

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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For the Recorder.

Exposition of First Corinthians 5: 3-5.

"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed."
"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ."
"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

NOTES.

3. This language of Paul is highly valuable, as showing the form of government that obtained in the Apostolic times. It is here made the duty of the church collectively to administer rebuke to an offending member; and his style and language would certainly lead to the conclusion, that the general voice of the church was heard in matters of spiritual interest to the whole body. This is reasonable. The whole body would be affected by the action that might be had in the premises, and it is no more than right and due that each member composing the body, should have a voice in a matter in which he was personally interested. This is the course pursued by the churches of the Apostolic times. The consent of the church, or, at least, a majority of them, was necessary to the validity of the act. This was the plan of inspiration, and its chaste simplicity must be very conspicuous. The jurisdiction of the body ecclesiastic was not given to the clergy until long after the days of the Apostles. The high pretensions and authority of the Clergy were of gradual development. It was not until the third century that they became masters of the church. This is a matter of history.—The clergy of after years assumed an authority which Paul did not dare exercise. As this is a matter of some considerable interest and importance, and as a claim has been set up for clerical authority, independent of the church; and as that claim still has its advocates, we propose to furnish you with some proof of what we say. Our position is, that the spiritual as well as the temporal interests were directed by the body of the church, ALL the members having a voice in the matter. Our first evidence is from Mosheim. He says: "Let none, however, confound the bishops of this primitive and golden period of the church, with those of whom we read in the following ages; for though they were distinguished by the same name, yet they differed in many respects. A bishop during the first and second century, was a person who had the care of one christian assembly, which, at this time was generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. ***** He had not the power to decide or enact anything without the consent of the presbyters and the people. ***** The churches in those early times were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws."—Mosheim's Translation, p. 22.
This is the testimony of the learned Mosheim, and we conceive that language could not be plainer or stronger. To the same effect does the late learned Dr. Neander testify. In speaking of the "constitution and government of the church," he says:

"The essence of the christian community rested in this: that no one individual should be chosen, pre-eminent organ of the Holy Spirit for the guidance of the whole, but all were to co-operate, each at his peculiar position, and with the gifts bestowed on him, one supplying what might be wanted by another, for the advancement of the christian life, and of the common end. ***** It could hardly work itself out in a natural way from the essence of the christian life and of christian fellowship, that this guidance should be placed in the hands of any one individual. The monarchical form of government was not suited to the christian community of spirit. ***** Monarchy in spiritual things does not harmonize with the spirit of christianity, for this everywhere points to the feeling of a mutual need of help to the necessity, and to the great advantage as well of common council as of common prayer." Vol. 1, pp. 181, 183, 184.

The quotations from this learned and candid author might be very much extended. These, however, are sufficient, to show that he found the apostolic churches governed by what we term a democratic form of government. Neither did Paul, or any of his fellow apostles assume the right to direct the affairs of any of the churches without the assent of the church itself. In the passage before us this feature is prominent. Paul in this case, in "pronouncing sentence of excommunication from the fellowship of the church, conceives himself united in spirit with the whole community, assuming that regularly, in a matter of such common concern, the participation of the whole community was required." Such then, is the teaching of apostolic practice, and while we very candidly admit that there is no rigid form of church government laid down in the New Testament in so many words, yet we contend that it is

wise for us to follow as nearly as possible in the way inspiration has led. This we are to learn from the inspired records. If Infinite Wisdom has given us a pattern, it would seem to say the least of it, that it were folly for erring man to attempt an improvement upon that plan. Beside the Scripture authority for this plan, it is the reasonable one: this is one that reason would prompt us to follow if the New Testament history and doctrine was silent on the subject.

