

Biblical Recorder.

T. MEREDITH, EDITOR AND PROPRIETOR.

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WHOLE No. 615

The Tears of Jesus.

Did Jesus weep? "He was the Son of God; surely he did not weep in want?" Yes, he was the Son of God. He was the Creator of all things. The cattle on a thousand hills were his. He was heir of all things, and Lord of all in heaven and on the earth. And yet Jesus was so poor that he had not where to lay his head. But I know not that he ever wept for this. There are many, and some of them who profess to be followers of Jesus, who have much distress, and utter complaints, and weep because they are poor. Is the disciple above his Lord? Did Jesus weep over his poverty? Ah! think of it, my soul, when you have the rising of a murmur at your earthly condition, think of Him who for your sake became poor, that you, through his poverty, might be rich. Think of Jesus without a home or a bed on which he could rest when he was weary; and be ashamed of your weakness and ingratitude. Never complain of your poverty again.

Did Jesus weep from disappointed ambition. How many scalding tears are shed on this account. Multitudes are excited almost to delirium in the pursuit of some coveted place of emolument and honor. I fear not a few of those who have called themselves by the name of Christ, are of this number. It is not like Christ. He was entitled to the highest preferment and honors. He had just claim to dignity and power more than Kings, Presidents and emperors.—He was King of Kings. But did he insist on it that men should elect him as their chief ruler, and treat him as such? Let us see. We find it written—"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." Again we read—"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." This was the honor to which Jesus aspired. Men did once put a reed in his hand as a scepter, and put on him a purple robe, and bowed the knee before him and said "Hail, King of the Jews." But this was all done in mockery and derision. They did put a crown upon his head; but it was a crown of thorns. Instead of honoring him as he had a right to be honored, they buffeted him, and smote him with a reed and with the palms of their hands, and spit upon him. The vilest insults, and the worst indignities, and the basest injuries were heaped upon him. And yet I neither know nor believe that our dearest Lord shed one tear of wounded pride or of disappointed ambition. Should a disciple of Jesus weep because he or she does not receive all the attention or honors that have been coveted? It is not like Jesus. He has forbidden his children to seek the honors which come from men.

When and where then did Jesus shed tears and why did he weep? He shed them in the house of mourning—at the grave of a departed friend. He had "tears to shed for others' woes," and at the grave of those whom he loved. Would that there were many who could so weep. Men are strangely selfish and callous. I know not that it is considered polite to weep for the dead.

But there was another place where Jesus wept. Would that there was such weeping now. "He beheld the city, and wept over it." He wept over her wickedness—her infatuation—her rejection and murder of the prophets who had been sent unto her, and of her desperate purpose to fill up the measure of her wickedness, by crucifying him who came to turn them to God and to save their souls from death. Jesus had tears to shed over perishing sinners. Are there many now who do the same thing? Is it common to see men weep in view of the condition and prospects of the impenitent world? O that it were so! Then would this day of spiritual darkness and desolation soon come to an end. Where there is weeping over sinners, there is prayer for their salvation. Where there are such tears and prayers, sinners will be saved. It is written in the book of truth—"They that sow in tears shall reap in joy."—*Pilgrim.*

Ministerial Dependence.

Talents, learning and eloquence are powerless for the conversion of souls and success in the ministry, without the influence of the Holy Spirit. Here is a truth, and a lesson of great practical importance, which every church should learn and keep constantly in mind. No church or Christian should complain of the want of success of their pastor, until that church or Christian has fully and faithfully discharged the duty of important prayer for the Holy Spirit's influences on the labors and preaching of the ministry. On this subject the eloquent Dr. Chalmers thus discourses:

"There is a dark and settled depravity in the human character, which maintains its gloomy and obstinate resistance to all our warnings and all our arguments. There is a spirit working in the children of disobedience which no power of human eloquence can lay. There is a covering of thick darkness upon the face of all people, a mighty influence abroad upon the world, with which the Prince of the power of the air keeps his thousands under him. The minister who enters into this

field of conflict may have zeal, and talents and eloquence. His heart may be smitten with the love of the truth, and his mind be fully fraught with its arguments. Thus armed, he may come forth among his people, flushed with the mighty enterprise of turning souls from the dominion of Satan unto God. In all the hope of victory, he may discharge the weapons of his warfare among them. Week after week, he may reason with them out of the Scriptures. Sabbath after Sabbath he may declaim, he may demonstrate, he may put forth every expedient, he may try to win them by the free offer of the gospel; and in the proud confidence of success, he may think that nothing can withstand him, and think the heart of every hearer must give way before the ardor of his zeal and the power of his invincible arguments. Yes, they may admire him, but the question we have to ask is, will they be converted by him? They may even go so far as to allow that it is all true he says. He may be their favorite preacher, and when he opens his exhortations upon them, there is a deep and a solemn attention in every countenance. But how is the heart coming on all the while? How do those people live, and what evidence are they giving of being born again under the power of those momentary convictions which flash from the pulpit, and carry a thrilling influence along with them through the hearts of listening admirers. Have these hearers, of the word, become the doers of the word?—Have they sunk down into the character of humble, and penitent, and pains taking Christians? Where, is the fruit? And while the preaching of Christ is all their joy, has the will of Christ become all their directions? Alas, he may look around him, and at the end of the year, after all the tumults of a sounding popularity, he may find the great bulk of them just where they were—as listless and unconcerned about the things of eternity—as obstinately alienated from God—as firmly devoted to selfish and transitory interests—as exclusively set upon the farm, and the money, and the merchandise—and, with the covering of many external decencies to make them as fair and plausible as their neighbors around them, proving by a heart given, with the whole tide of its affections, to the vanities of the world, that they have their full share of the wickedness which abounds in it. After all his sermons, and all his loud and passionate addresses, he finds that the power of darkness still keeps its ground among them. He is grieved to learn that all he has said has had no more effect than the foolish and the feeble lipings of infancy. He is overwhelmed by a sense of his own helplessness, and the lesson is a wholesome one. It makes him feel that the sufficiency is not in him, but in God: it makes him understand that another power must be brought to bear upon the mass of resistance which is before him; and let the man of confident and aspiring genius, who thought he was to assail the dark seats of human corruption, and to carry them by storm, let him be reduced in mortified and dependent humbleness to the expedient of the Apostle; let him crave the intercession of his people, and throw himself upon their prayers."—*Christian Chronicle.*

Death Bed of Dr. Samuel Johnson.

The following particulars connected with the views of Dr. Johnson when on his death bed, are abridged from a letter which was found among the late Mrs. Hannah More's papers. The writer was the Rev. J. Sagar, then near Colchester, afterwards of Bristol.

"My Dear Friend:—I ought to apologize for delaying so long to gratify your wishes, by committing to paper a conversation which I had with the late Rev. Mr. Story of Colchester, respecting Dr. Johnson.

"We were riding together near Colchester, when I asked Mr. Story, whether he had heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death; and that in reply to friends, who, in order to comfort him, spoke of his writings in defence of virtue and religion he had said, 'admitting all you have urged to be true, how can I tell when I have done enough?'"

"Mr. S. assured me, that what I had mentioned was perfectly correct, and then added the following interesting particulars:—

"Dr. Johnson (said he) did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him.—In consequence, he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult.—After some consideration, a Mr. Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

"Mr. W. could not attend, but wrote to Dr. Johnson.—'Permit me to write what I would wish to say were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive, that the views of yourself have changed with your condition, and that, on the near approach of death, what you once considered mere peccadilloes, have arisen into mountains of guilt, whilst your best actions have dwindled into nothing. On whichever side you look, you see only positive transgressions, or defective obedience;—and hence, in self-despair are eagerly inquiring, 'What shall we do to be saved?' I say to you in the language of the Baptist, 'Behold the Lamb of God!'"

"When Sir John Hawkins came to this part of Mr. W.'s letter, the Doctor interrupted him anxiously asking, 'Does he say so. Read it again, Sir John.' Sir John complied, upon which the Doctor said, 'I must see that man—write again to him.' Mr. Winstanley replied by letter, renewing and enlarging on the subject of his first; and these communications, together with the con-

versation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appears to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Savior; thus also communicating to him, that peace which he had found the world could not give, and which, when the world was fading from his view, was sufficient to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

"I cannot conclude, without remarking what God had hereby put upon the doctrine of faith in a crucified Savior. The man, whose intellectual powers had awed all around him, was in his turn, made to tremble when the period arrived at which all knowledge appears useless, and vanishes away, except the knowledge of the true God, and of Jesus whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom, must become a fool that he might be wise.

"What a comment is this upon that word, 'The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.'"

Glorious Destiny of Believers.

Following them in thought beyond the bounds of earth and time, and far along the ages of their immortal state, we behold them tracing with an angel's pen the characters of truth stamped on every part of the great volume of the universe; and while eternity pours in its light from every quarter, we behold them rising higher and higher in the knowledge of God, as well as advancing from one degree of grace to another, and from glory to glory. For the sake of illustration, let us suppose that one of the patriarchs of the infant world, after having received a revealed account of the recent birth of time, and the creation of the heavens and earth, and after having obtained all the knowledge within the reach of the wisest and best of men of his generation—let us suppose that he had then been immortal here below, in the full possession of all his powers, and had been carried forward from one generation to another, down to the present, and had gathered from each all that man could gather respecting the works and the ways of the Most High, and were now in possession of the whole, with what admiration should we behold him—and how like an angel's flight would seem to us his future course, amid scenes continually multiplying and brightening into the glories of the millennium, and onward to the consummation of all sublimity things. But how soon do we lose sight of this man's exaltation when we look at that of the man who has lived as long, or a thousand times as long in that world which is in the highest sense full of the knowledge of the Lord as the waters cover the sea—and where that knowledge is increased continually by the many bright and burning spirits that fly to and fro through the universe—and where divine Wisdom lifteth up her voice in the streets of gold, and crieth at the openings of the pearly gates, and in the chief place of concourse for saints and angels before the throne of Heaven—and where there is no need of the sun or the moon, for the Lord God and the Lamb are the light and the glory for ever. When we look at a mountain, whose summit is among the clouds, we feel within us an expanding and elevating emotion; but how would this feeling be strengthened were we to behold it continually growing wider and rising higher. And it is a glorious sight to behold an intelligent being rescued from the dominion and the condemnation of sin, and from the ruins of a burning world, and set down on the shores of immortality; but how is the glory increased when we behold him moving forward in an endless course of improvement—growing wiser, and holier, and happier—his crown ever brightening, and his voice and his harp sounding sweeter and louder in the high praises of eternity.—*Rev. C. Wilcox.*

Natural Theology Deficient.

