a search for it in 1841. After years of fruitless toil, I succeeded in discovering it; and for the following extract I am indebted to Rev. David Benedict of Rhode Island. In his Journal for 1729 Mr. Comer says, "this day I received a letter from the Baptist church in North Carolina, settled about two years by Mr. Paul Palmer, signed by John Parker, John Jordan, Benjamin Evans, John Parker, John Brinkley, Thomas Parker, James Copeland, John Welch, Joseph Parker, William Copeland, Joseph Parker, and Michael Brinkley."

This church was planted doubtless by the "emigrants from Virginia," alluded to by Dr. Williamson: after it had increased so as to extend into the surrounding country, and other churches were constituted from it, it assumed the name of Camden by way of distinction.—In 1812 the name was changed to Shiloh in consequence probably of the organization of other churches in Camden county.

Joseph Parker, one of the names in the list quoted from Comer's Journal, was a minister of the Gospel, and following the tide of emigration westward, settled in the "wilds of the wilderness" as the lands were then called which subsequently were surveyed and became Hertford county. The land on which he settled, adjoins the church lands, on which our meeting house stands at this time. He set up public worship; and with the aid of his neighbors and friends, he erected about the year 1735 the first house on this spot, which was consecrated to the worship of God. This house was built of hewn logs, and was 20 by 25 feet in size. His labors were confined, principally, to the people in this immediate vicinity, until 1773, when he removed, according to tradition, "South of Tar River," and there ended his earthly pilgrimage. Of the history of the church during the service of his first pastor, but little is now known; nor is it probable that we shall ever know more of that interesting period, than we have already learned. Elder Parker was a consistent Christian, a zealous and successful minister. While pastor of the church, he lived on the farm on which he first settled on his removal from Camden. This farm afterwards came into the possession of the late Rev. Daniel Southall, and is now the property of his heirs. The land on which the church stands, was given to the church by Elder Parker; and but for the unfortunate destruction of the county records by fire in August 1831, we now might have the pleasure of inspecting an autograph of our ancient bishop.

The Catechetical Instructor.

We have been favored by the author, Rev. A. W. Chambliss, of Alabama, with a copy of the above named book. It comprises a volume of 365 duodecimo pages, and consists of a catechism proper, and explanatory remarks at the close of each lesson. It is designed for the use of families, Sabbath schools, and Bible classes—and especially for the oral instruction of the colored population. We have looked this little work through with as much care as our time and circumstances would allow, and the result is a conviction that the author has been more than ordinarily successful in the execution of his task. The questions are generally appropriate, intelligibly and simply expressed, and so contrived as to cover the whole ground.—The answers, though not as brief, and direct as might have been, have the advantage of being expressed generally in the language of scripture, a circumstance which, with many, will be more than an equivalent for what may be lacking in brevity and perspicuity.

The remarks are brief, appropriate, lucid, and comprehensive. And although some of the arguments, on certain points, may not be considered altogether conclusive, the reasoning in general is sound and the positions clearly and well sustained.

The style, though correct and classical, is nevertheless simple and unpretending, and so far as we can see, well adapted to the nature of the work, and the aim of the author.

In short, we know of no work so well adapted to the ends proposed—and especially to the important object of affording religious instruction to those of our population, both white and colored, who cannot read. We regard the work as creditable to the piety, the learning, and the talents of the author; and we trust that he may be liberally rewarded for his labor of love—if not by the sale of his book, at least by the extent of its usefulness.

The following is an extract from the writer's preface:—

The present work was prepared at the direction of

the Alabama Baptist State Convention, by whom also, at their late annual session, in November, 1846, it was approved and recommended to the use of the churches.* It contains four parts. Part I, illustrates the existence and attributes of God, and the evidences of a divine revelation, sufficient as a rule of faith and manners.—Part II, relates to the creation and fall of angels and men. Part III, exhibits the peculiar doctrines of the remedial scheme. Part IV, states the proper organization, officers, ordinances and discipline of the Christian church.

The work thus arranged, was mainly designed as an aid to teachers, in the various departments of Sabbath school instruction, especially the oral religious instruction of the colored population. Its object is to exhibit, in full, easy and connected form, all the prominent and essential doctrines of the Christian religion. Pursuant to this object, a two-fold plan is maintained throughout the entire work—the first, consisting of questions and answers; and the second, of remarks, in the character of additional arguments, illustrations, &c.

The catechetical portion of the work, being particularly intended for all classes of learners, was prepared with studious regard to simplicity. The questions are for the most part, direct and leading; and the answers are commonly given in the pure language of scripture, as, at once, the highest authority, and, at the same time the easiest of understanding.

The remarks, at the close of each catechetical lesson, were specially intended for teachers and for general readers; nevertheless, they may be advantageously, used in ordinary Sabbath schools and Bible classes, by requiring the learners to state, severally, the substance of one of the arguments.

Who is the Writer?

We have been so frequently written to, asking us the names of certain of our correspondents, that we begin to think that the inconvenience ought to be remedied. In ordinary cases readers have no concern to know the names of correspondents; and in such cases it is immaterial whether the writer's real name be given or not. But when a writer thinks proper to censure the practices of others, or to furnish articles calculated in any way to awaken popular, or even individual, dislike, it seems to us that he ought to write over his true signature. He ought to do this, because the party or parties assailed have a right to know by whom the attack is made—because no one thus writing ought to be afraid or ashamed to be known—and because the blame, if any there be, should fall on the right person. Not unfrequently persons are blamed who are innocent;—and in all cases the editor is held accountable for his nameless or irresponsible correspondents. It is not possible to say how much ill will we have incurred, or how many subscribers we have lost, by publishing communications in which we had no manner of interest, and which our own inclination would have led us to set aside. Our readers know very well that we have but little patience with the captious and fault-finding. Nor will we be very likely to be suspected of favoring those who would limit the liberties of a free press. It is very clear, however, that, if a writer should wish to get up a bit of a controversy by animadverting on the opinions or practices of others, he ought to be willing to do it at the expense of his own popularity. To say the least, it does not seem right that he should wish to do it at the expense of the editor. These considerations, connected with our experience in the premises, have led us to the adoption of the following rule, namely:—to admit no communication, in our opinion, calculated to excite odium or ill will against our paper, the writer of which is unwilling to appear over his own proper name.—This rule, in our view, will work well in more ways than one. It will prevent the appearance of some articles which had better never see the light. It will make every writer responsible for his own productions. And it will be the means of protecting the unoffending from unjust and injurious suspicions.

About Even.

Our old friend, Rev. Saml. Aaron, has written a letter to the Christian Contributor, in which he expresses the belief that his *skill is entirely sound*, and gives some reasons in support of his opinion. He further gives it as his conviction, that our head, as he expresses it, "belongs to a light minded, thoughtless slanderer." We have no disposition to enter into an argument with our old friend on either of the above mentioned propositions. If it be true that his *caput* is sound, we are glad to learn that such is the fact; and if it be true, as he says, that ours is the property of a shallow pated traducer, our contesting the position will not be likely to make the case better.

While reading our friend's introductory remarks, we began to feel some compunction, and to think of something like an apology, for having unnecessarily wounded the feelings of an old acquaintance; but when we came to the sentence above quoted, we concluded that our friend was so fully even with us, that the accounts might be very fairly balanced as they stood. We will still say, however, that we made no allusion to Mr. A's literary attainments;—and that, had we supposed that he would have laid the matter to heart as he seems to have done, we should have made no mention of the circumstance referred to. In truth, he may thank his friend Grosvenor for it all, for having introduced his name in the connection in which we found it in the Contributor.

It is rather unfortunate, however, for our friend's claim to sanity, that he should have stated "in the same communication, that a 'Garrisonian Convention,' at which Garrison himself was present, held a meeting in his, that is, in Mr. A's place of worship, and that he himself attended and participated in their deliberations. Now, when it is recollected that this man Garrison, is an avowed denouncer, not only of all governments, but also of the Christian church, the Sabbath, the Christian ministry, and even the bible—that he has become notable for the rankest infidelity—and that his followers are generally considered the very craziest sort of fanatics—we say, when all this is considered, the fact that Mr. Aaron should have these people holding their meetings in his place of worship, and that he himself should sanction their profane and infidel dogmas by his presence and co-operation, furnishes, we must think, a somewhat doubtful commentary on either his sanity or his sanctity.

On the whole we have two regrets connected with this case, which we will express with all candor and sincerity. The first, is that our friend should have ever left his appropriate work of preaching the gospel, and teaching youth—quite enough for the occupation of any common man—to run after the silly schemes and empty phantoms of ultra abolitionists. The other is, that his name should have been introduced in such connection, as to have drawn from us a remark of any sort, that should have given him a moment's pain.

Dr. Fuller at Hamilton.

Dr. Fuller, it seems, was chosen some time since, by one of the Societies connected with the Madison University, to preach their annual sermon. The invitation was accepted, and the sermon was preached.—After all was over, at a meeting of the Education Society, a resolution was brought up, expressing the re-

gret of the body, that the said appointment had been made. The Faculty excused themselves under the plea of ignorance of the fact, and attributed the blame to the indiscretion of the young men who had given the invitation. It was arranged, however, that no such appointment should be made in future, without the consent of the proper authorities—and the pledge was thereby given, that neither Dr. Fuller, nor any of his like, should be selected to preach on such occasion again. So it appears that the appointment has been declared to be irregular, unauthorized, and contrary to the will of the Faculty, of the Education Society, and, we suppose, of the people in general. The ground of objection is not stated. We are left to infer, however, that it is that Dr. Fuller is an advocate of slaveholding. Such is the magnanimity and the enlightened liberality of Northern Baptists!!! No matter what a man's moral and religious character may be, unless he will bow to the dogmas of party—a party too of scarcely 10 years' standing—he must be proscribed. Well, be it so. The only wonder with us, is that any Southern man will consent to receive an appointment, any where, under such circumstances. We, accordingly, cannot but think, that had Dr. Fuller been acquainted with all the facts of the case, or could he have foreseen what has since taken place, he would have left the aforesaid sermon to be preached by some one who is free from the taint of Southern Institutions.