For, 1. When the interests of the church are common to all its members, it is reasonable to suppose that each member will feel his responsibility to the whole body, faithfully to discharge his full share of the duties of the aggregate membership. Each one would feel that the spiritual welfare of the whole, depended, to a certain extent, upon his individual effort and fidelity. This would tend to keep alive the sense of responsibility and mutual need. If we would cause church members to do their duty, we must make them feel their responsibilities to the cause, and we see no better way by which to do this, than that of giving them a share in the spiritual concerns of the church.

2. Another reason that would impel us to the adoption of such a plan, even if scripture were silent on the subject, is found in the fact that this course would tend to promote union, among the members of the body. In this case they must feel that their interests are identical. Instead, then, of jealousies and animosities arising out of castes and peculiar privileges, they would feel no other than as a band of brothers, whose interests could not be separated without serious detriment to all. Hence, they would feel as Paul says in another place, "If one member suffer all the members suffer with it, if one member rejoice all the members rejoice with it." Nor do we see how this happy state of affairs could be obtained upon any other ground.

3. The loss of this equality among the members of the church, and this oneness of interest and design, was the prelude to that awful apostasy that so soon, after the Apostles, overspread Christendom as with a pall. Had the example that was set by the Apostles, been followed, the world would have been spared the night that deluged it for five centuries, burying under its raven influence letters as well as religion.—It was the establishment of superiors in the church, that gave the clergy their influence, and finally invested the Pope of Rome, with the guardianship of the christian world. Such being the fatal tendencies of inequality among the members of the body of Christ, it should be shunned as the worse foe to the triumphs of the Redeemer's kingdom. We are aware that other plans look well and promise well, but the result has shown, that their appearance are generally, if not always delusive. Whenever the idea of superior and inferior is established, either there are jealousies and animosities engendered, or, as is most usually the case, the inferior sinks down into indolent inactivity, through negligence or oppression, while the superior advances from one degree of arbitrary rule to another until a monarchy stands out in bold relief. The gradual development of this principle has been noticed by historians. Beside the extracts already made from Neander, we propose one more. In speaking of the "changes which the constitution of the christian church underwent during this period, related especially to the following particulars: 1. The distinction of bishops from presbyters; 2. The distinction of the clergy from the laity, and the formation of a sacerdotal caste, as opposed to the evangelical idea of the priesthood. 3. The multiplication of church offices." Vol. 1, p. 190.

Here is the enunciation of the principles which underlie the whole system of priestly domination, and, although we may "be in want full and exact information" as to the manner in which these changes were made, yet there can be no doubt that they were made. The design of those who first encroached upon the apostolic plan, might have been a good one, yet if it was so, experience has shown, but too plainly, that the judgement was a bad one.

From these remarks, brethren, you must see that the affairs of the church are entrusted by divine authority to you collectively. You cannot, if you would, transfer your obligation, to do what you can for the general welfare, to any other. The very compact by which you exist together as one body, invests you with solemn responsibilities. It is utterly impossible for you to divest yourselves of them. If, therefore, you disregard your obligations, you incur a corresponding degree of guilt. Ours is a form of government that gives you the largest freedom for the exercise of your gifts, and at the same time lays the responsibility of the manner in which they are used at your own door. Take heed, then, that you use your liberty as God requires you to do. The great freedom which you enjoy, while it constitutes the beauty and excellence of our form of church government, does so, not at the expense of personal responsibility, but by this means promotes and enhances it. Here is developed that beautiful principle of mutual dependence, which is so well calculated to foster a spirit of forbearance and forgiveness. But as already suggested, with your privileges there come corresponding obligations. You have the largest liberty for the proper exercise of all your gifts, and you are responsible for its use.

It is yours to decide who shall break to you the bread of life. You hold the control of this pulpit. The humblest member of the church is invested with power over what shall be taught from this sacred desk. Here is the power greater than that, given to the members of any other church organization of the present day, with whose polity we are acquainted.