There may be a kind of poetical or Arcadian divinity, drawn from the brightness of sunshine, and the rich enamel of flowers, and the deep dark blue of a sleeping lake. And taking the glowing landscape as their page of theology, men may sketch to themselves of God unlimited in his benevolence. But when the sunshine is succeeded by the darkness, and the quiet waters are wrought into madness, can they find in the wrath and devastation that assurance of God's love which they derived unhesitatingly from the calm and the beauty? The matter of fact, we hold to be, is that Natural Theology, at best, is a system of uncertainties, a balancing of opposites. I should draw different conclusions from the gentle breathings of one day and the desolating simoon of the next. And though, when I had thrown me down upon an alpine summit, and looked on the clusterings of the grand and the lovely, canopied with an azure that was full of glory, a hope that my Creator loved me might have been gathered from scenery teeming with impresses of kindness and apparently sending out from its waving forests and gushing fountains and smiling villages the anthem of an acknowledgment that God is infinitely beneficent; yet if, on a sudden, there passed around me the rushings of the hurricane, and there came up from the valleys the shrieks of an affrighted peasantry, and the torrents went down in their strength, sweeping away the labor of man's hands, and the corn and the wood which had crowned the fields as a diadem—O, the confidence which had been given me by an exhibition which appeared eloquent of the benevolence of the Godhead, would yield to horror and trepidation whilst the Eternal One seemed walking before me, the tempest his voice, and the lightning his

glance, and a fierce devastation in his every foot-print.

[Rev. HENRY MELVILLE.

On The Faults of Others.

Bear one another's burdens, and so fulfill the law of Christ.—*GAL. 6: 2.*

Charity does not demand of us that we should not see the faults of others; we must in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to good, while we are so clearighted to the evil that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and finally we must consider that charity embraces the very lowest human being. It acknowledges that in the sight of God, the contempt that we indulge for others has in its very nature a harshness and arrogance opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is contemptible, but he hears with it. Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain?—You who are so annoyed at your neighbor's defects, are you perfect?

How astonished you would be, if those whom you cavil at, should make all the comments that they might upon you. But even if the whole world were to bear testimony in your favor, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear, lest he should demand of you why you had not exercised toward your brother a little of that mercy, which he who is your Master so abundantly bestows upon you?

Family Religion.

Religion, says the excellent Baxter, is never like to prosper, if it be made a family work. If it be there made the business of the house, and done with reverent seriousness and constancy, if magistracy and ministry should fail, yet families would propagate and preserve it. [Begin with a reverent begging of the help and blessing of God; then read his word, and call upon his name; speak serious words of counsel to his inferiors; spend the Lord's day as much as may be in public worship, and the rest in reading godly books, and in singing God's praise, and calling on his name; put suitable books in the hands of servants and children to read when they have leisure; encourage them in it with love and rewards; and keep out of the way of temptation; and then God's blessing will dwell with you in your families, and they will be as churches of God. If any complain of negligent ministers or persecuting magistrates, and will not do their family duties, which none forbid, they condemn themselves.]

Exchange Paper.

Gentleness of Christ.

What an expression! How much is there in that short sentence! How much to admire, how much to imitate! Christ performed great deeds, such as no one ever did; but not that we should imitate them. He spoke to the tempest and still ed the rolling billows, but not that we should lift up our voices when the wind blows, and the thunder rolls, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spoke, and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as a hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too.—Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind while others, unkind, gentle when the storms of furious passion raged in their bosoms, and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore the gentleness of Christ.

Our Wondrous Atmosphere.

The atmosphere rises above us with its cathedral dome, arching toward the heaven, of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snow-flakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bailed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wings.—It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south-winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and makes the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted

to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gleaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail storms nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and without warning, plunge the earth in darkness.—But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garnish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by a hundred, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goes forth again to her labor till the evening.

Quarterly Review.

What is Time?

Time is measured duration? the material of our being, and the index of our progression to eternity.

There was, before time begun its course: there will be, when time shall be no longer. Time has been a favorite theme with philosophers, moralists and sages. Some have extolled it much, but none never knew its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it.

Time past, how transient: time present, how evanescent; time to come, with many, how uncertain! How different are the lessons it teaches, and the impression it makes!

The child wastes it in play, and knoweth not its worth; the anxious youth would hasten its course, and the aged put a drag upon its wheels.

Deferred hope and endured pain bid it fly, enjoyment would arrest its flight, and the condemned malefactor is overwhelmed at its velocity.

So intrinsically excellent, it is dealt out in moments, and the contemporary ones never existed at the same period.

Its travel is regular, silent but sure. It never wearies, nor halts, nor turns aside; on, on is its motto; and on, on it has sped for nearly six thousand years.

A thousand years was given to the antediluvians, one hundred and twenty to the patriarchs; but thirty are the measure of the modern generation of mankind.

Time is the space of man's existence, the bounds of his probation, and his seed time for eternity.

In possession it may be improved and enjoyed; gone it is irrecoverably lost.

Used, it blesses; neglected, it condemns; abused it leaves its course behind.

Time should be redeemed from vain conversation—frivolous pursuits—foolishness of life.

Time should be anticipated by prudent forethought, improved by holy diligence, and laid up for serious reflection.

The records of time will furnish the subjects for judgment, and influence the destinies of eternity.

Reader what thinkest thou of time! how hast thou spent time past, how art thou using time present, and how proposing for time to come.

Know its intrinsic value, be taught its importance, and so number thy days as to apply thy heart unto wisdom.

Ch. Philosophy.

Superiority of Christianity.

This religion, if true, is the greatest of all truths, deserving and demanding our reverent attention, and fervent gratitude. This religion must never be confounded with our common blessings. It is a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human immortality; a doctrine which, however undervalued amidst the bright anticipations of inexperienced youth, is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes? when pain, disappointment, and temptation press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when friends, whom we love as our own souls, die; and our own graves open before us. To all who hear me, and especially to my young hearers, I would say, let the truth of this religion be the strongest conviction of your understanding; let its motives and precepts sway, with an absolute power, your characters and lives.

Channing.

Anecdote of R. Rogers.

This Puritan divine was stiled 'the Enoch' of his day. Bishop Kennett said of him—that England hardly ever brought forth a man who walked more closely with God. He was always remarkable for gravity and seriousness in company. Being once addressed by a gentleman of rank.—'Mr. Rogers, I like you and your company well enough, but you are too precise.' 'Oh,' replied Mr. Rogers, 'I serve a precise God!'

THE RECORDER.

RALEIGH, N. C.

SATURDAY, DECEMBER 9, 1848.

TERMS—Two dollars per annum, payable in all cases in advance. If not paid in 6 months \$3 will be charged.

A Baptist Missionary to California

Has just been appointed by the American Baptist Home Mission Society, and has accepted the appointment. Rev. O. C. Wheeler, pastor of the Union Baptist church in Jersey City, is the person. Bro. Wheeler is an earnest, warm-hearted man, liberally educated, a good speaker, and heartily devoted to the work of the ministry. We think the Society very fortunate in obtaining so good a man to go, with his family, to that far off land to contend with irreligion and error and all kinds of opposition. It is fortunate for that country that the attention of several denominations has been attracted to it and that so early in its history a stated ministry is to be established. The American Home Mission Society has already commissioned one missionary, and the Episcopal Society will send out two.—*Ref. and Watchman.*

NEW Y. BIBLE SOCIETY.—It is stated in the N. Y. Recorder, that, "from the report submitted to the Society at its annual meeting last week, we learn that the receipts were \$25,220.63, of which the sum derived from sales at the depository was \$17,180.54. The number of Bibles and Testaments distributed during the year was 66,681 volumes; of these 7,916 Bibles, and 11,875 Testaments were distributed by agents, and 14,871 Bibles and 21,918 Testaments were sold at the depository. This is a decrease from the issues of the previous year of 24,517 volumes. The distribution in this city, in the previous year was unusually large, and a great number of Bibles and Testaments were supplied to the army in Mexico. The diminution in sales at the depository, as compared with 1847, is 13,969 volumes.

"Among immigrants the society have this year distributed 3,764 volumes; among seamen 7,154; at military posts, 1476; and in humane and criminal institutions, 716.

"The meeting was addressed by Rev. Messrs. Kettell and Beecher."

Madame Restell and John Harrison.

We publish the following from the N. Y. Recorder simply as a matter of information. This Madame Restell, we think, is the person convicted some months ago, as a distinguished patroness of licentiousness in the city of New York. Of the man Harrison we know nothing except what is stated in the present article.—The whole account goes to show what efforts are made to screen the guilty from punishment, when an evasion of the law can be literally paid for.