In confirmation of the above, we clip the following paragraph from the N. Y. Baptist Register.

"The appointment of Dr. Fuller to preach before the Society of Inquiry, also came up before the Education Society in a resolution deploring the act, which, after some discussion, was passed; but as it was an act of which the Faculty, it was said, were ignorant for weeks after the invitation was given and accepted, and which they had no power to control, and the young men from whom it emanated coming forward and asking to be heard before they were condemned, the vote was reconsidered, and in the end after several proposed amendments, a substitute was adopted recommending the passage of a resolution requiring in future the submission of all such applications to the decision of the Faculty, which will prevent the recurrence of any exceptional invitations by the young men hereafter.

A valuable subscriber, after ordering ten copies of the Recorder to be sent to his own address, concludes his letter as follows. Such letters do us good every way. We should be glad to receive a score such every week.

CEDAR FALLS, Aug. 23, '47.

Dear Brother:—Since my last line to you, our revival has been going on; about 25 souls have made a profession of the religion of our Lord Jesus Christ. 21 have been added to our church by Baptism. On yesterday (Sunday 22), our beloved pastor, Rev. Eli Phillips, baptized in the presence of about 1500 persons, 21 happy souls. Amongst the number, was an aged mother and four daughters. Many persons come out to see the baptism, who never saw the ordinance administered by immersion. And O, may it continue until all the sinners round about here may come to know the Lord, whom to know is life eternal.

Yours very respectfully, J. F. MARSH.

For the Recorder.

BRO. MEREDITH:—

On the 11th July while I was preaching to a large congregation at Sawyers Creek in Camden county, the Lord from Heaven, by a tremendous peal of thunder, preached to my family in Goldsboro. The lightning struck an oak in six feet of the door, and within fifteen feet of where wife and our six children were sitting, killing our watch dog who was lying at the root of the tree, and giving a terrible shock to the whole family, yet injuring none of them. This sudden and awful peal of thunder was regarded as a direct call from God to prepare for death. Nothing appeared to have been effected by it, till the morning of the 21st July, when my eldest daughter Caroline, fifteen years of age, after going to her school room, (where she was teaching our younger children and a few others,) became so deeply distressed from a sense of condemnation for her sins, and feeling as she said, that there was no hope for her soul; she called her sister Louisa, ten years of age out of the room, and after walking a few yards said to her, "I am going away, and you will never see me any more, take my Bible, and read the first of the 22d Psalm, and think of your poor sister." She then went into a skirt of woods close by with a hurried walk, determined (as she afterwards said) to lie down in some lonely place to die. Louisa went back into the school room and told all the children that her sister was gone, and began to cry and scream, the rest of the children also joining her so loud that it alarmed wife and other neighbors, who hastened to the room to ascertain what was the matter.

When they learned what had taken place, they began to search the woods, and in a short time the news about the strange manner of Caroline's leaving her school room was spread through Goldsboro, and nearly all the citizens turned out to assist in looking for her. She was seen by the hands at work on the Rail Road to go across the road into a large body of woods. The search was then continued in all directions with increased anxiety, till she was found four miles from home, at the house of an aged widow named Dean. Caroline had gone through the woods all the way, and through several places of water; and says she does not remember anything after leaving her sister, except when she fell down twice in deep water, until she came to Mrs. Dean's.

When she came in sight of Mrs. Dean's house, she was walking through weeds nearly as high as her head, and said she felt as if she must go to speak to Mrs. Dean who was standing in her door. Mrs. Dean is a pious member of the Methodist Society, who herself about forty years ago, had been found in the same woods wandering up and down a branch of water, distressed about her lost soul. She and her daughter Kizzy lived by themselves, as kind-hearted and pious a couple as can well be found on earth. They say Caroline was wet and muddy up to her arms, and looked frightened about out of her senses, and for some time they could not get her to tell them anything about herself. Miss Kizzy put some dry clothes on her, and kindly washed her out. She seemed to be so overcome by this kindness, that with tears streaming down her face, she told her who she was and where she was from.

While went after her about 1 o'clock of the same day, and brought her home; but could learn nothing of the state of her mind as she remained silent and continued to weep. All of next day the 22d July, both Caroline and Louisa were greatly distressed; and at night they appeared to be in perfect agony, when it pleased the Lord to manifest his pardoning mercy to Louisa, who expressed

herself hopeful in the hope of Salvation; and began to exhort her sister to trust in Christ, and to pray to the Lord to save her soul. Caroline appeared to be suffering all the anguish of perfect despair. In a little more than an hour the Lord by his Holy Spirit, spoke pardon and peace to her soul. She was kneeling with her face buried in her mother's lap, and when she arose the smile of joy on her countenance bespoke the peace of her soul. Her gratitude to God, and her love to the Bible seemed to be unbounded. To do something for the Lord who had done so much for her, was her first object. She organized a Sabbath school which had 5 teachers and twenty-nine scholars, the second Sabbath, and promises to grow and prove a blessing to the children. I had heard nothing of all this till I got home on the 5th of August. Oh what a fullness of joy to unite my family under such a sense of the amazing love and mercy of God. My soul would rejoice and praise the Lord with all its powers. Learning that others had become concerned about their souls, I sent out notice that we would hold a meeting that night in Caroline's school room; when the Lord by his Spirit came down with powers, and converted several young ladies and deeply convicted others. We continued the meetings at night, and visited by day till the 15th when we held them day and night, until I had to leave the 21st, and then I left Bro. A. Jones, who came the 19th to continue the meetings as long as the work might require his labours.—Bro. Scott and Howell, Methodist preachers, came a few nights, and helped us much. Bro. Dean from Nash, a Protestant Methodist came one night.

My main help, however, was two Methodist sisters, wife and the young converts, with Bro. Garrison when he could be with us, which was but a few times. About thirty persons were the subjects of this gracious revival when I left, including a few who had their hopes renewed at this meeting.

Most of the converts were young ladies, four of whom were sisters. On the second Sabbath I baptized Caroline and Louisa; my second daughter Ann, was baptized by Bro. McDaniel in Wilmington 1st Sabbath in Feb. 1745. The 3d Sabbath three more were baptized, and the Thursday after, two more. About half the converts will, I expect, join the Methodists. Much good, it is believed will grow out of this work of grace upon the country around, as several of the converts came in from the country. The field around Goldsboro appears ripe for the harvest, and there is no minister of our connexion, to preach to the people. My engagements will not let me at present. We started to build a house of worship in Goldsboro, and hope to succeed. May the Lord bless and prosper his own work.

Yours in Gospel bonds,

A. J. BATTLE.

For the Recorder.

Dedication.

The Baptist Church at Smith's M. H. in Northampton County, determined a year ago, to build a new House of worship. The ground on which the old one stood being too confined, they purchased a new lot of five acres of land, a quarter of a mile north of the old stand, and have erected thereon a commodious House. The Church have resolved on giving to this new House of worship the name of "Mount Carmel."

On Sabbath the 22d of Aug. Elders G. M. Thompson, Wm. H. Hardy, A. Craig, A. J. Battle, and J. G. Barkley dedicated the House to the worship of Almighty God. This House is on the principal road leading from Halifax to Norfolk, four miles north of Jackson. It is in the midst of a beautiful young grove of native oak, about one hundred yards from the road, having a gradual rise of ground from the road to the House. The House is forty feet front, by sixty feet deep, with a pitch of twenty feet. There is a gallery of twelve feet in width across the front end, with a door in the side, so that the coloured people can ascend without entering the house on the lower floor. It has two doors in the front end, with a large window between them, also two smaller size windows above the doors for the gallery, giving a handsome fronting to the road. It has four large windows on each side, and two on the back end, one each side of the Pulpit. It has blinds to all the windows, and is painted outside and inside, being ceiling overhead with plank, and plastered on the sides and ends. The Pulpit is a platform three feet high, with a book board and low wings in front, and open at both ends, giving it a plain, yet not an inappropriate appearance. The seats have good backs, and are nearly equal to Pews, and will all be painted. The ground and house cost about \$1400, near three fourths of which have been subscribed and partly paid, leaving a little over \$200 to be provided, which no doubt will soon be made up among the church and congregation. A committee has been appointed to prepare a Baptistry close to the House, beside a branch of water running near the place, to be completed by their next meeting. Upon the whole this House is just such a one, as we wish every Baptist Church in North Carolina could have, in the place of those they now worship in.

It is a credit to the Church and people who worship in it, and an ornament to the county in the centre of which it stands.

The meeting was continued till Wednesday, and the Lord was pleased to bless the labours of his servants in the conversion of seven or eight souls; and on Wednesday afternoon the Pastor Elder G. M. Thompson, Baptized ten persons. It began to rain Sabbath afternoon, and continued to rain till the close of the meeting, yet the congregations were large and very attentive to the preaching of the Gospel. May the blessing of the Lord attend the labours, and continue to prosper the Church at Mount Carmel.