Now, then, brethren, while we have the right to claim the Apostolic churches as our pattern in government, let us strive to imitate them in purity, in doctrine, in zeal. Let us prove by our conduct that ours is the form, promotive of christian life and vitality. I say it boldly, but kindly, that the Baptists have the honor of preserving to the world the ordinances, as taught and practised by the Apostles; and let it be ours to set the world an example of piety and self-consecration to God, that shall lead them to the acknowledgment of Him as their sovereign Law Giver. Ours is

a high calling. If we have been preserved from falling into the many errors of the Papacy, it is not because we are better by nature than others, but because our God has been pleased, of his goodness, to save us from them. While, therefore, we rejoice let us do it with trembling. See what is entrusted to our hands! See the high position we occupy! Look at the claims the world has upon us! See what would be the result of our failing to be faithful to the solemn trusts committed to our charge! Suppose, for one moment, that the name and principles of the great Baptist family should be blotted from the world. Where is the mighty bulwark that is to resist the waves of error, as they issue from that fruitful source of abominations—Papal Rome—and threaten to engulf the christianity of the world? Who is to roll back the flood she would pour upon us? Brethren, the time may come when another Williciff and Huss may be wanted. But if we are faithful to our principles, these time-honored and heaven-sanctioned principles, that have lived through the awful apostasy of the past, and kept alive, through God, the pure light of the gospel—if we are faithful to these, the floods of error that Rome belches forth, will be hurled back upon her own doomed head, and the gospel banner stained, not with the blood of Peter, or Liquori, but with the blood of CHRIST, will still float upon the breeze, and yet wave in triumph over every land and among every people. Each one of you has the honor offered you, of bearing a part in this glorious result. Will you act well that part?

Bro James, I must beg leave of you and your readers to refer again to the fact that these are extracts from a course of lectures being delivered before my congregation. The style is, of necessity, different from what it would be under other circumstances. Fraternally,

WARRENTON.

From the Christian Observer.

Critics and Reformers Reviewed.

[Men who set themselves up as public Presbyterial Critics and Reformers, are PUBLIC FUNCTIONARIES. It is therefore no departure from the courtesies due to gentlemen in the ordinary relations of life, to speak of them and their acts as PUBLIC FUNCTIONARIES, in their own style, with all freedom, according to their merits, as our correspondent has done in the following communication.—Ed.]

Correspondence of the Christian Observer.

St. Louis, Feb. 23d, 1855.

In your paper of the 10th inst., there is a communication, as well as an editorial upon that "blood and thunder" magazine, recently started by the Baltimore theological "fast boys," which administers a very dignified, and severe rebuke, to their assumption—their arrogance—their vanity—their irreverence—and their scurrility. The firm is evidently rich in this kind of capital, and with it would make the fortune of any political paper based upon a credit of such a character. But the "boys" would be somewhat "set back," were they to hear the comments made upon their enterprise by the leading Old School ministers of St. Louis. It would do perhaps to give names, for it might cause a family difficulty. But if some of the D. D.'s who have spoken here, would only say in print, what they have said in private circles, about this new "rowdy" affair, you might wipe your pen, and leave the chastisement of this ludicrously pretentious magazine, in the hands of the "orthodox"—who seem to have no better opinion of it, than you have. Indeed, I have seen in no direction, such contemptuous condemnation of this theological work, as I have heard from the lips of the best Old School men here. They laugh, deride and despise the youngsters, who seem suddenly to have discovered that the centre of the universe is just about where their centre of gravity is, though they do not seem to have discovered that the country is laughing to see, that "the higher a monkey climbs, the more he shows his tail!"