A serious matter relating to these individuals is likely to be presented to the consideration of the citizens of New York, and we take this occasion to ask our readers of all sects and parties to contribute to such a disposition of it as shall secure the ends of justice among us. It is well known that Madame Restell, or Ann Lohman as her name in fact, after resorting to every shift which wealth or legal acuteness could devise, to evade her sentence, was sent to Blackwell's Island for one year. John Harrison has been recently convicted of keeping a gambling house, and sent to the same penitentiary. Under a suspicion that all was not right in regard to the treatment of these persons, the District Attorney, John McKean, Esq., and the Recorder of the city, the Hon. Mr. Scott, about a week ago visited the prison in their official capacity to obtain information as to these matters. After their return, Mr. McKean arose in the Court of Sessions, and stated that their suspicions were confirmed,—that Madame Restell was neither found with the other prisoners, nor clothed like them,—that similar inequality was granted to Harrison, and that himself and the Recorder were treated with rudeness and insult by the keeper. The Recorder confirmed the statement of the Attorney, and expressed his determination to bring the matter before the Grand Jury. It is since stated in the papers that these are not the only instances of inequity and maladministration at the prison.

Now what we ask of our fellow citizens is, whether such things are to be tolerated in a public officer, holding his place by the favor of the Common Council, and directly responsible to that body? Are the crimes of the poor and unfriended to be visited with extreme penalties, while those who have money or influence are to be let off with penalties inflicted under milder forms? Are public officers, appointed by statute to visit prisons, to be treated with inequity and insult when inquiring concerning the administration of justice? We complain out that criminals have friends; we ask no barbarous treatment for those whose crimes have banished them from society. We demand only that justice may be even-handed, and that Courts of Justice shall be respected. Society has reached a strange pass when criminals may determine their own condition, or keepers of prisons, ceasing to be guardians of the community, may assume to stand between the officers of justice and the criminals whom they have in charge. If such matters are tolerated, crime rises into the ascendant, and the public welfare has no safeguard. Most of all are such proceedings unsafe in a great commercial city, which naturally gathers to itself the vices of all lands. Here justice must be certain and impartial, or honest men must gather up their goods and migrate. We join therefore with our neighbors of the press, and invoke an examination into this matter. If Mr. Acker has a defence, let him have the full advantage of it. If he has none, let him know that the respectable citizens of New York, of all political parties, understand what is due to their own safety and to the demands of justice, and will hunt him from a place which, if these allegations are true, he has proved himself most unworthy to fill. We know not what Mr. Acker's are, nor do we care. The commercial Advertiser, a Whig paper, thinks he was appointed by a Whig Council, and concludes a most sensible article, invoking the attention of the city authorities, by saying, "the matter will not be allowed to drop." Let that be the resolve of every good citizen.

RICHMOND, NOV. 22, 1848.

Dear Brother Sands:

In Winebrenner's "History of all the Religious Denominations in the United States," is an article from Prof. R. Richardson, in which the doctrines and practices of the people called "Disciples," "Reformers," &c., &c., but better, and more exclusively known, I believe, by the name of Campbellites, are set forth. In this article the following passage occurs: "Many intelligent Baptists came over from time to time to the ranks of the Disciples, and many others were admitted to the fellowship of the latter, without being excluded from communion with their Brethren! Indeed, many of the Baptist clergy, as the objects of the 'Disciples' became bet-

ter understood, came to approve them, and even to a certain extent to adopt these sentiments: So great has been the approximation, that most friendly feelings almost everywhere exist between the Disciples and the Baptist; and those very points: as, FOR INSTANCE, THE REJECTION OF CREEDS, AND BAPTISM FOR REMISSION OF SINS, which are regarded as most objectionable, ARE AT LENGTH ADOPTED AND PUBLICLY MAINTAINED by certain of the most talented Ministers and Editors in the Union."

Till I read this article, I was not aware that any members of the Regular Baptist churches could be in fellowship with Campbellites, and retain their standing in the Baptist church. Nor did I know till now that Mr. Campbell's rejection of creeds, and his dogma of "baptism for remission" of sins were adopted, much less "publicly maintained by certain of the most talented Baptist ministers and editors in the Union." I shall feel much obliged if you will throw some light upon this subject. If this article misrepresents (as I strongly suspect it does), the close approximation of the Baptist church to Campbellism, and the advocacy of its doctrines by any portion of the ministry, and of the press of the Baptist church, Prof. Richardson, as an honorable man, is bound to retract his statement, and remove, as well as he can, the false and injurious impression which it may have made.

I am, yours, faithfully,

EDWARD KINGSFORD.

Virginia was most emphatically the battle ground of the reformation advocated by Elder C. and his friends. Here its first onsets were met by Elders Broadus, Semple, Clopton, Kerr and other able ministers. In this long continued and excited controversy the Herald bore a prominent part; and having been connected with the paper as publisher from its commencement, and as Editor for many years, we feel authorized from our acquaintance with its rise and progress, to give the desired information.

In Virginia several Baptist ministers, and some of respectable attainments too, became Reformers, as well as in other states; and it is also equally true that their talents were held in far higher estimation amongst their new friends, than they had been by their old ones. Within ten years we know of but two secessions in this state; and as far as our knowledge extends, there have been but few in other states. In its early progress many intelligent and active private members went over to their rank from the Baptists, but such secessions within the period specified have been regularly decreasing.

That many others were admitted to the fellowship of the latter without being excluded from the fellowship of their Baptist brethren, is an incorrect statement as far as Virginia is concerned. When the Dover Association withdrew from the churches which had imbibed the doctrines of the Reformation, they renounced all further fellowship or communion with Mr. C. and his associates. Their example was followed by other associations. We have never heard of any case in which communion was approved. A few instances we have casually been informed of, not over five or six, and in every instance it was objected to. Judging from our exchanges, we presume that in other states non-fellowship has been as strictly maintained. In this state for the last sixteen years, it has been the general and continued complaint that the Baptists would not fellowship the Reformers.

That Mr. C.'s rejection of creeds has produced a corresponding change in the views of Baptist ministers, we must discredit until the proof is adduced. The fact is, that whilst our older associations generally adopted a creed or summary of belief, they had gradually fallen into disuse, especially in the South. In this remark we refer to a creed as a standard of doctrine, and authorized exposition of our views; the basis of fellowship, and the rejection of which would lead to exclusion. We have no more than the Reformers such a standard. In forming new associations and in constituting churches, a summary of doctrine and practice is adopted embracing cardinal doctrines held generally by our churches;—these summaries differ from each other, being conformed to no regular standard, but asserting always the same great and essential truths. If the Reformers have no expressed creed, they have an implied one—if they have no written, they have an unwritten one—as their church is based on their belief that the scriptures teach certain doctrines and usages, which if their members disbelieve or violate they are excluded. We have never heard of a Baptist minister in this state who objects to an association or church presenting a brief summary of what they believe the scripture enjoins both in doctrine and practice.

That the theory of "baptism for the remission of sins," is "adopted and publicly maintained by certain of the most talented ministers and editors in the Union;" is certainly a very great mistake. We have had under our eye regularly since 1828, all the Baptist periodicals in the Union, and not a single editor, at any time, on any occasion, ever advocated this theory, except Mr. Muse the editor of a monthly periodical, and Elder Hughton, and neither of these were looked upon as organs of the Baptist church, having from their first establishment advocated views adverse to those held by the Baptists.—For maintaining this and other points held by the Reformers, these two editors were repudiated by the Baptists, and both became Reformers.

The editor of the Biblical Recorder, in some essays on the baptismal question adopted positions which caused him to be cited as friendly to their theory by several of the periodicals of the Reformers. Having perused attentively his remarks, we deem this an unfair inference from his premises, in which opinion we were sustained by his subsequent explanations. The editor of the Recorder, we are sure, has not advocated remission of sins by baptism, nor any other editor of any regular Baptist periodical now nor has it been advocated in past years.

In our own state, no Baptist minister to our knowledge ever advocated this doctrine. Elder Goodall, like Elder Meredith, held views respecting the efficacy of baptism, not generally adopted by his brethren. But we know from personal intercourse, that he rejected the theory, that baptism is the medium by which sins are remitted.

Some of our most eminent ministers have, at times, been claimed as friends of the Reformation, because on some minor points they have expressed similar views with those entertained by Mr. C. Rumor, too, would frequently proclaim that Elder Blank was a Reformer, but we always found on enquiry that on those essential points, such as baptism for remission of sins, &c., in which the two denominations differ, the statement was untrue.

That Baptist ministers have advocated this theory, before dissolving their connection, is a fact which cannot be disproved; but that the public advocacy of this and other peculiar tenets of the Reformation, invariably led to their separation from the church, is equally true. We think we can safely affirm that no Baptist minister in this State, has ever advocated publicly, this doctrine, and retained his fellowship in the Baptist church.

In these remarks we have had reference more especially to our own State, but as we can judge from the tenor of other Baptist periodicals, our strictures are equally applicable to other States. In the periodicals sustained by the Reformers, we perceive frequent notices of private members of the Baptist church joining thir ranks, but rarely of a minister, and occasionally we notice the reception of Reformers into the Baptist church, but as a general rule throughout the denomination, our members, embracing the essential doctrines of the Reformers are excluded from the fellowship of the Baptist church.

We have thus briefly responded to the enquiries of Elder K. Some points in reference to this subject we must defer until next week.

REMARKS.

We give the foregoing letter and comments entire from the last Religious Herald, because they contain information which will probably be interesting to most of our readers.

In the mean time, for the satisfaction of our brother

Sands, and all others concerned, we would respectfully state the following:—

Although we believe in baptism "for the remission of sins," and have no sympathy with those who would pervert or explain away those scriptural expressions bearing on this point, yet we have never regarded ourselves as holding sentiments on the subject identical with those held by Mr. Campbell and his adherents.