A VISITOR.

For the Recorder.

To the Churches of the Welsh Neck Association.

The Executive Committee of the Education and Mission Board of this body, desire respectfully to call the attention of the brethren generally to the state of the Education fund. At a meeting of the Committee on the 30th of July last, it was ascertained that this fund was exhausted, and that too of our Beneficiaries at the Furman Institution, were in arrears for Board. The case being urgent, the Secretary was instructed by the Committee, to ascertain the amount which would be needed, and to borrow it on their joint responsibility. The sum of \$100 was accordingly obtained, and applied as directed. Seventy-five dollars each were paid to two of our Beneficiaries at the commencement of the present year, leaving as our Treasurer supposed, but \$50 each to be paid, but it appears that those sums only exceeded the quota due for the last year, \$20. It not unfrequently happens that some few of

the several very important objects which are fostered by the Association, claim for the time being, a larger share of attention than others, which rank equally high in the scale of importance. Such seems to have been the case last year. But \$119 92 were contributed for Education purposes, which is a few dollars less than is required for a single Beneficiary. Three were then under our patronage, and a fourth was received at the last session of the Association, who is now under the tuition of Elder John Culpeper. It is earnestly hoped that the Association will not fail to fulfil its pledge to sustain these young brethren in their commendable efforts to prepare themselves for the momentous work of preaching the gospel. To do this, it is obvious that a very material increase in the Education fund must be made at the approaching session. The cause of Theological Education is one of surpassing importance. It is second to no other which demands the prayers and benefactions of our people. May all within our bounds, feel the urgency of the present claim upon our liberality, and meet it with a becoming spirit, at the approaching period of annual offerings to the cause of God.

In behalf of the Committee,

T. P. LIDE, Sec.

For the Recorder.

Everlasting Father.

Mr. Editor:—Will you allow us to enquire respectfully and seriously, if this sentence in the Prophecy of Isaiah 9:6. applies literally to the saviour, whether it does not then literally make him the first, instead of the second person in the Trinity, as taught us in the creeds? Again; notwithstanding so large a majority of Christians, from one or two hundred years after the apostles, down to the present day, have believed in the savior's two natures, yet a humble individual, almost with trembling, ventures to ask why it is, that not one of the inspired writers of the New Testament, ever thought it necessary, to teach such an astounding article of faith, like they did all the other articles of the Christian religion, in plain direct language, incapable of being misunderstood? Witness how plainly they taught his birth,—his entrance on the ministry,—his teachings—his labors of benevolence and mercy,—his suffering from the wicked Jews during his ministry, and at their instigation, his cruel death on a Roman Cross,—his glorious resurrection and ascension, and intercession in Heaven, and his appointment by his God and Father, to be our final Judge;—all taught in language a child can understand, and yet the sacred book never once tells us that he exists in two natures, one human, the other Divine. We know there are certain passages, and we believe but few, which are supposed to teach the article, but can the reader put his finger on one which positively and plainly teaches it, in language like the article just named?

TIMOTHY.

Revival at Abbott's Creek.

The following was given out for publication two weeks ago; but was unintentionally omitted.

DEAR BROTHER,—I am now at Abbott's Creek attending the Liberty Association, which is truly an interesting meeting. 3 conversions—17 mourners; the meeting will be protracted.

The following Brethren attended this Association, viz: Elders Albert Williams, J. J. James, Wm. H. Jordan. On Sunday I took up a collection for the Convention amounting to about 13 dollars. On Monday Bro. James took up a collection of about 7 dollars for Foreign Missions. The Association appointed 2 Delegates to the Convention. Also appointed 3 brethren to travel as missionaries 2 months each within their bounds. Will not the Convention aid them some in this matter? The brethren appointed to ride are Elder Wm. Turner, Elder A. Williams, Elder B. Leneer.

Yours in haste,

but as ever most truly,

MARK MAY.

August 15th, 1847.

For the Recorder.

REVIVAL WITH THE CHURCH AT CONNARITSA, BERTIE CO. At their last monthly meeting, (which was Saturday before the 3rd Lord's day inst.) in consequence of some excitement or interest manifested, it was agreed that the meeting should be protracted, from day to day until the 4th Lord's day, at which time, it closed with about 30 converts. It was indeed an interesting time. I reached the place Monday evening after its commencement, and remained until the Saturday following, at which time, and with the request of Elder S. Bazemore, their pastor, I baptized 17 willing subjects. I understand, however, that 3 others were baptized the next day, making in all, an addition of 20 members to the church.

DAVID HARRELL.

August, 1847.

For the Recorder.

A Card.

A friend has just placed in my hands the Recorder of Aug. 28th, containing a communication from "A Trustee of the Furman Institution," in which the following paragraph appears:

"It is with reluctance, but justice to this Institution renders it necessary, that we are constrained to give the precaution to our brethren at a distance, that if they were acquainted with all the items of the history of our brother's connexion with the Furman Institution, the shafts directed against that Institution would fall harmless."

The "brother" alluded to is myself. I, therefore, call upon the writer of this communication, for the "bistory," to which he alludes; and require, as my right, that he do so, under his own signature.

J. L. REYNOLDS.

Richmond, Sept. 3d, 1847.

For the Recorder.

Windsor, N. C., Aug. 29th, '47.

DEAR BROTHER,—Our Union meeting has just closed and we have had a pleasant time of it. Brothers Thompson and Battle, will continue a series of meetings in town, and at the M. H. that promises to be a great blessing.

Churches generally in the bounds of our Union are in a healthy and thrifty state. At Smiths Church (now called Mt. Carmel) Elder Thompson closed a protracted meeting, and 10 persons were baptized—how many professed, I do not know. At Connaritsa, Elder Bazemore has had an excellent meeting which resulted in some 30 or 40 professions.

For the life of me, I cannot help thinking of the Recorder at these meetings. Every convert that can be should have the Recorder so soon as he leaves world for Christ.

Yours truly,

S. J. WHEELER.

Remarkable Sermon.

The following story is too good to be lost. It reminds us of a sermon said to have been preached by a good brother in this State, several years ago, in which it was maintained that when Abraham pitched his tent on the plains of Mamre, it was so pitched, to make it water proof, and to render it more durable.

The Alabama Baptist, in an article on the education of the ministry, gives the following anecdote of a Southern preacher:

"The day of miracles is past. Ministers do not now preach from immediate inspiration, whatever they and their credulous hearers may believe.—A pastor of a large church in Georgia once took for a text: 'Man was created upright but has sought out many inventions.' His first object was to call attention to the fact that men walk upon two legs, instead of four, and enlarged upon the important advantages they enjoy in this respect over beasts, reptiles, &c. He next attempted to explain the latter portion of his text by alluding to the various improvements of the age, such as the invention of steamboats, railroads, &c., and closed by exhorting sinners, in view of all these things, to repent and turn to Christ.—His people, many of them, did not deem it important for him to study, and did not, therefore, contribute any thing for his support. On the contrary, they believed that as he opened his mouth the Lord filled it with words; and went home, as usual, with their souls very much refreshed.

"Now this was a very good, pious man, no doubt; but he was not, evidently, a very good preacher.—The belief has never been entertained, that we know of, that a good carpenter is, therefore, a good shoemaker. And it seems to us equally ridiculous that a good Christian is, therefore, a good preacher."

Quite a Suggestion.

If the following contains a true statement—and we do not doubt it—we would inquire, why those N. Y. philanthropists, who have so many tears to shed over the wretchedness and profligacy of the South, do not attend some little to the claims of their own city? Whatever Northern fanatics may say of the South, we can assure them that we have no such places among us as the Five Points in the city of New York. In view of such facts we would therefore beg leave to remind our benevolent neighbors of the well known aphorism of our Lord—"Physician, heal thyself."

The American Bible Society in New York find their present buildings too confined; they talk of purchasing ground and erecting buildings elsewhere. The N. Y. Tribune makes the following suggestion in regard to the new buildings it erected.

There is a place in the city given over to all evil, occupied by wretched kennels that cannot be called houses, its population exist in a degree of disgusting filth which is only the outward representative of the vice, crime, debauchery and misery that constitute for them the most of life. Those who have never observed it have no idea of the extremest wretchedness in which human beings are there plunged. In its noisome streets and foul alleys, amid intolerable stenches, in rage and in destitution, physical, intellectual and moral, some thousands of our fellow creatures, of all ages and both sexes, pass Winter and Summer in a way whose horrors no infernal imagination could heighten. This place is the Five Points. It is not far from the most decent and busy part of the city. To reach it is but a step from Broadway or from the Park. For all purposes of business no place could be more convenient of access. Moreover, land can now be had there at a rate comparatively very cheap.

Now we say that it would be a good thing for the Bible Society to buy what land it wants in the very midst of this polluted territory. Let it commence the disinfection of the quarter, and establish there the centre of its Christian influence. By so doing it can not only obtain for itself the needed accommodations, with a small outlay of the money given to diffuse the Scriptures and sacred to that purpose, but it can do a great deal toward freeing the city of the worst plague spot within all its borders. Beside, it will thereby practically carry the Gospel to the heathen, for if there are any heathen or worse than heathen in the whole world, they may be found at the Five Points.

We make these suggestions in the earnest hope that they may be deemed worthy of notice. We desire to see the Five Points purified, and we believe that all good citizens would unite in applauding the Bible Society should it take the leading step as it now has the opportunity of doing, in a work so appropriate to its character and the purpose of its foundation.