You seem to have in your vicinity, just such pugnacious, and calumnious gentlemen as we have here. Dr. L. N. Rice, is doing here, the same work which Robinson and others, are doing in Baltimore—keeping up a racket and a warfare on every body in general, and Constitutional Presbyterians in particular, without regard to what is true, magnanimous or Christian, and in happy insensibility to the damage he is doing to his own standing and credit as a Christian minister in this community. It is a little remarkable, that Dr. Rice has no name in the entire West, but as a theological fighter. All his books, are attacks on somebody. Were he to die to-day, he would leave behind him no reputation but that of a pugilist, and a love of broils. He seems to have no power to discuss a doctrinal question, in its positive aspects, separate from its antagonism to something else, and it is a common remark that he has no comprehensive grasp of any doctrine, and can illustrate it only on the narrow ground of its negative relation to some other. He never is known to inculcate a theological opinion, without spending his chief strength in an onslaught upon some supposed opponent. And so much so is this true in the pulpit and the press, that even his own friends grow weary, and long to have him expatriate in the wide fields of truth, without going over the border for a pitched battle with some imaginary, or real foe.

He has managed to keep himself before the public by lectures on various topics, and by the aid of friends who have blown his trumpet for him. But he is a man of so much turmoil, so fond of strife, and so exceedingly unjust, that public opinion is setting strongly against him, and his influence is much less than that of his more quiet brethren, who, more fraternal, Christ-like and devoted to the salvation of souls are building up the cause of Christ, on other foundations than those of controversy and insane hostility to others.

Doctor R., has recently delivered in this city, a series of lectures on the "signs of the times." He has prepared them for the press, but thought it might be of some service to his notoriety, to deliver them first, in his own pulpit, Sabbath evening. They were listened to by large audiences. But some discriminating judges, pronounced them exceedingly superficial affairs, and a poor remodelling of the views of others. The impression they made was not very flattering to the author, for when he delivered the course, in the Mercantile Library Hall, the audiences became so painfully skeleton-like, that the last one, numbering scarcely a hundred, seemed to indicate the wis-

dom of discontinuing the course. The lectures are now in the hands of the printer, and will soon be before the public in book form. They will perhaps, by the aids which publishers understand how to apply, have a sufficient circulation to pay cost. But they will add nothing to the reputation of their author.

He has as you know added to his pastoral duties, the care of a weekly religious paper. It is curious to see in it some of his old materials, used when editing the Protestant and Herald, fifteen to twenty years ago, and the same old war-trumpet, with which he awakened the echoes of Kentucky, against Presbyterians, Baptists, Catholics and all others, is continually giving out the old familiar notes, to that "same old tune." It is really painful to think of his being in Heaven, without the privilege of blowing that old trumpet there, though to him, if he reaches that happy and peaceful world, it will be much more painful to meet the many godly ministers, whom in this world, he so unscrupulously maligned and injured. Happily for those who meet him there, his spirit will be greatly changed then, and his everlasting wrangling and war, will have ended.

Effective Singing.

We are happy to give place to reminiscences like the following, of which our country is full, and will be grateful to all who will take the trouble to supply them for our columns. The principle actors in this scene are still living.

EDITOR.

The following impromptu hymn was sung by a well-known Baptist Minister of Western New York, as long ago as 1830-'32, being suggested by peculiar circumstances of the case which were these:—

This minister was much engaged in protracted meetings, and on the occasion to which we allude, was laboring for a small feeble Church, surrounded by quite an able community of Presbyterians and Methodists, who jointly owned the only meeting house in the place. They had consented that the Baptists should have the use of the house for this special occasion, not once suspecting the least danger of losing the converts, as the Evangelist would leave as soon as his meetings closed, and then all would be gathered into their respective Churches.

After the work had proceeded some days and a considerable number had been hopefully converted, the time was near when the Evangelist expected to leave. Three or four days only remained for him to gather in his harvest of converts, or he must leave them to unite with the dominant Churches of the town. The writer having looked the matter over, humbly suggested to his senior, what he feared would be the result of leaving the converts uninstructed on the subject of baptism. "We will attend to that," he replied, "I shall call their attention to it next Thursday;" the day previous to the one when he designed to leave. I suggested my fear that it would then be too late, as we should lack time. "Time enough, time enough," he promptly replied, "I shall give notice, that I shall preach a sermon by request, and all who wish can go forward in baptism;" a few having expressed a wish to do so. Accordingly, on Tuesday evening he announced from the pulpit an address to young Christians for Thursday. This produced evident distrust and uneasiness on the part of Mr. W., the Presbyterian, and Mr. P., the Methodist Pastor, who said, "We hope nothing will be done to influence the converts; let them go just where they please; and as will be most convenient."