We would observe, further, that, although we assign to baptism, in the evangelical system, a position materially differing from that conceded to it by many of our brethren, yet we have not supposed that we differed from such brethren, respecting the efficacy of this institution. We have not believed that baptism possessed any moral, or spiritual, or gracious energy, by which it could be made efficacious in renovating the soul, or in procuring the remission of sins, more than is conceded to the ordinance of the supper, or to any other institution of a positive and external nature.

Our belief on the point in question, has been, and still is, briefly the following:

1. We maintain that all those schemes of religion founded on a supposed distinction between what are called the *visible* and *invisible* church—the *visible* and *invisible* kingdom, &c., are unscriptural, erroneous, and calculated to perplex and embarrass the candid enquirer.

2. We hold that the scheme of salvation, as taught in the New Testament, though consisting of many parts, is essentially one and indivisible;—and, accordingly, that any attempt to divide it, to cut it into pieces, or to separate or displace what has been thus divinely united, must tend not only to perplex what would otherwise be plain; but, eventually, to confound and overturn the whole system.

3. We believe that this system is adapted to man as a *compound being*—as consisting of soul and body—as capable of mental and corporeal functions—as responsible for both an inward and an outward obedience—and accordingly, as bound to give an account of the deeds of the body, no less than those of the spirit and the heart.

4. We hold that the conditions of divine acceptance, in accordance with the aforesaid gospel system, though consisting of two distinct acts—adapted, as above stated, to the complex nature, and powers, and responsibilities of man—comprise, nevertheless, but one indivisible requisition;—and that any attempts to separate the said acts, would be, not only to separate what God has united, but to obscure and misrepresent the whole scheme of christian salvation.

5. We believe that this two-fold condition of gospel acceptance consists of faith and baptism—the one relating to the *inward*, the other to the *outward* nature of man—the one representing the spiritual, the other the actual part of religion—the one requiring the obedience of the soul—the other, the obedience of the life;—but both being inseparably united, both destined and intended to exist together, and both claiming to be parts of the one great and general condition of divine acceptance, according to the system of christian salvation.

6. In accordance with this view of the subject, we hold that the promises of the gospel are made, not to one of the conditions aforesaid, to the exclusion of the other, but to both these conditions taken together. In other words, they are made to the person who complies with the whole requisition—who believes and is baptised—and who thereby yields the obedience of both the heart and the life, of both the inner and the outer man. Accordingly, we hear the Savior say, in the words of the last commission, "He that believeth and is baptised shall be saved;"—not he that believeth; nor he that is baptised, separately and alone; but he that does *both*; he it is that shall be saved.

7. If the foregoing views be correct, it may be easily seen why, and to what extent, baptism is considered necessary to the remission of sins. It is so, not as a procuring cause of remission; nor as an act claiming to exercise any moral or supernatural agency; but simply and altogether as a *condition*, to which the promise of remission has been affixed, and which, when properly complied with, is an authorized seal and pledge, showing that remission has been granted. Hence the baptism of John was called "the baptism of repentance for the remission of sins." And for the same reason the Jews, on the day of Pentecost, and afterwards, were directed by Peter to "repent and be baptised for the remission of sins."

8. Hence it must appear that he who undertakes to teach that baptism is in no way necessary to remission—that baptism necessarily follows remission—that remission is promised to faith *without baptism*—that baptism is a *mere form* &c. &c., not only teaches that for which there is no scriptural authority, but degrades baptism to a mere circumstance—a mere supererogatory, which may be received or omitted, at the will of the sinner. And not only so, but he who thus teaches, evidently teaches a gospel essentially different from that dictated by Christ, and preached and propagated by his apostles.

It will be observed, of course, that, in the foregoing remarks, we have aimed at nothing more than the briefest sort of exposition of our views on the point in question. It has been our purpose, accordingly, neither to sustain them by proof, nor to free them from objections. This we have done, at least in our own estimation, on former occasions; and we are prepared to do the same again, whenever the occasion shall render such discussion necessary.

BIBLES WANTED IN JERUSALEM.—"The demand for Bibles is, as I expected, now again so great at the depository, that our supply, large as it is at this time, will be exhausted ere we can furnish the Polish Jews also. We may surely look in faith on so large a distribution of the bread of life among them, as—broad cast on the waters," with the promise, as in the hope, that after many days, it shall appear again—appear, I trust, in an increased and increasing famine after the word of God, to quicken those "many and dry bones" into a

living army, for the service of the living God, such as shall prove "life from the dead" to the world."—*Rev. J. Nickolson.*

MEMOIR OF MRS. JUDSON.—The New York Recorder says:—The Memoir of Mrs. Sarah B. Judson by Fanny Forester, of which fifteen editions have been published in this country, has been reprinted in London, with an introductory notice by Edward Bean Underhill, Esq."

BAPTIST MINISTERS IN THE U. S.—At the recent meeting of the Pennsylvania Baptist Convention, says the Sabbath Recorder, the Rev. T. F. Caldicott delivered an interesting address, in which he showed the claims of the world for a more numerous and enlightened ministry. He stated, that in the United States alone while there are more than 10,000 Baptist Churches, the number of ministers does not exceed 6,000, leaving 4,000 churches without needed help, and this want is daily increasing. For new churches alone 500 ministers are needed per annum.

For the Recorder.

At a meeting of the Members of the Baptist Church at Cedar Falls, it was Resolved. That the members of the Cedar Falls Baptist Church have heard with the deepest sorrow, of the death of their venerable and beloved pastor, the Rev. Eli Phillips. Father Phillips commenced his ministerial services with us in January 1846, which were continued to the time of his death, and during all this time has fulfilled the duties of a christian minister. By a piety without ostentation, a zeal without fanaticism, by uniting the work of the christian with the urbanity of the gentleman and tempering the sternness of the Spiritual, with the kindly feelings of an earthly parent, he has set a bright example to his successor of what a Minister of Christ should be, and has endeared his memory to the hearts of the church here, who have so often listened to his christian appeals and admonitions, and strengthened by his christian precepts and examples.

Resolved, That we deeply sympathize with his distressed family in their bereavement, and desire to point them, in christian consolation to the truth that "their loss is his gain."

Resolved, That the members of this church wear the usual Badge of mourning for the space of three months.

Resolved, That a copy of these resolutions be forwarded to the Editor of the Biblical Recorder for publication, with a request that a copy of the Recorder be forwarded to his family.

By order of the church

J. F. MARSH, Ch. Clk

The foregoing ought to have appeared a week or two sooner, but was unfortunately overlooked. We regret the delay but trust that no evil has resulted.

For the Recorder.

The First Sectional Meeting of the Raleigh Association.

This body having met agreeably to the appointment of the Association, and after some introductory exercises, organized by choosing Dr. A. Holton, moderator and S. G. O'Bryan clerk. The following was adopted as the plan of the Union.

1. Its object is to promote the mutual improvement of its members, the unity of views and concert of action among the churches.

2. All ordained Ministers, Licentiates and Deacons, together with four delegates appointed by each church, shall compose the meeting.

3. The officers shall be, a Moderator, to be appointed at each meeting, a standing clerk, and a committee of arrangements.

4. The meetings shall commence on Friday before the fifth Sabbath, and continue three days—the same to be held in succession with the churches, beginning with Hephzibah.

5. It shall be the duty of the committee to arrange the exercises, unless otherwise directed by the meeting.

The following query, "Is the command 'Go ye unto all the world, and preach the gospel to every creature,' binding on the disciples of the present day?"—was then discussed with much interest and harmony, and decided in the affirmative, by a unanimous vote.

Appointed the next meeting to be held with Hephzibah church, commencing Friday before the 5th Sabbath in Dec. Introductory sermon to be preached by Rev. W. Atkinson, and a missionary sermon, on Sabbath, by Rev. L. C. Hinton.

The subjects for discussion are, the importance and means of disseminating missionary intelligence and the efficacy of Prayer, also a review of James' Church Members guide by Rev. J. S. Purify.

S. G. O'BRYAN, Clk.

Nov. 30th 1848.

For the Recorder.

The Candor of Christ, an Argument for the Truth of Christianity.

The Savior's candor towards all who would enlist in his service, was very remarkable; and furnishes, we think, no unimportant argument for the truth of his mission.

It is worthy of special notice that, in no instance did he hold out the least expectation of worldly honor, profit, or greatness—on the contrary, he distinctly declared, that his kingdom had no connection with this world; that while enlistment in his services had its advantages and rewards, they were not such as suited his views and aspirations of the ambitious. And not only so, he distinctly, and at the very outset of his public ministry, announced, that, attachment to him and his cause, would expose one to persecution and loss, and in some cases, even to death itself. If, therefore, any attached themselves to him, and identified themselves with his interests, from more selfish motives, and the prospect of temporal advancement; they could not charge him with having deceived them; for he openly avowed the nature of his kingdom, and the sacrifices necessary on the part of all who wished to become the subjects of it. (Mat. 16: 24-25.)

The conduct of Christ in this single particular, cannot be *rationaly* accounted for on the supposition,

that he was an *impostor*. He concealed nothing, but frankly apprised the people of the difficulties they must encounter, and the sacrifices of worldly ease and reputation they must make, in becoming his disciples.

It will be our object in this paper to offer the reader a few illustrations of the correctness of this point.

The first is selected from the Savior's commission to his apostles. (See Mat. 10.) When he summoned them to the important work of proclaiming the doctrines of his kingdom, what were the prospects which he held out to them? Did he intimate that they might expect a life of ease?—far from it; but rather one of toil. Did he encourage the expectation that they would meet with popular favor?—far from it; but rather popular opposition and contempt. Did he assure them that the message with which they were charged would be cordially received by their countrymen?—not so; but rather that it would excite their hatred, and be obstinately rejected by them. Did he promise the countenance and support of the chief men of the nation?—by no means; but rather assured them, that the authority and influence of the Jewish nation would be arrayed against them—that they would be "delivered up to the councils," and "scourged in their synagogues." Such were the candid disclosures which he made to the apostles, at the very time of their solemn designation to office;—and may we not remark by the way, that had they not been honest and true men, such frank disclosures would have effectually deterred them from the arduous and hazardous work to which they were appointed.