From the Ala. Baptist.

Revivals.

Nineteen persons were baptized at Pilgrim's Rest, in this country, last week.

AUBURN, Aug. 10, 1847.

Brother Jewett—I have just returned from a meeting of 16 days, at Sardis, 10 miles north of this place. There were 41 added to the church; 31 by baptism and 10 by letter. I feel under lasting obligations to brethren Calenderhead, Parks, Chipman and Humphries for their assistance. None but pastors of churches can truly rejoice with me, for they alone know the feelings of a minister, when he beholds the Spirit of the Lord poured out upon the church and people of his charge. The Lord is doing great things for us in this section. Several churches are now receiving refreshings from the presence of the Lord.

Your's truly,

W. B. JONES.

Brother Jewett—I have just returned from a preaching tour of 10 or 12 days, and desire to communicate to the public, through your columns, what has occurred under my observation. One of the meetings was held at Old Town Church in Dallas, and commenced on Friday night before the second Sabbath in the present month. The interest of the meeting increased and was protracted 9 days. The principal laborers in the meeting were brethren Reeves (their pastor), Bishop, Johnson and the writer. Brethren Talbert, Mathis and Lyons attended a part of the time. The gospel was preached with power and the word being accompanied by the Holy Spirit found its way to the hearts of many of the unconverted. Many came trembling to the anxious seat and asked an interest in the prayers of God's children, which was readily offered up, and we believe answered in their behalf, for about 35 or 6 were enabled to rejoice in hope of immortal glory during the meeting, and more than 20 of the whites, with many of the blacks, are still enquiring what they should do to be saved. On Sabbath morning, brother Reeves led 20 willing converts down into the water and buried them in the liquid grave with their blessed Master, and arose to newness of life, to honor and glorify God in their bodies and spirits which are his. Four more were received and are standing over for baptism at the next meeting.

I also attended a meeting at Providence, under the pastoral care of brother Dennis, which continued five days. Two were received and some others manifested a serious concern for the salvation of their immortal souls.

We bless God for the institution of protracted meetings, notwithstanding the opposition of some to them. We are satisfied that they have been the greatest auxiliaries of the church that has ever been known; many, yea, very many of our best and most devoted members date their first impressions to protracted meetings. May God bless those meetings abundantly, is the prayer of your brother in Christ.

A. D. BLACKWOOD.

Sustaining A Religious Newspaper.

Of the great difficulty attending this enterprise, we may form some conception from the following facts:—

The publisher of the Presbyterian of the West, who is about to quit the business, says:

"Subscribers who are unacquainted with the expense of publishing a paper, will scarcely believe me, when I say that every dollar of ready money I received for the two years I have been publishing it, has been expended in paying for work and materials. So far I have managed to keep out of debt, but have not realized any thing for the labour of myself and others connected with the office."

Again; the Christian Observer, published in Philadelphia, says:

"Those who preceded us in charge of the paper, which we removed to this city in 1839, sacrificed thousands to sustain it, and left it without a dollar for their labours. Of our predecessors in this city, one expended about \$5000 more than he received, and to those who succeeded him, it was a losing concern—to such an extent, that it was soon abandoned."

Finally; the Portland Christian Mirror presents a third example. It says:

"The publishing and sustaining a religious newspaper, is indeed a very costly enterprise. The printing apparatus is all a cash expense—the furnishing, the rent, the labour, are all subject to cash payments. The paper used for printing is wholly a cash article, and in our own little establishment to the cost of more than \$1200 a year. And nothing short of the utmost industry, economy, and vigilance, could keep our little concern alive. Many local papers, conditioned somewhat like our own, have given up the ghost. Others have been kept alive by the process of changing hands—bankrupting several proprietors in succession. We assure our friends and readers that it is an extremely laborious business to keep a religious paper alive."

SECULAR.

There is no decisive news from the army. By the last accounts Gen. Scott was said to have been within one or two days' march of the City of Mexico. By the next intelligence we shall probably obtain something decisive on the subject. The last arrivals from Europe announce nothing important or interesting—if we except, perhaps, a small rise in cotton. Bread stuffs are still on the decline.

From Gen. Scott.

The advices from Puebla are to the 6th ult. Gen. Pierce, with his command of 3000 men, reached Puebla on the 6th. During the whole of his march from Vera Cruz he was harassed by the guerillas; but so judicious were his arrangements, and so prompt was he in anticipating and repelling the attacks of these roving banditti, that he did not lose any of his men or a single article belonging to his train. He was warmly welcomed by Gen. Scott. As soon as a junction was formed with Gen. Pierce, not a moment was lost by Gen. Scott to put his army in motion for an advance movement on the Capital. On the same day, the 6th, Gen. Scott issued orders for the army to take up its line of march the next day for the city of Mexico. Gen. Twiggs's division was to form the advance and leave on the 7th, Gen. Quitman's on the 8th, Gen. Worth's on the 9th, and Gen. Pillow's on the 10th. General Pierce will remain in command at Puebla, although one statement has it that Col. Childs is assigned to that duty.—Gen. Scott took with him about 12,000 men; the larger body of which are now veteran soldiers. The distance to the city of Mexico, from Puebla, is about eighty-five miles. The road, for the greater part of the distance is excellent. The only difficulties occur at Rio Frio, and they are not serious. Our divisions, with their heavy cannon and long train, will not make more than ten miles a day. If they meet with no resistance, General Twiggs must have arrived before the city of Mexico on or about the 16th of August.

Mention is made of the death of Lieutenant Hill, of the second dragoons; and of Dr. Hamner, of the South Carolina regiment.

Major J. P. Gaines and Lieutenant Rogers, so long confined in the city of Mexico, succeeded in effecting their escape, and reached Gen. Worth's quarters, at Puebla, on the 4th ult. They report that preparations, on an extensive scale, were making to place the Capital in a proper state of defence; although the Mexicans did not intend to await the attack of Gen. Scott. Santa Anna had left, or was on the eve of leaving the Capital at the head of a large and well appointed army, for the purpose of again measuring swords with the American General. His men were in excellent spirits, and so strong in numbers and confidence that they felt sanguine of success. Santa Anna's force is variously estimated from fifteen to twenty thousand men. It is not likely that he has more than fifteen thousand men with him. The anticipated battle, it is thought, would be fought some eight or ten miles this side of the Capital.

From Europe.

The steamship Guadalupe, Captain Hosken, formerly of the Great Western and Great Britain, arrived at New York on Sunday last, 29th ult. She left Liverpool on Saturday the 14th ult. and has thus made her passage in fourteen and a half days. She brought thirty passengers and sixty tons of fine goods. The Guadalupe is a steamer of 600 tons burden, with engines of 220 horse power; and, after having her cabins finished, will proceed to Havana, whence she is to run along the coast of Cuba as a passenger and light freight boat.

By this arrival files of English papers, London to the evening of the 13th, and Liverpool to the 14th ult. have been received. The news of the greatest importance to the commercial community. There is another financial crisis in England, and several very extensive failures have taken place. Prices of course are down.

The steamship Britannia arrived at Liverpool on the 23rd ult in twelve days and a half passage from Boston. The French steamer Union arrived at Cherbourg in thirteen days and a half from New York. This quite equals the time of the Boston steamers.

Grain Market.—Liverpool, August 14th.—The quotations at the close of yesterday's market were Western Canal flour, 25s. to 27s.; sour, 21s. to 22s. Wheat has fallen, 3d. per 70 lbs. and Indian corn, 2d. per quarter. Richmond and Alexandria flour 24s. 25s. 6d. Philadelphia and Baltimore, 24s. 6d. to 25s. For the last three days the weather has been very fine, and the harvesting, which has been partially suspended, has been recommenced with activity, with every prospect of abundant crops. The large amount of foreign grain received since Monday; has also affected the market, and with a great pressure in the money market, speculation has almost ceased. Some think that flour will be down at 22s. 6d.

Cotton Market.—Liverpool Aug. 14th.—The business of the week has been limited, but the prices continue firm. In the early part of the week prices were buoyant at 1-8 of a penny. The sales up to last night were 22,500 bales. Bowed Georgia, ordinary to middling, 67-4 to 67-8; fair 71-4 to 71-2; fine, 71-4; Mobile ordinary to fine, 63-4 to 8; New Orleans 63-2 to 9.—The demand is now moderate and the market quiet.—The home trade is dull, and the demand for good for export limited.

THE NEW PLANET. Professor Rumker, the celebrated Danish astronomer, has written a letter to Lieut. Maury, of the national observatory, in which he says having access to the original manuscript of Lalande, that there is little or no doubt as to the identity of the missing star of 1795 and the new planet.

"The credit of this very important discovery belongs to the Washington observatory, it having been the first to suggest the probability of identity, notwithstanding other astronomers in different parts of the world were engaged also in researches to ascertain whether or not the planet had been accidentally observed as a fixed star. Before the announcement of Lieut. Maury was known in Europe, Professor Schumacher, of Altona,

came exactly to the same conclusion, and it was mentioned by Le Verrier, at a recent meeting of the Academy of Sciences, as a singular coincidence, that two papers, one from the Superintendent of the National Observatory in America, the other from Altona in Europe, and both arriving precisely at identical conclusions, should have been placed in his hand at the same moment."

LET ALL WHO ARE AFFLICTED WITH ASTHMA READ THE FOLLOWING LETTER.