At length, the period arrived for the appointed sermon to converts, all of whom were in their places, and he gave out for his text, "Ye are my friends, if ye do whatsoever I command you." What constitutes a friend of the Lord Jesus, and what he has commanded, were the points on which the preacher expatiated. He gave a clear and forcible view of our personal and relative duties, and dwelt with special emphasis on believer's baptism. After closing the discourse he called on all to show their friendship to Christ, by being baptized. But no sooner was he seated, than Mr. P., the Methodist rose and exhorted the converts to caution, saying, "Beware of haste, beware of exclusiveness, beware of false doctrine, such as the vile idea of 'once in grace always in grace,' a doctrine that came from hell, and it will return thither with all who embrace it." *Amen*, was the response of his friends. Mr. W., in a cold formal way, said he concurred with his brother who had just spoken about the danger of haste, but not on the doctrine of divine sovereignty. He believed all who are truly regenerated will be saved.

The Baptist preacher was all this time looking full in the face of his audience and reading their thoughts, and they returned a look of expectation that he would make plain. I felt a dread of what would ensue, but to the surprise of all, he said nothing, but struck up a lively old Methodist tune, and sang the following impromptu words with as much ease as if it was one of Watts', the converts joining in the chorus:—

Come all ye loving Christians,
Who feel the sacred fire,
Obey the truth to day,
And prove the devil a liar.—
And to glory we will go, and to &c.

I had rather be a Baptist,
And have a shining face,
Than to be a Methodist
And always fall from grace.
And to glory we will go, &c.

I had rather be a Baptist,
And despised every hour,
Than a Presbyterian
And never have the power.
And to glory we will go, &c.

If sprinkling is convenient,
It has no claim to truth,
It may be good for babies
But will not do for youth.

And to glory we will go,
And to glory we will go, and go and go,
And to glory we will go.

In conclusion, it is needless to say fifty three persons related their Christian experience, and were baptized, to the joy of the little Baptist Church and the utter consternation of their opponents.

H. K. S.

Pray for your Pastor.

When the beloved Oneken was in this country, he said he had been surprised in his visits to different places, to find such a neglect of prayer for the ministry, and especially for pastors; and added that he had been in families where, in the prayers daily offered at the domestic altar, no petitions were presented for the blessing of God upon the pastors of these families. And he thought that however far we might be in advance of the Christians of his own country in some things, they surpassed us in that particular. Since we heard that remark, we have given our thoughts more attentively to this subject, and are convinced that the deficiency of which that good man spoke, exists to a lamentable degree. Prayer is offered for many other things in the closet, in the family, and in the social meeting, but the Pastor is forgotten. And if our observation is correct, this neglect of which we speak is gradually increasing.

The feeling is too prevalent, that when we have made suitable provision for the pastor's support, and he is promptly paid for his services, our duty towards him is discharged. His relation to his people is regarded too much in the light of a business transaction. He is treated as though he was employed to do a certain kind of work, and was competent to perform it without more sympathy and prayer than is bestowed upon those whom we employ for other kinds of service. But this is not the right view of this subject. Something more is due from us to our pastors than a mere pecuniary support. The pastor needs and should receive the confidence, the co-operation, and the earnest and constant prayers of his people. He sustains a relation to us different from all other relations. His work is different, and his responsibilities. His is a labor of constant watchfulness and anxiety. If he is a true man, and faithful to the trusts committed to him, there is no moment of consciousness, either by night or by day when he is free from care and the crushing weight of his responsibility. Some of his flock are sick, perhaps dying without a preparation for heaven. Some are anxiously inquiring the way of life. Some, it may be, are neglecting duties which they once habitually performed. Some are inclining to a fatal heresy in belief, or a gross inconsistency, if not immorality, in practice. All these he sees and knows, and his heart is full of anxiety.