The candor of Christ is no less conspicuous in the appointment of the "seventy," upon which we need not enlarge. (See Luke 10: 1-16.)

Take another illustration. "A certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest." Here, this man expressed a willingness to follow Christ; but he "probably indulged the common opinion, that Messiah was to acquire great glory, and to distribute great rewards among his followers on earth." If this was the case, *candor* required that Christ should undeceive him, and apprise him *at once* what he might expect from the extreme poverty, and lowly appearance of Christ. And hence, the answer which he made was highly fitted to dissipate from the mind of the scribe all expectations of worldly emolument in any respect, which he hoped to realize, by following Christ. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." As if he had said: "Be not deceived; I have no worldly emoluments to promise or bestow.—So far from this, I have no place of abode which I can claim as my own. In this respect I am not as well off as the birds of the air, and the beasts of the field. If you are willing to share in my destitution, and my poverty, come, and be my disciple; but expect no earthly advantages, or honors, from doing so." What impostor was ever so candid!

The case of Saul of Tarsus will furnish another illustration of the Savior's candor.

This was a *peculiar* case—one, considering all the circumstances connected with it, which stands alone. He was miraculously called into the service of Christ; and the particulars of his conversion were of such a nature, as to leave no doubt in his own mind of its reality. The Lord declared respecting him; "He is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." Besides his personal salvation, this was the great design of this once determined enemy and furious persecutor of the infant church. To him, in a very especial manner, was entrusted the high commission of bearing the news of salvation to "the Gentiles," and of asserting the claims of Jesus before "kings" and the rulers of the people. But along with this solemn charge, he was not left ignorant of what he might, in all probability, suffer for Christ's sake. This, he might reasonably have inferred would be the case, without any express communication on the subject; for he had been "a persecutor, and a blasphemer, and injurious." But, the Savior explicitly informed him, "how great things he must suffer for his name's sake." (Acts 9: 16.)—Here was no concealment: Saul was not only commissioned to preach the gospel, but he was distinctly apprised of what he should suffer in the execution of that commission. He was to "suffer great things;" and "great things" he *did* suffer. (See Acts 16: 19-24. 2 Cor. 6: 4; 5: 4; 8: 9.)

In view of these and other illustrations of the Savior's candor which might be adduced, will any pretend that he was an impostor? Is candor, in any degree, an element in the character of impostors? Is it not their policy to deceive and impose on the ignorant and unwary? If then, Christ had been an impostor, is it reasonable to suppose, that he would have frankly disclosed to his disciples privations and losses which they must encounter in attaching themselves to his cause? By no means. He would rather have concealed from them a state of things which was naturally calculated to intimidate them, and deter them from enlisting in his service. But this he was far from doing; and this fact, so prominent in his conduct, leads us to the conclusion, that he was indeed, "THE CHRIST, THE SON OF THE LIVING GOD."

ASAPH.

Pine Level, S. C.

Mississippi Baptist State Convention.

After a rather unpleasant journey of two days and a half, we reached Concord church, Winston county, on Wednesday, Nov. 8th. There was no meeting of the Board on the day appointed, for want of a quorum.

On Thursday, at 11 o'clock, a thin delegation appeared, and a very small audience was present. The writer preached the introductory sermon, upon the "Necessity, Position, Present demand, Dignity, and Trials of Christian Ministry." The following active officers were chosen by ballot:—Rev. S. S. Latimore, President; W. C. Crane, Corresponding Secretary; W. J. Denson, Recording Secretary; and William Bond Treasurer.

It is now close upon the last day of the session, and

we must defer any detailed notice of proceedings until next week. The usual committees have been appointed, and the most of them have made reports. Some discussion has arisen upon the College project and Temperance. The brethren of Concord church have exhibited their wonted cordiality and great hospitality, in entertaining the Convention. From present appearances, it is expected that a convention of friends of the College project will be held about the last of January, at Raymond, or some other point, to form a Mississippi River Education Society, of delegates from advocates of the measure from Mississippi, Louisiana, and other parts interested.

W. C. C.
Concord, Winston Co. Nov. 11, 1848.

Miss. Bap.

Encouraging from Mexico.

Mr. Packard, of New Orleans, communicates the following interesting facts from Mexico. "Accounts from Mexico and Western Louisiana are more encouraging than ever before. Nascimento sold nearly \$100 worth of books last month. He and the other colporteurs want Spanish books and Bibles. On asking for a permit to carry his books to another state in Mexico, the officer inquired of Nascimento if he had Bibles, saying that they were prohibited books. 'Why,' said N., 'is the Bible prohibited?' Laying his finger on his eye, the officer replied, 'They want to keep the people so.' The removal of the duty on books is agitated in the Mexican Congress; the people want it off. One alcade bought our books for their schools. There is reason to hope for great things for Mexico. I think appearances warrant the Society in pushing on Spanish publications, with the expectation that they will soon be wanted in large quantities."

The Society have just issued the first volume of D'Aubigne's History of the Reformation in Spanish; also, Kirwan's Letters, in the same tongue. These, with other Spanish publications, may prove a great blessing to Mexico and to South America.

Amer. Mes.

Death of an Eccentric Character.—The Boston Traveller mentions the death last week, in that city, of William G. Baylies, aged 63 years, leaving a fortune estimated at over \$200,000. For six months past the deceased has confined himself entirely to his room, refusing to see any one—even his own brother—but the lady at whose house he boarded. He has not during the whole time washed or shaved himself; has changed his linen only when he could no longer keep it on him; and has patched his clothes until little or nothing of the original cloth could be seen. He has, so far as is known, taken nothing of late but strong coffee, without milk. He refused to take any medicine or see a physician.

SECULAR.

Legislature.

Our State Legislature is progressing slowly, but we trust successfully with the business of the commonwealth.

B. F. Moore Esqr., of Halifax, has been elected Attorney General of the State.

An unsuccessful attempt has been made to elect a Supreme Court Judge. Strange, Battle, and Pearson, are in nomination.

An unsuccessful balloting has been had also for Judge of the Superior Court.

There has been no news of importance from Europe since our last.

The British Steamer Cambria, arrived at New York, brings London papers to the 11th ult.

The report of the surrender of Vienna to the Imperial troops is confirmed.

Liverpool Cotton Market, Nov. 11.—The cotton market is steady. Sales of the week amount to 28,180 bales of cotton, of which the following was sold: American descriptions, 10,220 Orleans at 3d. a 3-4; 6140 Upland 3-1-8 a 1-4; 2080 Mobile and Alabama, 3d. a 3-4 and 320 Sea Island 7, a 11 1-2d. per pound.

Liverpool Grain Market, Nov. 11.—The imports of foreign grain and grain produce into Liverpool, London, and other leading ports in the United Kingdom, are increasing; this combined with a pretty fair quantity of home-grown, keeps the markets, on the whole, well supplied. Wheat was sold a 51s. a 57s for red, and 55s to 60s per qr for best English white. Indian Corn brought 37s 38s per quarter for red and white. The sale of American Flour was dull, but prices quoted varied from 28s. to 32s. per quarter for United States, and 27s. to 30s. for Canadian. The duty on wheat has advanced to 6s. per quintal, and that on flour 3s. 8 1-2d. per bbl.

GREAT BRITAIN.—The etchings, for the recovery of which the Queen and Prince Albert instituted a Chancery suit, it is proved, were abstracted by the printer employed to take the impressions.

IRELAND.—Ireland has now subsided into a state of ordinary tranquillity. Isolated outrages, as in the best of times, are perpetrated in many parts of the country, and the coast between the landlord and his starving tenantry is still waged with unrelenting bitterness, but upon the general surface of politics there is scarcely a ripple discernible. The army in Ireland is still kept up to the number of 22,000.

Mr. John O'Connell has addressed, through the Freeman, a long letter to the Repellers of Glasgow. It would appear that this body had addressed to him a communication, calling on him to renew or revive the Conciliation Hall. He states his reasons for abstaining to comply with their request. Conciliation Hall, Dublin, with the library, is advertised for sale in the middle of November. The debts are about £1000.

A public meeting of the whole landed proprietors, gentry, &c. of the Westport Union, was held on the 2d inst. "to take into consideration the truly alarming state of this district, and to call upon Government, as they value the lives of Her Majesty's subjects, to lose no time in devising the most effectual means of meeting the terrible famine which is already at our door." The Marquis of Sligo, the chief proprietor in the Union, presided.

From Mexico.

The U. S. steamer, Iris, Captain Carpenter, arrived at New Orleans from Vera Cruz on the evening of the 13th, having left Vera Cruz on the 8th. In the Iris came as passengers the Hon. Mr. Clifford, Minister to Mexico, (returning to make a short visit to his family in Maine), Don Louis de la Rosa, Minister from Mexico to the United States, with his lady and daughter the secretary and attaches of the legation, and Mr. Hargous, of the well known house of Hargous & Co., of Vera Cruz and New York.

We make the following extracts from editorial summary and correspondence of the Picayune: The Republic appears to be in a restless, almost feverish state, although we have no more political outbreaks to record.

Robberies upon the highways and in the streets are frequent, the police of the towns is inefficient, the insurgents of the Sierra are not yet subdued, the savages are desolating the frontier states, the Government is without funds, and Congress does nothing. Complaints are rife through the press, but it is impossible for us to see very clearly what the difficulty is which would seem

to overshadow the country, causing uneasiness and disaffection. Apprehensions of the return of Santa Anna, or wishes for that event, may account for the air of mystery in which everything is enveloped.