Mr. Seth W. Fowle:—

Sir—Having been afflicted for more than thirty years with the asthma, at times so severely, as to incapacitate me from attendance to business, and having adopted many medicines without any but temporary relief, I purchased about three years since, of Mr. Edward Mason, your agent in this city, several bottles of Wistar's Balsam of Wild Cherry, from the effects of which I obtained more relief than from all the medicines I had ever taken for that distressing disorder. I have by the repeated use of your valuable Balsam, been more free of pressure for breath, and oppression on the lungs, than I had anticipated, and indeed conceive myself as cured of this most disheartening malady.

I do most cheerfully tender you this acknowledgment which you will use as your Judgment dictates.

Argus Office, C. D. MAYNARD.
Portland, March 26, 1846.
None genuine unless signed B. BUTTS on the wrapper.
For sale, wholesale and retail, by WILLIAM HAYWOOD & CO., Raleigh, N. C.

MARRIED.

In Johnson co., on the 21 inst., by Rev. Ezekiel Holland, Mr. James W. Morgan to Miss Lucy Johnson.

DIED.

The papers announce the death of Mrs. Cambreleng, late of Washington in this State, and mother of the Hon. C. Cambreleng, late U. S. Minister to Russia. Twenty-eight years ago when detained a day in Washington, and an entire stranger in the place, we were invited to the house of this excellent lady, and shown attentions which were as gratifying as they were unexpected. The recollections of that occasion have been gratefully cherished to the present hour. We copy the following just tribute from an exchange paper:—

On the 12th ult., at the residence of her grand-son in this town, Mrs. Ann Cambreleng at the advanced age of eighty years. Mrs. Cambreleng was a lady of marked character; born at a period in the history of our country which tried men's souls, she seemed to have caught something of the spirit which animated our revolutionary ancestors. To a mind of great vigor and dignity, was united the winning gentleness of manner; and these religion had endowed with the "beauty of holiness." In the decease of this lady, her church, her family, and the community, have sustained a loss, which no words can portray; her devotion to the Episcopal Church, of which she was a member, are equalled only by her unobtrusive charity, which fell like the gentle dew of night, unseen and unheard save only in the dwellings of the poor and afflicted; thither she went like an "angel of mercy," to minister to the wants of the indigent, and to lift up the broken-hearted. "Blessed are the merciful, for they shall obtain mercy." Thus was this lady's life passed in acts of kindness, which at its close, had induced a development of rich and pure loveliness. She died.

"Like the dolphin, whom each pang imbueth
With a new color, gasps away,
The last still loveliest, till 'tis gone—and all is gray."

North State Whig.

We see also announced the demise of Dr. J. A. Washington, a native of this state, and for several years an eminent and most valued physician of New York. We have learned none of the particulars of his death. We sincerely sympathize with his aged mother, and his other intimate connections in this State.

RECEIPTS.—Rev. E. Dodson for Hon. Tho. Settle to July 48. P. M. Mt. Cliv for R. M. Wheeler to June 48. Danl. DuPre for Dr. D. DuPre to Mar. 48. F. Strother for Mrs. Maria Love to Feb. 48. H. Turner for Dr. L. M. Giggitts to Nov. 48. P. M. Mouth of Wilson for Wm. Young to July 48. P. M. Brookville for H. B. Bridges to Sep. 48. P. M. McCallum's for A. W. Chambers to July 48. Danl. King for self and Jno. King to Jan. 48. Dr. S. J. Wheeler for Henry C. Riddick and Thomas Bond to Sep. 48, and for Henry Gallin to Jan. 48. T. C. Garrison for J. P. Sanford to Nov. 47 and or self to Oct. 48.

SEDGWICK

FEMALE SEMINARY.

RALEIGH, N. C.

Rev. J. J. Finch, Principal.

THE next Session of this Institution will commence on the first day of October ensuing. The success of the enterprise thus far, and the confidence which patrons near and distant have manifested in its management, will be acknowledged by still further improving its advantages. A sufficient number of teachers will be employed to fill the several departments, and parents and guardians are assured that for strictness of discipline, and thoroughness of instruction, this school shall be surpassed by no other.

TERMS.

PER SESSION OF FIVE MONTHS:

Board, washing, and fuel,	\$60 00
Preparatory Department,	\$7 to 10 00
High English Branches,	12 to 15 00
Latin Language,	10 00
French Language,	10 00
Music on Piano,	20 00
Use of Instrument,	3 00
Music on Guitar,	10 00
Drawing and Painting,	10 00

To secure several obvious advantages, a uniform style of dress will be adopted for public occasions, consisting of purple merino during the winter term, and of white material during the summer. On ordinary occasions various kinds of dress may be used; but cheap articles plainly made up will answer every purpose, and best suit the wishes of the Principal.

There will be a vacation of one month at the end of each Session, during which pupils can remain without any extra charge.

Each boarding pupil is expected to furnish her own sheets, towels, and napkins, which with her apparel, must be marked with her name in full. No deduction for absence except in cases of protracted sickness. Patrons will receive reports respecting their wards and daughters twice per session.

REFERENCES:

Hon. Calvin Graves, of Caswell county, N. C.; Hon. A. Dockery, of Richmond county; Hon. Thomas Settle, of Rockingham county; Rev. Wm. Hooper, of Wake Forest College; Rev. T. Meredith, of Raleigh; Rev. J. Brantly, of Fayetteville; Dr. S. J. Wheeler, of Murfreesborough; J. A. Sanders, Esq. of Wilmington; J. C. Stevenson, Esq. of Newbern; T. C. Garrison, Esq. of Waynesborough.
Raleigh, Aug. 23d, 1848.

NOTICE.

A protracted meeting will commence at Mount Gil-eod, Chatham county N. C. 7 miles East of Pittsboro,

on Saturday before the 4th Sabbath in September (this inst. Ministering brethren are respectfully requested to attend.

A. G. HUNTON Clerk.

NEW PSALMIST.

WILL be published about the 1st of Oct., a new edition of the Psalmist, with a supplement, containing about two hundred additional Hymns, compiled by the Rev. Richard Fuller, D. D. and Rev. J. B. Jeter. The object of the publishers is to render the Psalmist more acceptable, adding all the old and favorite Hymns which have been so long sung and admired by our fathers; thus rendering it one of the most excellent books used, being well adapted for every occasion of religious worship. The subscribers are prepared to furnish the above book on the same terms it can be procured in the North. Wholesale & Retail.

HAROLD & MURRAY,

177 Broad street, Richmond.

Successors to Ball, Harold & Co.

37—1f.

NOTICE.

A protracted meeting will be held with the Baptist Church at the new meeting house in Leaksville, Rockingham Co., N. C. commencing on Saturday before the 4th Lords day in Sept. next. Ministering brethren are most affectionately invited to attend this meeting. May the Lord send some of his ministers to this meeting.
D. SMITH, Ck.

NOTICE.

A camp meeting will be held with the Baptist Church, Mount Pisgah, Brunswick Co., commencing on Thursday before the fourth Sunday in October; and also that an invitation be extended to all ministering brethren and others.

THOS. M. CHATTERTON, Ch. Ck.

33- A Protracted meeting will commence at the Baptist Church in Louisa, on Friday before the 3d Sunday in September next. Elders J. J. Finch and Cradup are expected to be present.
Aug 19.

FIRESIDE READING

For Christian Families,
Bound in uniform style, in Muslin, with fine Cuts and Engravings.

LIVES OF THE TWELVE APOSTLES. By Rev. R. L. W. Cushman; with portraits from the old masters. "Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects."—*Albany Spectator*.

A Pure Religion the World's Only Hope. By Rev. R. W. Cushman.

"We commend it to all who love religious freedom, as worth study and admiration."—*N. Y. Evangelist*.

Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart.

Facts for Girls: by the same author.

The London Apprentice: An authentic Narrative; with a Preface by V. H. Rose, Missionary from Calcutta. "It should be glad to give notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—*Rev. J. A. James*.

Sketch of my Friend's Family. By Mr. Marshall. Intended to suggest some practical hints on religion and domestic manners.

Every Day Duty: or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right.

The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation can hardly fail of being a means of good to every child that reads it.

Charles Linn: or How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson).—"The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate."—*Christian Secretary*.

Allen Lucas, the self-made Man. By the same author. "Whatever Fanny Forester writes bears the stamp of genius—not this only. It also bears the stamp of moral excellence."—*Charter Oak*.

Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.

The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

My Station and its Duties. The design of this volume is to enforce fidelity in the various station in which it has pleased God to place us.

The House of the Thief, or the Eighth Commandment Practically Illustrated. This little volume illustrates its point by tracing the flagrant violation of the command "Thou shalt not steal," to the first departures from strict honesty in the ordinary commerce of life.

Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft fish, found on the coast of this celebrated promontory; and by and easy and delicious method to lead them "through nature up to nature's God."

L. COLBY & CO., Publishers,

122 Nassau street, New York.

65- Publishers of Newspapers Who will give the above six insertions and send us a copy, shall be entitled to a set of the books.

36—Gt.

PEDD-BAPTISTS OPEN—COMMUNIONISTS. A defence of restricted communion by Rev. S. Remington, pastor of the Stanton street Baptist church, New York; and author of "Reasons for becoming a Baptist."

L. COLBY & CO., publishers,
122 Nassau street, New York.
66---31.

NOTICES.

1st. A Baptist Camp meeting will commence on Friday the 10th of September, at the Baptist Chapel, Ashe co., N. C.