And moreover he is a man of like passions with others, exposed to temptations from a great variety of sources, liable to be disheartened and discouraged in his arduous work, and without the prayers of his people may be left to give up in despair, deeming himself unfit for the ministry, and seek employment in some sphere of less care and responsibility.

The great apostle, with all his talents, and inspired as he was by God, said, in the sincerest language of his heart, "Brethren pray for us." Sometimes he urged this request from one consideration, and sometimes from another, but often and feelingly urged it. And if he needed the prayers of his brethren, most certainly the pastor of the present day needs such prayers. Without those prayers he will be likely to accomplish but little in the cause of his Master. And besides the benefit accruing to him from such prayers, we who offer them shall be better fitted to receive profit from his labors. The word which he preaches will come to us with more power if our hearts have been raised to God in prayer for him who proclaims it. Let us then, if we have a pastor, remember him always in our prayers, and if we are of those who have no pastor, let us earnestly pray that God will send us one, whose labors he will bless, and with whom we can heartily co-operate.

Zion's Advertiser.

Importance of Prayer.

And is it not a privilege as well as a duty, to have prayer? I need not dwell upon the nature of prayer; for I trust there is not a Christian in this assembly who knows not what it is. It is not a thing to be taught; it is the deepest instinct of humanity. It is, in my judgment, as natural to pray as it is to breathe. And what the Spirit teaches, without whose teaching prayer will not be the incense that rises to heaven—is to pray for things that are truly good, in the name of him through whom those things are given; and in every Christian's heart such prayer is an irrepresible instinct. He cannot live without it, he cannot move without it. He feels that a prayerless man is a graceless man; and that the enterprise he commences without asking God to bless it, is one in which he can expect no great success. God asks the tribute of your acknowledgment of him and he will give you all the blessing of success; "for whatsoever such an one doeth shall prosper." Pray in your closets; pray in the house of business; pray when you are walking upon the highway. Shut your door; sound not the trumpet; make no display; but lift the heart daily—three times a day if you like—at stated hours and in stated places, if you like, for these remind you of the habit; but "pray." Pray that God would give you grace for each day, (for there is only promise for the day,) that he will give you bread for each day; that he will give you "forgiveness of your sins, and an inheritance among all them that are sanctified." Great soldiers of our country, the great Washington of America prayed upon the field of battle; prayed under that stern and terrible necessity of nations where men made in the image of God take part in the dire shock of battle—prayed at such a crisis, that the God of justice would decide the conflict. Let us pray in approaching a communion-table, in approaching the judgment seat at which we must appear; knowing that whatsoever we shall ask in the name of Jesus believing, he will give it us. Pray, and you will prosper upon earth; pray, and you will find your prayers on earth lost in the praise of eternity, through Jesus Christ.—Cumming on Daniel.

Jealousy among Ministers.

We have read Sunny-Side and Shady-Side, and we have sometimes thought we could write an Under-Side—that might contain revelations not brought to light in either of these volumes. Ministers have troubles enough, it is true, but those troubles do not all come from restless churches and meddlesome deacons. They often come from each other. With sorrow we confess it, there is among ministers, as in every

other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticize and disparage, rather than to approve, and to rejoice in their success. We know sincere and good men, who are yet so extremely sensitive to their own reputations, that they cannot bear to hear any body praised but themselves—as if whatever was added to another's fame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatement to qualify the general praise. These criticisms may be just, but they seem to be made in an unbrotherly spirit. Not that this jealousy is peculiar to one profession. On the contrary, we think ministers have far less of it than either lawyers or doctors, for they do not so often come into close contact as immediate rivals.—But it is a portion of human infirmity which clings even to good men, and which stains the whiteness of their garments.