The Mexican Congress adjourned on the 2d inst. Both houses having assembled, the President and his Cabinet presented themselves, and the former made an address in which he ran over late events in the history of the Republic, and concluded by announcing that an extra session would shortly be called. He then declared the session closed. The press complains bitterly that Congress has adjourned, leaving undone much important business. The new tariff bill is the great omission. An opposition to the reforms proposed by it is manifested in various quarters, as injurious to the interest of Mexican agriculture and industry.

The Monitor of the 3d inst. gives a deplorable picture of the state of affairs in Tampico. The most frightful disorder is said to reign there. Brawls are continually occurring between the partisans of annexation and those who oppose it.

Representations begin to reach Mexico, from various parts of Tamaulipas, that the tens expressed of the "buffalo hunters" are quite idle; that there is no such body of men, nor is there likely to be one formed, and that the inhabitants of Tamaulipas generally have no sympathy with the pretended designs of the "buffalo hunters."

The frontier states of Mexico continue to be ravaged by the incursions of the Indians. If a check be not put to them, say the papers, some states will be depopulated.

ROTTEN BUSINESS SYSTEM. The N. Y. Herald says: "There are at this moment in this city hundreds of houses which are daily in the habit of paying at the rate of 12, 18 and 24 per cent. per annum for money to meet their daily payments, to sustain a credit based upon nothing—to sustain their position in the commercial community at the expense of their creditors. Thousands of dollars are in this way daily paid into the hands of the note-shavers which should have gone into the hands of their creditors; and bankruptcy exists, but it is disguised, sometimes for years, before it becomes known to those most interested."

THE LEGAL PROFESSION. It seems that lawyers, as well as editors, sometimes fail of getting rich by their profession. We know several editors who are not wealthy; and we see by a recent paragraph in an exchange that there are quite a number of lawyers in New York in similar uncomfortable circumstances. Careful calculations of the aggregate net receipts of the bar show that at least one-third of the members cannot receive more than \$250 each per year. It is said there are over 900 attorneys in the city, of whom it is believed that 200 do not earn \$200 each per annum.

THE SUDDEN AND MYSTERIOUS DISAPPEARANCE OF A YOUNG LADY.—An assistant teacher in one of our public schools, has caused a good deal of excitement and talk in this city. Last evening the Common Council voted a reward of \$250 for the restoration of the lady in question, Miss Marietta Smith, to her parents, and \$500 for the apprehension and conviction of the person who has abducted or concealed her. It is feared she has been carried away by violence, though from the fact that she disappeared in the day time and a little after noon, it is suspected her absence is not entirely against her will. However this may be, she is a ruined girl, and the case tells a sad story for the morals of our city. Miss Smith is only seventeen years of age and is represented to be very prepossessing in her person and manners.—N. Y. Rec.

The New Line of Pacific Steamers will greatly facilitate the work of emigration to California, and help fill up that country with a good class of inhabitants. It will also make the passage of missionaries much pleasanter, as they will not have to experience the very uncomfortable operation of, doubling the Horn, and it will also give them monthly communications with their friends on the Atlantic side of the Rocky Mountains. This whole line commences running on the first day of December next, on which day the steamship Falcon will sail from New York for Chagres, taking passengers and mails to go across the isthmus to meet the steamer California at Panama, whence they will be taken up the coast to Oregon. If any of your readers wish to write to their friends in the Pacific they must have their letters in New York before the first day of December. This line on the Pacific side will consist of three steamers 1100 tons burden, one of which will leave Panama every month. The line on the Atlantic side will consist, I believe, of two, which will run from New York so as to connect with those on the other side. All these steamers will be of the very first class in every respect, and fitted up for passengers and their luggage.

The following article we copy with pleasure from the Boston Mercantile Journal, March 1846, and we hope if any of our numerous readers are suffering from any of the complaints which it is said to cure, they will speedily avail themselves of it.

DR. WISTAR'S BALSAM OF WILD CHERRY. It was known many years ago that the wild cherry tree of this climate possessed valuable medicinal properties. Indeed this fact was known to the Aborigines, and a decoction of the leaves or bark of this tree has ever been regarded by their physicians as one of the most effectual remedies in many diseases. This fact several years since, arrested the attention of Dr. Wistar, a highly respectable practitioner of Virginia. He investigated with care the healing properties of the wild cherry—tested its effects when administered alone, and when in combination with other remedial agents. He found that its natural virtues might be greatly improved and by combining it with ingredients, whose properties were well proved and generally recognized, a medicine was produced which constitutes a remedy of great value in pulmonary affections, and diseases of the chest and throat; diseases which are proverbially prevalent in our cities and large towns, and often prove fatal, swelling the hills of mortality to a much greater extent than is the case with most other, we had almost said, all other classes of diseases.

None genuine, unless signed I. BUTTS on the wrap per.

For sale in Raleigh, wholesale and retail, by Williams Haywood & Co., and by druggists generally in North Carolina.

MARRIED.

In Franklin county, on the 12 inst., by the Rev. M. D. Freeman, Mr. Wilson Williams to Miss Mary A. Winston, daughter of Col. Isaac Winston.

In this County on the 16th inst. by the Rev. Burwell Temple, Everitt S. Robertson to Miss Martha, daughter of Mrs. Delia Herring.

In Greene co. on the 9th ult., by E. G. Speight Esq. Mr. George Joyner of Pitt co. to Miss Celia Speight.

DIED.

In Rutherfordton, on the 21st Oct., Miss Delia A. Jones, daughter of Dr. L. G. Jones, of Lenoir, aged 16.

In Onslow county, on the 30th October, Mr. Basil S. Redd, in his 22d year.

In Sampson county, on the 9th inst., Mrs. Worthy Blount, aged 65. In the same county, a short time since, Dr. R. McKay.

Also, Recently, Dr. Salmon Strong aged 60.

Receipts.

A. Delap for self to Nov. 49. P. M. Halseville for P. T. Row to June 49. A. Thomas \$10. Rev. E. Dodson for V. P. Vaden in part \$2. and for Anthony Collins Dec. 49. P. M. Young's \$2. Roads for Banister Royster Dec. 49. Rev. A. Jones, for self to March 50. P. F. Pescud for Rev. Wm. Oakley to Sep. 49. Rev. E. Dodson for Wm. Z. Richardson to Dec. 49. Wm. Scott to do.

and Mrs. C. Donnell to Sep. 49. Col. S. S. Biddle for self to Jan. 49. Rev. Jesse Howell for Alvis Durham to Aug. 49. P. M. Parnassus for Tho. Pearson to April 48. Mr. — for Mrs. Sarah Cobbs of Ala. to Jan. 50.

N. B. Those making payment, by mail or otherwise should always examine our lists, and see that their remittances are correctly entered. They should also file away their receipts for future reference. Errors should be corrected forthwith.

Wanted.

A Journeyman printer, who can come well recommended, will find employment at this office, if application be made soon.

WANTED.

A lad, from 10 to 14 years of age, is wanted as an apprentice at this office.

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THE NATIONAL PSALMIST; a new Collection of Church Music, &c., by Lowell Mason and George James Webb. In addition to a large variety of entirely new music, furnished by distinguished native and foreign contributors, the "National Psalmist" is believed to contain a larger proportion than any other collection, of the rich standard tunes which the church has used for ages, thus rendering the work a most complete Manual of Psalmody, for Choirs, Congregations, Singing Schools, and Music Societies. It contains most of the popular English Chants; and its Anthems, mostly new, are well adapted both for Church worship and Choir practice.

For the convenience of Music Teachers and Singing Schools, and for Choir practice, sixteen pages of Vocal Exercises, including Lessons on the Scale, Solfege, &c., have been added.

THE CONGREGATIONAL TUNE BOOK. Messrs. Mason and Webb have compiled the above book in answer to numerous and repeated requests. The selection is mostly from the National Psalmist, and includes the best Congregational Tunes; the harmony and arrangement in both books are the same; so that while the larger book is used by the Choir the smaller one may be used by the congregation generally. The Congregational Tune Book will also be found appropriate and useful for Sunday Schools, Social and Vestry Meetings, and the family circle.

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August, 1848.

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NEW and POPULAR WORKS, LATELY PUBLISHED.

Memoir of Mrs. S. B. Judson, by Fanny Forrester. Judson Offering, by Rev. J. Dowling, D. D. Text Book and Treasury, a reprint from the Tract Society of England and Ireland.

Pastor's Hand Book, by the same author. Bible Manual, by the same author. Charles Lion, by Fanny Forrester. Allen Lucas, by the same author.

History of the Baptist Denomination, by the Rev. David Benedict. Remington on Communion. Remington on Baptism.

S. S. Minstrel, for Sabbath Schools.

33-1. C. will publish immediately, a new denominational work, now nearly ready for the press, to be entitled, *Religious Liberty and the Baptists*. It will embrace the learned Historical Introductions to the Hand-Book Society's Works, by Edward B. Underhill, Esq. with additions by the Rev. Sewall S. Cutting. 43-11.

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For those who study modern Languages \$20 extra. The first year, only about 12 or 14 pupils will be taken. Applications should therefore be early made. No boys over 15 will be taken, if a sufficient number under that age are offered. All other particulars given in a Circular, which will be sent to any one on application to the subscriber at Wake Forest College N. C. till the 15 of Dec. next; after which time, application must be made to him at Littleton N. C.

W. HOOPER.
42—11.

CHOWAN

FEMALE INSTITUTE.