2nd. A Protracted meeting will commence on Friday the 8th of October, at Mount Pleasant, in Ashe county, N. C.

3d. A Protracted meeting will commence on Friday the 15th of October, at Liberty Chapel, near Jefferson, Ashe co. N. C.

We invite brethren A. Roby, S. P. Smith, Z. B. Adams, Wm. Garner, M. May, S. D. Irwin and all others who can make it convenient to come over to those meetings and help us.

R. JACKS.

APPOINTMENTS.

Elder Aaron Jones, jr, missionary of the Union Baptist Association, will preach at the following places, by Divine permission, at the time and in the order stated below, viz:

August 18th Bear Marsh, Duplin co.; 19 Johnson's; 20 Kenansville; at night; 21 Concord; 22 Beaver Dam; 23 Berea; 24 Island Creek; 25 New Hope, Sampson co.; 26 Red Hill; 27 Boykin's Chapel; 28 Rowan; 29 Beulah; 30 Piney Grove; 31 Brown's; Sept. 1 Salem; 2 Pleasant Union; 3 Fork M. H.; 4 Mount Zion, Bladen co.; 5 Lishon, Sampson co.; 6 Wells's Chapel, New Hanover co.; 7 Lebanon; 8 Bethel; 9 Moore's Creek; 10 Marshall's; 11 Bethlehem; 12 Mount Holly; 13 Wilmington, at night; 14, 15 and 16 travel; 17, 18 and 19 Greenville, Pitt co.; 20 Hancock's; 21 Newbern, at night; 22 Brice's Creek, Craven co.; 23 Piney Grove, Jones co.; 24 Richland Chapel; 25 Hay M. H.; 26 travel; 27 Union, Lenoir co.; 28 Goldsboro, at night; 29 travel and rest; 30 Bear Creek, Lenoir co.; Oct. 1, 2, 3, 4 and 5 at the Union Association, to be held with the church at Harriett's Chapel, Lenoir co. Lenoir County, July 23, 1847.

FRANKLIN INSTITUTE.

The exercises of this Institution will be resumed on the 1st day of July ensuing, under the continued services of John H. Barlow, Esq.

This Institution has been in operation now a sufficient time to evince to the Trustees its patrons, that they were fortunate in their selection.—Mr. Barlow was reared mostly under the guidance and tuition of the celebrated Bingham, and in saying this, enough is said to guarantee confidence.

Students can be prepared to enter any College, either in the Freshman or Sophomore Class.

The Institute is located 11 miles East of Louisa, on the main Tidboro' and Halifax Road, and surely holds out great inducements to the Eastern part of our State more particularly. It is in a community distinguished for its morality; and in point of health its location cannot be surpassed in our State.

Board in the best of houses, in close proximity to the institution, at \$6 per month.

TERMS.

Tuition in Latin, Greek, Astronomy, Mathematics and Philosophy, per session of 5 months, \$15 00
In the ordinary English branches, 10 00

Though desirable that all pupils should begin with the opening of the session, yet they will be received at any time and charged from the time of entrance.

JOS. S. OUTLAW,

President of the Board of Trustees.

D. G. OUTLAW, Secy.

P. O. Bedford, Nash county, N. C.

26—1f.

FULLER AND WAYLAND ON SLAVERY

DOMESTIC SLAVERY CONSIDERED AS A Scriptural Institution, in a correspondence between the Rev. Richard Fuller, D. D., of Beaufort, S. C., and the Rev. Francis Wayland, D. D., of Providence, R. I. New Edition.

"This is the best specimen of controversial writing on Slavery, or any other subject, we have ever read.—The parties engaged in it are men of high distinction, and are eminently qualified for the task; and the kind and Christian spirit that pervades the entire work is a beautiful commentary on the power of the Gospel. This discussion is complete, and whoever reads it need read nothing more, to enable him to form a correct view of the subject in question."—*Lutheran Observer*.

"The Christian feeling, the gentlemanly courtesy, the powerful reasoning, and the inspiring eloquence, which have characterized the whole correspondence, conduce, with the importance of the subject under consideration, and the excitement which

POETRY.

Christ A Stranger.

"O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"—*Jeremiah xiv. 8.*

O Hope of Israel; thou that art
The refuge of the troubled heart,
Saviour thereof and Lord!
Why art thou, in this land of light,
As one that tarrieth for a night?
A wayfarer on wanderings lone,
A stranger sought and unknown?
With kindly glance, by welcome tone,
Unbid to couch or board?

Such wast thou when thy weary feet
Beneath the day beams' glowing heat
Or night's descending dews,
Would toil, all wayworn as they were,
Up mountain paths, through defile bare;
Or o'er fair plains when thou wouldst go
Or shores remote thy grace to show,
And in the cup of want or woe
Some sweetening drops infuse.

Such, when to weep with them that wept,
Or burst the tomb where friendship slept,
Thy pilgrim course was steered;
Such, when upon the storm-lashed lake,
Thy trembling followers bade thee wake:
As the wild night-blast roared aloud,
Through rending sail and straining shroud,
And of its birthright's freedom proud;
The crested wave careered.

Such wast thou when the rabble rude
Thee to the garden shades pursued,
And bore thee captive thence;
Such, when with zeal of envious hate,
They led thee forth "without the gate,"
Where thou thy precious blood didst shed,
And die (strange truth!) to save the dead,
Presenting in the sinner's stead
A ransom price immense.

But years, long years, have rolled away
Since closed that memorable day
In brief, but wondrous reign!
Thy witnesses have hastened forth,
From east to west, from south to north;
Those who beneath the tropic burn,
Have heard their call, Repent, return!
And who for the sunlight yearn
On winter's drear domain.

Thou too, our island parent, thou
Hast heard the tidings long ere now,
Upon thy bosom bright!
Thy martyr's blood, besprinkled toil,
Has sanctified thy favored soil;
Thy watchmen earnest notes have blown;
Yet few their Master's service own,
Made subjects of his glorious throne,
And sons of his delight.

Why is it thus? Why is our land
A stranger, Lord? Why dost thou stand
With arms outstretched for nought?
Thy house, thy footstool, and thy word,
In many a breast no joys have stirred,
Thy sabbaths, few confess the charm
Of sacred hours and heavenly calm,
Or seek the weary spirit's balm
At springs of holy thought.

Do thousands, buried with their Lord
In streams baptismal, round his board
In fond remembrance meet?
By faith, though simple emblem, feed
On him "whose flesh is meat indeed;"
And drink of that which shadowed forth
His life-blood's far surpassing worth,
"For many shed," when storms of wrath
Did on our Saviour beat?

Ah! wooed by pleasure's song,
Unthinking crowds are borne along,
Nor dream of shipwreck near;
While thousands more, unmurmured in cares,
Loss of life's chief end—vain labor theirs!
And thus for toys or toils of earth,
The baseless work, the moment's mirth,
Thou, of whose smile true joy hath birth,
Art but a stranger here.

Compassionate our guilty race,
And of thy fulness "grace for grace"
In sovereign mercy give;
More soft than dews of morning pride,
On flowery lawn, or green hill side;
More fruitful than the flowers that fling
Their fearful glance on beams of spring,
Thy Spirit, his sweet influence bring,
And make these dead to live!

Our sins, like theirs of ancient years,
Are great and need repentant tears,
We would their burden weep:
Thy Church, Lord, waken and arouse;
Teach every saint his earlier vows:
Faith, effort, prayers, shall not be vain,
If thou bestow "the latter rain,"
But they who sorrow sowed the grain,
The fruits with joy will reap.

London Baptist Magazine.

Hydrophobia.

This singular disease is in the minds of most persons invested with so much obscurity and dread, and its prevention or cure so ill understood, that we are convinced that we are doing the public service by publishing the only reliable information on the subject we have ever met with. It is taken from Mr. Youatt's work on The Dog, a book of excellent authority by a celebrated veterinary surgeon, whose practice has been among the canine family as much as among horses, and who has had much experience on the disease we are considering.

Hydrophobia, or Rabies, as Mr. Youatt calls it, appears to be a species of inflammatory disease in the dog, affecting chiefly the mouth, throat and stomach. Its primitive origin unknown, it now appears to arise from contagion, communicated

by the bite of a diseased animal, by his licking, or any means by which the froth or spume of his mouth may come in contact with wounds, scratches, or other places not protected by a sound skin.

Its symptoms in the dog are various. He appears often to be labouring under a species of insanity, exceedingly restless, often following with his eye the flight of imaginary objects, his countenance changed, with sometimes a vacant expression, at other times one of terror, and the eyes unusually bright and dazzling. A depraved appetite is a frequent symptom. The dog refuses his usual food, often with an evident expression of disgust; and sometimes after seizing and partly chewing it, drops it, from palsy of the organs of mastication. In this last symptom, implicit confidence may be placed, the animal in which it appears is decidedly rabid. He often devours all sorts of filth. The saliva becomes viscid, glutinous, and adhesive, clings to the throat and corners of the mouth, and the dog attempts to dislodge it with its paws. To this succeeds an insatiable thirst. The dog that retains power over his jaws continues to lap, while the animal whose jaws and tongue are paralysed, plunges his muzzle into the water up to his eyes, to get water into the dry and inflamed jaws and throat. Hence instead of this disease being always characterised by dread of water in the dog, it is marked by a thirst perfectly unquenchable. Though in cases of hydrophobia in the human subject, there is often a dread of water, Mr. Youatt states that in the rabid dog there is no reluctance to liquids, or difficulty in swallowing them, in one case out of fifty.