Is it not time to have done with this miserable feeling, and to cherish a noble and generous pride and joy in the labors of others? The world is wide enough for us all. A body of men, organized and combined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit toward each other. Comrades in war, brave champions in arms, they ought to be so intent on the general victory, as to forget their petty claims for promotion. In the Christian Church there is ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail, therefore, every mighty man as a new champion in the Christian host, and our hearts swell with joy as we see a fresh young giant rushing into the battle. All honor to the learned and the eloquent, whose pens and tongues are wielded in the service of truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the Church revives, as we think how many such are scattered over the land; and when one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation.—N. Y. Evangelist.

The Believer at Death.

How is it like to be after the few moments which, under the pangs of death, we have to continue in this world? It is an annihilation that lies at the door? Is death the destruction of our whole being so as that after it we shall be no more? So some would have the state of things to be. Is it a state of substance in a wandering condition, up and down the world, under the influence of other more powerful spirits that rule in the air, visiting tombs and solitary places, and sometimes making appearances of themselves by the impressions of those more powerful spirits; as some imagine from the story concerning Samuel and the witch of Endor, and as it is commonly received in the Papacy, out of a compliance with their imagination of purgatory? Or is it a state of universal misery and woe? a state incapable of comfort or joy? Let them pretend what they please, who can understand no comfort or joy in this life; what they receive by their senses; they can look for nothing else and whatever be the state of this invisible world, the soul can undertake nothing of its own conduct after its departure from this body. It knows that it must be absolutely at the disposal of another.

Wherefore no man can comfortably venture on and into this condition, but in the exercise of that faith which enables him to resign, and give up his departing soul into the hand of God, who alone is able to receive it, and to dispose it into a condition of rest and blessedness. So speaks the apostle, "I am not ashamed; for I know whom I have believed, and am persuaded; that he is able to keep that which I have committed unto him against that day."

Herein, as in all other graces, is our Lord Jesus Christ our great example. He resigned his departing spirit into the hands of his Father, to be owned and preserved by him in its state of separation; "Father, into thy hands I commend my spirit;" Luke 23: 46; as did the Psalmist, his type, in a like condition; Ps. 31: 5. But the faith of our Lord Jesus Christ herein—the object and exercises of it, what he believed and trusted unto in this resignation of his spirit into the hands of God—is a large expression in the 16th Psalm. "I have," said he, "set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave me a soul in hell; neither wilt thou suffer thy Holy one to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy, at thy right hand there are pleasures for evermore." He left his soul in the hand of God, in full assurance that it should suffer no evil in its state of separation, but should be brought again with his body into a blessed resurrection and eternal glory. So Stephen resigned his soul, departing under violence, into the hands of Christ himself. When he died he said, "Lord Jesus, receive my spirit."

This is the last victorious act of faith, where-in its conquest over its last enemy, death itself, doth consist. Herein the soul says in and unto itself, "Thou art now taking leave of time unto eternity; all things about thee are departing as shade, and will immediately disappear. The things which thou art entering into are invisible; such as 'eye has not seen, nor ear heard nor will they enter into the heart of man fully to conceive.' Now, therefore, with quietness and confidence give up thyself unto the sovereign power, grace, truth, and faithfulness of God, and thou shalt find assured rest and peace."

But Jesus Christ it is who doth immediately receive the souls of them who believe in him. So we see in the instance of Stephen. And what can be a greater encouragement to resign them into his hands than a daily contemplation of his glory, in his person, his power, his exaltation, his office and grace? Who that believes in him, that belongs unto him, can fear to commit his departing spirit unto his love, power and care? Even we also shall hereby in our dying moments see by faith heaven opened, and Jesus standing at the right hand of God,

The Biblical Recorder.

RALEIGH, N. C.

THURSDAY, MARCH 29, 1854.