THE CHOWAN BAPTIST ASSOCIATION at its last session, approved the determination of its members to establish a Female School of high order. Murfreesboro' was fixed upon as the place of its location; and a Board of Trustees of twelve Brethren were appointed to commence and superintend its operations.

The Board has purchased the Old Academy Lot, having a large House for boarding, and an Academy, two stories high on it to accommodate the Institute. They have placed the Rev. A. J. BATTLE and his family in charge of the Establishment, who will be prepared to receive thirty Boarders, and who will act as Agent for the Institution.

The Board has engaged the Rev. A. McDowell and his lady as Principal Teachers; and will associate with them such instructors as will no doubt give entire satisfaction to all the friends of the Institution. They will furnish Books, Music, Paints, Stationery, &c. at a small advance on cost.

The Board desire to promote habits of economy and simplicity in the Students, and therefore prescribe a Uniform Dress for Sabbath and Holydays. For winter, deep blue Merino or other suitable Fabric. For Summer, pink Calico or Gingham and white Cambric or Muslin. The bonnet to be straw, dressed with blue for Winter, and pink for Summer. During School time any dress may be worn, provided it is not more expensive than the uniform. Materials for uniforms can be obtained of the Merchants in Murfreesboro' on reasonable terms. Expensive jewelry, such as Gold Watches, Chains, Pencils, Ear-rings, and the like, must not be worn by the Students. Purchases for the Students will only be made under instructions from their Parents and Guardians.

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For use of Instruments, each \$2 50, 5 00
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Board, including Washing, Fuel and Lights, per month—one half the Board paid in advance, 8 00

Board can also be had in Private Families for over one hundred Students at the same price.

The Institute will be opened for the reception of Students on the 9th of October, and every attention will be given to secure the best Intellectual and Moral Education of the young Ladies committed to their charge.

G. C. MOORE,

Chairman of the Board of Trustees.

A. J. BATTLE, Secretary,
Murfreesboro', Aug. 12th, 1848.

41-51.

FALL STOCK, 1848.

Physicians, Merchants and Planters who intend replenishing their stock of Medicines, Paints, Oils, Perfumery, Shop Furniture, Dye Stuffs, Brushes, Instruments, and other articles in our line of business, please remember that the undersigned keep constantly on hand one of the largest and best selected stocks of Medicines &c. in the State, and they will, as heretofore, use every exertion to give entire satisfaction to purchasers who may favor them with their patronage.

Persons at a distance who may feel disposed to send us orders, may rest assured that we will send them the purest articles (unless otherwise directed,) at a small profit, and upon a liberal credit, provided the order is accompanied with a satisfactory reference.

To those who wish to pay cash, we will deduct a very liberal discount from their bills, and which will be governed by the amount of their bills.

We pay special attention to packing, and will forward articles with dispatch.

Our House has been established about 5 years, and we feel no hesitation in referring strangers to the Physicians generally in this place, and in all the Counties

contiguous to Raleigh, most of whom favor us with a large share of their patronage.

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POETRY.

Ministering Angels.

HEBREWS I. 14. MAT. XVIII 10:

Do angels minister to me?
Can such a wonder ever be?
O, sure they are too great,
Too glorious, with their raiments white
And wings so beautiful and bright,
Upon a child to wait!

Yet so it is, in truth, I know;
For Jesus Christ has told us so;
And that to them is given
The loving task to guard with care,
And keep from every evil snare,
The chosen ones of Heaven.

He says of children's angels, too,
That they His Father's glory view,
And stand before His sight,
In presence of that awful throne
Whose pavement is of sardine stone,
Whose canopy, of light.

When sinful men return to God,
Admonished by His chastening rod,
And cast the base alloy
Of Satan's leaven far away,
And all in tears repent and pray,
The angels sing for joy.

And so, if I am good and mild,
And try to be a holy child,
My angel will rejoice,
And sound his golden harp to Him
Who dwells among the cherubim,
And praise Him with his voice.

But if I sin against the Lord,
By evil thought or evil word,
Or do a wicked thing,
Ah! then what will my angel say?
O, he will turn his face away,
And veil it with his wing!

Then let me pray to Him who sende
His angels down to be our friends,
That, strengthened by His grace,
I may not prove a wandering sheep,
Nor ever make my angel weep,
Or hide his glorious face.

"One is Not."

To the bleeding heart of a bereaved parent, there is a volume of meaning in these three monosyllables. It is evening; the father has returned from his toils, and the children from school.—What has hushed the sweet carolings which used to ring so joyously in our ear? Why these habiliments of mourning; the unbidden tear, the sadness of every countenance, the heaving of every bosom? Because one is not. The happy domestic circle is broken. A place at the fire side and at the table is vacant. The family bow together at the hour of prayer, but one is not. The fond mother puts her little ones to bed, but one is not there to receive her warm kiss and sweet "Good night." The morning comes, the children are gathered for breakfast and devotion, but one is not.

A beloved and promising son went to a distant city to engage in business, and in due time return with the gains of honest industry, but ah, he is not. The pestilence found him out, and hurried him to his long home.

A blooming daughter, the pride of her mother and the darling of her father, filled all the house with gladness and love, but alas, she is not. The angel of death came stealthily into her chamber; all that loveliness faded away, nor father, nor mother, nor brother, nor sisters, shall see her more. When they visit her places of retirement, the objects in which she delighted are still there, but she is not.

So a babe is snatched from the arms of its mother. Her other children may survive, but the precious little one, that began to smile and prattle so sweetly, is not. It was a lovely flower, but "the wind passed over it, and it is gone."

Oh, what a world of bereavements and sorrows do we live in! Where is the family that has never been stricken? Where the happy domestic circle that is safe from being broken? In how many thousands of human dwellings is the voice of lamentation heard every day, that a son, a daughter, a brother or a sister is not. So it has always been in this dying world, and so it will be in all coming generations. As "death reigned from Adam to Moses," and hath reigned from Moses to the present hour, so will it reign till the last human family is broken up.

And if this be so, how ought parents, whose children are "like olive plants round about their table," to "rejoice with trembling." How easily, how suddenly may the fairest of them be plucked up and wither into dust. It does not follow that because they are "like the flowers of the field," and liable every moment to be cut down, that you should love them less; but it does follow that you should ever bear in mind how frail they are, and be habitually ready to give them up when He who has an infinitely better right to them than you have, sees fit to take them away.

Another thought, and a very solemn one. Is the bright and joyous circle about your table and fireside, every day, every hour liable to be broken? May you not, ere the sun goes down, be called to mourn that one is not, and in a little while that another is not? How fervently you should pray for their conversion. How diligently should you instruct and warn them, while you give your spirit no rest, till Christ be formed in them the hope of glory. Then, come what will, health or sickness, life or death, they are safe.

Oh, what bitter self-reproach do bereaved parents often feel, when a beloved child is taken away, in the retrospect of their own unfaithfulness. How many have gone mourning down to the grave, stricken through and through, as it were, by this unavailing self-condemnation. And when so sharp are the stings of an accusing conscience for parental unfaithfulness here, how will it be at the day of judgment, if there appear that the child is eternally lost through such neglect.—N. Y. Evangelist.

A Dangerous Practical Joke.

The following incident was described to us by a friend:—His grown up elder brother lodged in a side street of the New Town of Edinburgh, and he himself arrived late one night on an unexpected visit to him from the country. Being known to the landlady, he was admitted at the door without question, and passed into his brother's chamber, without knowing whether or not the latter was returned from his professional engagements. However, on perceiving the gas let down, with open books about the table, and as it was not long past eleven he sat down to amuse himself with a volume, and wait his brother's coming. Half an hour had elapsed, still no appearance of him; the youth was getting weary enough of the dull medical work he was obliged to peruse, when at last he fancied he heard a low breathing through the half opened door of the little bed room. The thought for the first time struck him that his brother had been all the while comfortably in bed, and half provoked at his own stupidity, half at his brother's pleasant unconsciousness, he resolved with boyish recklessness to play him a trick. Stealing into the little bed room, through the window blind of which the moon shed a dim light, he all at once placed his hand forcibly on the sleeper's breast, and shouted out to him in a threatening voice to rise. With one bound the young man sprang out to the floor, and before the other could contrive to make himself known, there was a struggle between them, in which the former reached hold of a pistol from his dressing table. "Oh, for mercy's sake, Tom!" gasped out the younger, snatching aside the window blind, as his brother, still bewildered with sleep, held him at arm's length. He said he should never forget the expression of his brother's face in the moonlight, as the fierce glare of hostility changed into recognition, and he let fall his weapon on the floor. Neither of the two could speak for some time, but the first words the eldest said were: John, you stood nearer this night to making me your murderer than tongue can tell. If that pistol had been primed, man, I'd never speak to you again I think. Never while you live play a second trick like that on me. Many a practical joke has had a worse ending; but the narrator confessed he never passed such another moment of emotion—not fear at all, but the throng of a thousand lightning horrors—as that in which he saw his brother's eye just opened from sleep, meet him like those of a mortal foe, and by his own thoughtless freak.—Douglas Jerrold's Magazine.

Fish.

The wide ocean is the farm of the fishermen, and they reap its harvest on the associative principle, somewhat. The rivers and lakes in this country are also the common field of the adventurous successors of the Apostles. But in old England, where the rivers and lakes are thoroughly monopolized, a landless man may not take a trout from a brook without risking a residence in jail for the first offence, and in New South Wales for the second. In some countries a practice is introduced of cultivating fish as a crop, which might perhaps be profitably imitated by some of our New England farmers.