The frothing and foaming at the mouth, commonly imputed to the mad dog, is also according to Mr. Youatt, an error. This frequently takes place in cases of canine epilepsy or nausea, but in rabies exists in a very slight degree.

The dog affected with rabies is by no means always ferocious. This is often the case, but in many instances the animal suffers and dies with patience and in quiet.

The symptoms however, are too varied to be detected by the inexperienced person. To all such the best advice is to prevent their dogs as far as possible from the risk of contagion in street fights and quarrels; to be very careful of them if they are ill, unless with a plain and well understood disease; and particularly to abstain from the practice of allowing the dog to lick the hands or face, by which dirty habit the rabid infection has often been conveyed into the system.

The point of greatest importance, however, is, what measures to take in case of being bitten by a dog under suspicious circumstances. Fortunately the preventive course is simple and safe.

The rabid poison is of a peculiar nature. While the virus of the rattlesnake hurries through the whole system in a few minutes, and most other poisons produce their effect in a short period, the poisonous principle introduced by the bite of a mad dog lies inactive in the wound for weeks and even months, before it becomes absorbed into the system and produces its effects. Consequently if the bitten part be removed immediately, the poison goes with it, and danger is prevented.

There are, however, two objections to using the knife in this process. One is, the pain and extent of the wound, the other is the danger that the knife itself, while removing the bitten spot, may carry the poison to a deeper place, and leave the fatal inoculation there.

Mr. Youatt's practice has been to cauterise the wound thoroughly with lunar caustic. Let this, sharpened to a point, be applied carefully and thoroughly to every recess and sinus of the wound, where the teeth or saliva of the animal could possibly have penetrated. This will form an eschar, hard, dry, and insoluble, a compound of the animal fibre and the caustic, in which the virus is wrapped up, and from which it cannot be separated. In a short time this dead matter sloughs away, and the virus is carried off with it. Previous to applying the caustic, it will often be necessary to enlarge the wound, that every part may be fairly got at; and after the first eschar has sloughed off, it will be advisable, to apply the caustic a second time, to destroy any part that may not have received the full benefit of the first operation, or that may possibly have been inoculated more by it.

This carefully and thoughtfully done, the patient may feel perfectly safe. The poison will have been removed, and no danger can remain. Mr. Youatt himself has been repeatedly bitten by rabid dogs, and other veterinary surgeons also, but after pursuing the course above recommended, they have felt entirely secure, a confidence justified by the event, as well as by experiments tried on inferior animals.

This advice, given not by quacks, but by practitioners of skill and experience, and founded as will be acknowledged, on reasonable grounds, is worthy to be noted and remembered by all, as pointing out a certain preventive for one of the most dreaded diseases to which humanity is liable.

With regard to dogs which have been bitten by rabid animals, Mr. Youatt's advice is in all cases to destroy them. From the concealment which the hair affords to the skin of the dog, there can never be certainty that there may not, after the greatest care, remain another bite or scratch which has not been perceived and treated, and the life of the animal is not worth the risk attending it.

With man himself, this difficulty in making sure of the extent of the injury evidently does not exist.

We may mention in concluding, that of persons bitten by a rabid dog, even without medical treatment, but a small proportion are likely to be infected. John Hunter mentions a case, where of twenty persons bitten, only one suffered from the malady. Probably four fifths of the persons injured, escaped without ill consequences, a fact which explains the apparent success in cases of empirical remedies administered in ignorance.

The Tulip Mania.

The last number of the Westminster Review, in an article on Currency Principles, quotes in a

note the following incidents, as having happened during the time of the Tulip Delusion:—

A wealthy merchant, who prided himself not a little on his rare tulips, received on one occasion a very valuable consignment of merchandise from the Levant. Intelligence of its arrival was brought him by a sailor, who presented himself for that purpose at the counting house, among bales of goods of every description. The merchant, to reward him for his news, munificently made him a present of a fine red herring for his breakfast. The sailor had, it appears, a great partiality for onions, and seeing a bulb very much like an onion lying upon the counter of this liberal trader, and thinking it, no doubt, very much out of its place among silks and velvets, he seized an opportunity, and slipped it into his pocket as a relish for his herring. He got clear off with his prize, and proceeded to the quay to eat his breakfast. Hardly was his back turned, when the merchant missed his valuable *Semper Augustus*, worth three thousand florins, or £280 sterling. The whole establishment was instantly in an uproar; search was everywhere made for the precious root, but it was not to be found. Great was the merchant's distress of mind. The search was renewed, but again without success. At last, some one thought of the sailor.

The unhappy merchant sprang into the street at the bare suggestion. His alarmed household followed him. The sailor, simple soul, had not thought of concealment. He was found quietly sitting on a coil of ropes, masticating the last morsel of his "onion." Little did he dream that he had been eating a breakfast whose cost might have regaled a whole ship's crew for a twelvemonth!

Another story is told of an English traveller, which is scarcely less ludicrous. This gentleman, an amateur botanist, happened to see a tulip root lying in the conservatory of a wealthy Dutchman. Being ignorant of its quality, he took out his pen-knife, and peeled off its coats, with a view of making experiments upon it. When it was by this means reduced to half its original size, he cut it into two equal sections, making all the time many learned remarks on the singular appearance of the unknown bulb. Suddenly the owner pounced upon him, and, with fury in his eyes, asked him if he knew what he had been doing? "Peeling a most extraordinary onion," replied the philosopher. "Hondert tausend duylvel," said the Dutchman, "it's an Almiral Van der Eyck."

"Thank you," replied the traveller, taking out his note book to make a memorandum of the same; "are these admirals common in your country?" "Death and the devil," said the Dutchman, seizing the astonished man of science by the collar; "come before the syndic and you shall see." In spite of his remonstrance, the traveller was led through the streets, followed by a mob of persons. When brought into the presence of the magistrate, he learned, to his consternation, that the root upon which he had been experimenting was worth four thousand florins; and, notwithstanding all he could urge in extenuation, he was lodged in prison until he found securities for the payment of this sum.—*Mackay's History of Popular Delusions.*

A Dangerous Adventure.

A late number of the Utica Gazette mentions an exciting incident which occurred recently at Trenton. A traveller from New York Mills, it seems had undertaken to explore the ravine at the Falls to a greater distance than is practicable. He had succeeded in reaching a point a mile and a half above the refreshment house, when his track along the perpendicular walls itself came to a point, and left him a choice between scaling some two or three hundred feet without foothold, or dropping five hundred feet into water subsequently ascertained to be between eighty and ninety feet in depth. To complete his dilemma, the stones with which by his hands he studded his uncertain hold, came out. After an instant's suspense over the dark waters, the law of gravity determined the question, and he fell into the stream. He was borne by the rapid current several yards down the stream, when he fortunately made out to effect a landing, whence he pursued his way till he came in sight of some other visitors, a wetter and a wiser man.

The above should operate as a caution at the present travelling season, but the venturesome visitor should thank his "lucky stars" that he did not undertake his exploring feat at Niagara, where, instead of coming up a "wise and wetter man," he would assuredly have been a dead one.

Dr. Chalmers' Eloquence.

The following is one of the most striking among the many anecdotes told illustrating this celebrated Scotsman's eloquence. Soon after the promulgation of his fame he preached in London, on a public occasion, in Rowland Hill's Chapel. His audience was numerous, and principally of higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill, himself, in a state of great anxiety, arising from his hopes, and fearful that he would not succeed before an audience so refined and critical. The Doctor as usual began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory, and in a moment every heart began to throb, and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high that every imagination was enraptured. The rapid change from depression to joy which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started from his seat, and before his brethren could interfere, struck the front of the gallery with his clenched fist and roared out with a stentorian voice—"Well done Chalmers!"

A Moral Picture of London.

There are 30,000 common thieves in London 10,000 children learning crime; 3,000 houses of stolen goods, and about 10,000 common gamblers.

The "Weekly Despatch," an Infidel paper, has a circulation of 150,000 copies per week in the city.

The population of London now, is about 2,250,000 souls.

There are 100,000 people in the metropolis alone, unprovided with the means of religious worship.

There are about 108,000 female servants in London. Of this number from 14,000 to 16,000 are daily changing places.

Upwards of 50,000 persons are now inmates of the London workhouses, 60,000 are receiving outdoor relief, and from 1,000 to 2,000 nightly shelter themselves in the refuge for the houseless. In addition to this number, there are thousands who live by begging, and thousands more who live by criminal practices.

Returns submitted by the municipal authorities, show that of the entire population of Paris one tenth is pauper, and that two fifths of the inhabitants have availed themselves of Government grant, to all who should claim it, of bread at reduced prices.—*Light Ship.*

Important Invention.

We give below a description of Mr. F. S. Pease's newly invented Telegraph from the Buffalo Advertiser.

"The machine occupies a space of about eighteen inches in length, six inches in breadth, and some ten inches in height. In front is the Dial Register, upon the periphery of which, like the figures on the dial of a clock, are ranged the alphabet in bold, distinct characters and the ten numerals and dots. Upon the face of this dial moves a hand connected with an escapement. This is used for reporting by sight. The operator moves a hand on a corresponding dial, and all the reporter at the other end of the line has to do is to write down the letters as indicated by the hands on the dial there. The rapidity with which this can be done far transcends any reporting by the dots and lines of Morse's machine, besides its power of accommodating fifty or more reporters at the same time. This part of the apparatus can be used alone, or be instantly connected with the Type and printing apparatus when it is desired to obtain the report in an enduring form, or it can be closed when private communications are transmitted.

"The printing apparatus is so constructed as to print with a clear legible impression two or twenty or more copies at the same time upon both sides of the paper, which renders a misprint impossible. The type ink themselves and also distribute the ink, and after making an impression clean themselves and are again ready for use. The copies of reports can be printed black upon one side and red upon the other. There is a reporter by which any letter, &c., can be reported or reprinted in a moment without the dial hand moving or the circuit being broken.—Another singular and important part of the invention is the arrangement by which two currents are made to traverse the same conductor and effect different ends without affecting each other.

"Instead of the common magnet, Mr. Pease uses one of his own invention, which he styles the Compound Multiplier!"

Fences on Flooded Grounds.

Alluvial flats are justly regarded as among the most productive of all lands. But serious inconvenience and much vexation often result from the destruction and removal of the fences by inundations. There is no doubt that in most cases the evil might be greatly lessened. Whatever kind of fence may be adopted on such lands, one great and leading requisite, almost totally neglected, is placing the line of the fence, not perpendicularly, but obliquely to the current. Logs, or other obstructions, then, which may be floating in the current, strike it with much less force, and are soon by a gradual lateral motion, thrown into the main current and swept off. Different kinds of fence may be adopted. A hedge of plashed willows sometimes succeeds well. It is more effectual when young if planted on a wide ditch bank, and such bank also affords protection during deep floods to the young trees. A board fence, if placed on such a bank will sometimes be sufficient; if there is danger of the posts being drawn by the lifting of the ice early in spring, a two inch white oak or cedar pin, at right angles through the lower end of the post, secured by filling the hole snugly with stones, will be of essential service. Where the current is quite rapid, it will sometimes happen that a bank and ditch cannot be adopted on account of washing. A mode of building board fence on such grounds has been lately described in the *American Farmer*, and may be of service where grounds are severely swept by floods, and might be placed near the main channel of water, where, the oblique fixed fence could not be adopted, or would not stand. It is made nearly as the common post and rail fence, but movable on a hinge joint at bottom, fastened to short stumps of posts set firmly in the ground, so that the flood at most only prostrates it, but does not carry it off, and it may be easily and quickly righted again. About three lengths of the fence are connected together by a pole running through the bottom ends of the four posts forming three lengths, and at the same time running through the upper ends of the stumps just mentioned, three inch holes being bored through each for this purpose. The lower pole turning in the holes in the stumps forms the hinge joint. A similar pole runs through the corresponding upper ends of the posts. The fence is kept in an upright position by slanting braces set on the upper pole. When a flood is so great as to sweep away a common fence, this is only prostrated by the displacement of the braces; and as soon as the water subsides, it is very quickly set up to its original position.—*Albany Cultivator.*

To Remove Dust or Motes from the Eyes.—Farmers, as well as many other persons, are often exposed in their labors so as to get dust or motes in their eyes, and frequently suffer considerably before they can find any means of relief. The following simple remedy is almost always near at hand, and in most cases will prove effectual.—Fill a cup or goblet with clear cold water equal to the brim, and place the eye in distress in such a position as to be completely within the water in the cup; then rapidly open and shut the eye a few times, and the dust or mote will be immediately washed away. If a cup or other vessel be not at hand, the eye may be placed in a spring or bucket of water.—*Scientific American.*

NEW GOODS.

WE are receiving, and will in a few days have on hand, our entire Stock of Spring and Summer Dry Goods, which we propose to sell at prices that cannot fail to please those who want Good, Cheap and Pretty Goods. We have received up to this time—

For the Ladies—Paris printed and Ombre Shaded Berages, great variety; Blond do.; Silk Tissue, Ombre Striped; Printed Lawns, Jacquets and Cambrics; best quality Silk warp Alpaca; Berage and Muslin Robes; Organdie and Book Muslin Robes; Fancy Berage Scarfs; Berage and Zephyr Shawls; a large and splendid assortment of Prints; a general assortment of Hosiery, Kid and Silk Gloves, &c., &c.

For Gentlemen—Black French Chocths and Cassimeres, Blue, Brown, &c. Gambroons, Fancy Linens, &c. Vestings, London Quilting, Sattinet, extra superfine Cashmere, Merselles, &c. Black Silk and Satin Vestings.—Drap d'Ete. Black Silk, Satin and Fancy Cravats. Pongee Handkerchiefs, Black and white Silk Gloves. Gum Suspenders, &c.

And many other things usually in the Dry Goods line, which we think unnecessary to enumerate.

Having had a liberal share of patronage, (for which we feel greatly obliged,) we can offer almost an entire New Stock of Goods; and as our aim is to do a swift business, we will be satisfied with small profits.

HEARTT & JORDAN.

March 29, 1847.

14—U.

LEONARD SCOTT & Co.'s

LIST OF

FOREIGN PERIODICALS.

The London Quarterly Review,
The Edinburgh Review,
The Westminster Review,
The North British Review,
and
Blackwood's Edinburgh Magazine.

The above Periodicals are reprinted in New York, immediately on their arrival by the British Steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

The prices of the Reprints are less than one-third of those of the foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS:

PAYMENT TO BE MADE IN ADVANCE.	
For any one of the four Reviews,	3.00 per annum.
For any two, do.	5.00 "
For any three, do.	7.00 "
For all four of the Reviews,	10.00 "
For Blackwood's Magazine,	3.00 "
For Blackwood and the 4 Reviews,	10.00 "

Remittances and Communications must be made, in all cases, without expense to the Publishers. The former, may always be done through a Postmaster, handing him the amount to be remitted, taking his receipt, and forwarding the receipt by mail, post-paid; or the money may be enclosed in a letter, post-paid, directed to the publishers.

All communications should be addressed (post paid) to
LEONARD SCOTT, & Co., Publishers,
112 Fulton St., New York.

CHURCH MEMBERS' MANUAL.

Of ecclesiastical principles, doctrines, and discipline presenting a systematic view of the structure, polity, doctrines, and practices of Christian churches, as taught in the Scriptures, by Wm. Crowell. With an introductory Essay, by Henry J. Ripley, D. D., Newton Theological Institution.

In one volume, 12mo. 276 pages.
The pastor of one of the largest, and most influential churches in New England, writes as follows:

"The work is admirably adapted to the wants of pastors and private members. If I could have my wish gratified, not only the ministers, but the deacons and senior members of our churches, would own and read the book."

Another writes—
"I have read 'The Church Member's Manual,' with great pleasure. It should be in the hands of every pastor and deacon. I say deacons, since upon their just views of church discipline depend, in no small degree, the peace and prosperity of Zion. For a long time such a guide has been needed, and much detriment to the church would have been avoided, had it made its appearance sooner. It is a matter of much surprise and sorrow, that the views of so many of our church members, upon this subject, are so imperfect. Owing to this, churches have been rent, and the seed of disaffection sown, which has produced its baneful fruit for years. Not only every pastor, and deacon, but every layman should have this book, since it defines for all in the Christian church their proper position, a position which, for some of us, it is time should be known. I am exceedingly anxious that this work should be known and read. May its influence be as extensively felt as its presence is universally needed."

NOTICES OF THE PRESS.

"We think the plan of the book is excellent, and worthy of imitation even by Unitarians, of whom it has been said, 'They have no church government at all.' Mr. Crowell's book was undertaken for the special benefit of the Baptist denomination, and we have no doubt that in that very large and worthy body of believers, it will be hailed as a classic of great value."

Ch. World.

"The author appears to have given considerable attention to the subject of church polity. He has embraced much in this treatise on which Christians have need to be better informed."

Ch. Reflector.

"As a 'Manual of ecclesiastical principles, doctrine, and discipline, presenting a systematic view of the structure, polity, doctrines and practices of Christian churches as taught in the Scriptures,' as a book for old and young, it will be found very interesting and instructive, and as a book of reference, one of great value. We will particularly all our young brethren and sisters would procure it and study it—it would be of great advantage to them in the progress of their pilgrimage."

Bap. Reg.

"We have looked over this manual, and it is evidently prepared with much care. It is intended as a book of reference for individuals and churches, as cases may occur. It was designed especially for the Baptist denomination, but as their churches are Congregational in their organization, it will serve as a guide to Congregational, as well as Baptist Churches. We should not dissent from any portion of the book except in what is peculiar to the Baptist denomination."

Bos. Rec.

"We would call special attention to Mr. Crowell's work, just issued in handsome style by Gould, Kendall & Lincoln. It treats on a subject of vast importance to the Baptist churches. His style is clear and unpretending; his arrangement and logic good, a little too precise and wire-drawn, occasionally, but for the most part, satisfactory. We feel indebted to Mr. C. for this contribution to the elucidation of a subject upon which too little has been written. Let all our pastors and church members procure it, and give it a diligent, and prayerful perusal."

Ch. Sec.

"As a book of reference to be examined on the particular topics which claim attention in the transactions of a church, and on the questions which will from time to time arise in every religious community, it will prove of great value."

Ch. Citizen.

"This work affords evidence of a good deal of thoroughness of research, and care in the arrangement. For the members of Baptist churches it will prove a useful manual."

Alliance and Visitor.

"We should be happy to see a copy of this work in every Baptist family in our State."

Zion's Adv.

Just published by GOULD, KENDALL & LINCOLN,
59 Washington street.