A spot of poor land, commanded by some brook or rivulet, and so environed that it can be easily overflowed, is selected. By making a dam or embankment, the water is raised to the requisite height, and a good friable kind of fish is introduced, that sort which has been found by experience in the neighbourhood to be best adapted to the soil. The fish rapidly multiply from the abundance of food which they gather from the soil. For two, three, or four years the place is constantly cropped, with the same sort of fish, and a good profit is made on the land and labour. At length the fish begin to run out, and another sort is introduced which flourishes, probably on food which the first rejected. After a considerable rotation of fish crops, the pond or tank is drawn off, and is found in an improved condition to be cultivated with vegetables. We are not familiar with the details of ichthyogry, but in the European Continental Rural Encyclopedias may be found very precise directions for this culture, and we do not see why an American farmer might not make a good thing of raising his own fish, as well as his own veal and mutton.—Chronotype.

REFORM GOING TO SEED.—There is a paper published in Lynn, which has for many years been the organ of new-light reformers—filled with attacks upon the ministry, the Sabbath and other Christian institutions. Of late it has made a bold advance and come out against the Christian law of marriage virtually pleading for the practice of concubinage. The idea held forth is, that husband and wife should be held under no obligations to each other any longer than it pleases them both to live together, and that each should be free to form new connections when they choose—that the restraints which our laws of marriage impose are tyrannical and absurd, and the source of great evils. Such is the theory which for some months has been put forth from time to time in this paper. Nor is it mere theory. An affecting, we may say distressing case of the dissolution of a large and much respected family, of one who is a leader in the so-called reforms, has occurred within a few days. It would be premature to speak of it more particularly now. But the community has been profoundly shocked at the sight of this first ripe fruit of the reform. When the thing was put forth in mere theory it was regarded as only one of the wild vagaries of these "filthy dreamers," but now that they begin to suit the action to the word, in the form of public scandals so atrocious and corrupting, serious attention is awake.—Puritan.

Punishment of Idle Husbands.

The head chief (of New-Ireland) often interferes in minor matters of a domestic nature; for instance if, a lazy fellow has a wife or two,

and a few children, and through love for fishing, dancing, and loitering idly about neglects to bring in the necessary supplies for his family, a complaint is made, the chief visits the house in person; and if he sees just grounds for punishment, he orders out the whole population of the village. Men, women, and children, arm themselves with a stiff birch, made of small canes; they then form a long double line, about six feet apart, and wait with anxious glee the approach of the delinquent. At last he is placed at one end of the lines, amidst a shower of yells, screams, jibes, &c.—The word is given by the chief, and away he darts at his utmost speed through the ranks, every one endeavoring to hit him as he passes. According to his deserts, he may get off with running the line once, or he may have to do so twice or thrice; but he is skilled in cunning and fleetness that can run the lines even once without having his skin tickled for him by the hearty application of the birch, wielded by some strong women! As the punishment is not of a fatal kind, the whole affair creates unrestricted merriment.—Dr. Coulter's Adventures on the Western Coast of South America.

What should a Deacon be?

A deacon, next to the pastor, should be the most earnest member of the church. He should be all energy and devotedness, breathing by his words, and inspiring by his conduct, a spirit of love, and activity, into the souls of his fellow members. He should be ardent without being rash—active without being obtrusive and officious—taking the lead not merely by choice, but by request—stirring up the liberality of the church by being first in all pecuniary exertions, and setting others on fire by the warmth of his own zeal. He should be his minister's counsellor, without being his dictator—his comforter, without being his flatterer—his helper, without being his master—and his friend, without being his partisan.—James' Church in Earnest.

Source of Happiness.

You might wear a crown, but a guilty conscience would line it with thorns; you might roll in wealth, but an accusing conscience would haunt you like a demon; you may launch into the pleasures of the world, but conscience will register every deed, and foretell a day of reckoning. Milton has put the deepest philosophy into the mouth of the arch-fiend, when he exclaims:—

"The mind is its own place, and of itself,
Can make a hell of heaven, a heaven of hell."

We all seem rather to inhabit ourselves, than dwell anywhere else. The world within is our home and constant abode. Our thoughts are our mansion, our food our wealth and inheritance. Every thing is viewed through the medium of thought. Here, the present world, the world to come, ourselves, our foes, and the Deity, are reflected, surveyed, and contemplated, and hence, to have peace in heaven. When all is tranquil around, the mind may be like a troubled sea; and on the contrary, the last thunders may roar, the earthquake, and the heavens dissolve and melt with fervent heat, and yet the soul, far from feeling the least alarm, may exult and sing. Nor need we wait for our happiness till death has unlocked the portals of bliss. Why not be happy now? To walk by faith, and serve our generation according to the will of God, will enable us to realize no small amount of blessedness.—Parsons.

Candidates for Consumption.

It is incalculable what an amount of female mortality is owing to wet or damp feet, and unnecessary exposure to the night air, in attending balls and parties. On New Year's we could not but notice, that notwithstanding the sleazy walking, hundreds of fragile young ladies were defying cold and consumption, with no other protection to their feet than light gaiter boots or shoes, with soles scarcely thicker than wafers. How many of these foolish girls will attain middle age? Not one in ten. They wear these wretched apologies for winter-shoes because they fear that thicker ones would look ugly; but they ought to know, that nothing can look well which is unseasonable. The remark is frequently made by men, "That girl is proud of her pretty foot, or she wouldn't wear that shoe?" and if young ladies wish to avoid the imputation of vanity, as well as preserve their beauty, they will wear what is suitable for the season.

Brooding Over Injuries

A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool? Now such a fool is he, who, by little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better where it to put a bandage over the wound, and never look to it again!

Rev. C. Simeon.

Our Enemies Within.

Beyond all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in Paradise, Lucifer in heaven, while Lot continued righteous among the inhabitants of Sodom. Indifference to little sins and mistakes—the self-flattering voice of the heart, ever ready to sing its lullaby the moment conscience is roused—the subtle question of the serpent, "Hath God indeed, said?"—these are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. O!

it is not merely great transgressions that can bring a man to ruin. Little and imperceptible ones are, perhaps, even more deadly, according to the beautiful figure of Tauler, who says, "The stag when attacked tosses from him the great dogs, and dashes them to pieces upon the trees, but the little ones seize him below, and tear the entrails from his belly."—Tholuck.

Lockjaw.

I have noticed lately several deaths by lockjaw, and, for the information of all, I would give a certain remedy. When any one runs a nail or any sharp iron in any part of his frame, take a common smoke-pipe, fill it with tobacco, light it well, then take a thin cloth or silk handkerchief, place it over the bowl of the pipe, and blow the smoke through the stem into the wound; two or three pipefuls will be sufficient to set the wound discharging. I have tried it on myself and five others, and found it to give immediate relief. If the wound has been some days standing, it will open it again if the tobacco is good. Try it any one who may chance to get such a wound.

Baltimore Sun.

AGRICULTURE.

Cultivation of Taste.

I can not help taking notice of an opinion which many persons entertain, as if the taste were a separate faculty of the mind, and distinct from the judgement and imagination: a species of instinct by which we are struck naturally, and at the first glance, without any previous reasoning, with the excellences or the defects of a composition. So far as the imagination and the passions are concerned, I believe it true that the reason is little consulted; but where disposition, where decorum, where consistency are concerned—in short, wherever the best taste differs from the worst, I am convinced that the understanding operates, and nothing else; and its operations are in reality far from being always sudden, or when they are sudden, they are often far from being right. Men of the best taste, by consideration, come frequently to change their early precipitate judgement, which the mind, from its aversions to neutrality and doubt loves to form on the spot. It is known that the taste (wherever it is) is improved exactly as we improve our judgements, by extending our knowledge, by a steady attention to our object, and by frequent exercise. They who have not taken these methods, their quickness is owing to their presumption and rashness, and not to any sudden irradiation that in a moment dispels all darkness from their minds. But they who have cultivated that species of knowledge which makes the object of taste by degrees and habitually attain not only a soundness, but a readiness of judgement, as men do by the same methods on all other occasions. At first they are obliged to spell, but at last they read with ease and with celerity; but this celerity of its operations is no proof; that the taste is a distinct faculty. Nobody, I believe, has attended the course as a discussion which turned upon matters within the sphere of mere naked reason, but must have observed the extreme readiness with which the whole process of the argument is carried on, the grounds discovered, the objections raised and answered, and the conclusions drawn from the premises, with a quickness altogether as great as the taste can be supposed to work with; and yet where nothing but plain reason either is or can be suspected to operate. To multiply principles for every different appearance is useless, and unphilosophical too in a high degree.—Burke.

From the Southern Planter.

Advantages of Draining Land.

Sir John Sinclair, who is one among the best authorities, thus sums up the advantages of draining arable land:

When it is thoroughly drained, land can be ploughed at any season with advantage—it is easily managed, and can be kept clean at a moderate expense,—every exertion of good husbandry is attended with success,—the ground suffers less from the inclemency of seasons,—the product is generally ample,—the quality of the grain is excellent, and the farmer will thrive, where his predecessors, cultivating a wet and undrained soil, was impoverished or perhaps totally ruined."

Again he remarks:—

"By the removal of stagnant water, and the prevention of noxious exhalation, the climate is rendered more healthy and genial, both to animal and vegetable life. Indeed, since the introduction of draining into this country, agues, and other similar distempers occasioned by the humidity of the soil, and the consequent impurity of the atmosphere, have been, in a great measure, prevented, and the general health of the inhabitants has been greatly improved."

Of wet lands he remarks:—

"While land remains in a wet state, the manure laid on it, whether putrescent or calcareous, is, comparatively speaking, of little use; the seed sown perishes; the crops are sickly, and later ripening; and the operations of harvest are perhaps attended with injury to the soil, uncertainty and danger."

Upon the application of manure to drained lands, he has this precaution:

Care in particular should be taken to render the lands dry before the application of lime, dung or compost, otherwise the attempt will be ineffectual."

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