Communications for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

Letters relating to the business of the office must be addressed to G. MERRITT & Co., Raleigh, N. C.

To insure attention, all letters must be pre-paid.

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

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

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

Church Efficiency.

In our first article on this subject, we indicated some of the probable causes of the inefficiency of churches—the reasons why they do not bring into practical exercise, what is most clearly involved in their creed or system of doctrine. Those we pointed out were substantially, first, the absence of a due sense of individual responsibility on the part of private members; and second, a want of qualification or of fidelity on the part of those who hold office in the churches.

Before proceeding to point out the chief elements of Church Efficiency, the design of the present article, allow us to beg of our brethren, whether they be private or public members, to consider prayerfully the points already indicated and make a conscientious and personal application of them to their own cases. Without individual fidelity in the discharge of duty on the part of the "members of Christ's mystical body," the church cannot fulfill her mission of becoming "the salt of the earth" and "the light of the world." When therefore any one member feels a desire that the church may have more influence on the world, and act with greater efficiency in carrying forward the interest of Christ's kingdom, let him apply himself more assiduously to his christian duties and make greater efforts to contribute to that end. Selfishness, covetousness and a worldly spirit must be crucified in the hearts of christians individually before the church can ever go forth in the strength, beauty and power of holiness. No one can estimate how much the conquest of the world to the dominion of Christ may depend instrumentally upon his own exertions. But let us proceed to enquire what are some of the chief elements of church efficiency.

1. One of the most important, and indeed the basis of all others, is for each one to have such a thorough conviction and persuasion of the reality of the great truths of the Gospel that the soul becomes completely captivated with the love of Christ, and welded by its strongest affections, to Him and to his glorious cause. Supreme love to Christ, inspired by a lively apprehension of his mediatorial work as our Prophet, Priest and King, and especially of the offering which he made of himself as a sacrifice to redeem us from the power of sin and death, is the proper motive to obedience, and the main spring to christian zeal and activity. An inspired Apostle in contemplating the grand theme of the Resurrection, exclaims in ecstasy, "For the love of Christ constraineth us." When turning his thoughts to another, and perhaps still grander exhibition of the divine goodness he cries out, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." It was love, resulting from the revelation which he had of Jesus, which on his way to Damascus, that broke down his Jewish prejudice and subdued his obdurate heart; and love, wrought in his soul by a lively and vigorous faith, was the inspiring and animating principle of his whole life. By the power of this love, he was enabled to make many noble confessions of his Lord, become more abundant in labors, patient under afflictions and persecutions, and finally faithful even unto death.

Love to Christ and his cause is the grand motive power that impels christians to individual and united efforts in the vineyard of their Lord. Without this life-giving and animating principle, their zeal will soon abate, their activity cease, and all effective measures for promoting the cause of Christ in the churches will be suspended.

2. We may mention, as next in order, a docile or teachable spirit among the members. Where this is wanting, in any church, there is little progress in divine knowledge or grace. The instructions from the pulpit are listened to more with a view of criticising them, or of finding objections to them, than of learning from them the will of Christ. In inviting sinners, who were "weary and heavy laden" in the service of sin, to the blessings of his kingdom, the Saviour said, "take my yoke upon you and learn of me." His church is a sacred school—a seminary where all his followers are to take lessons in acquiring a knowledge of his will and of their duty. To be a disciple, signifies to be a learner, and all rightly disposed christians are students in the school of Christ. But how many may be found connected with the churches, who, after years of instruction, have made but little, if any progress in the attainment of divine knowledge. In the language of an inspired apostle, they are "ever learning, but never able to come to the knowledge of the truth." A church composed of such members (if such a body can be called a church) is neither capable of conceiving or executing such measures as will, by any means, make it efficient in advancing the cause of religion. On the contrary, how different will be the combined action of a church in which the members are like those who heard the Apostles at Berea, and "received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." A sincere desire to know the truth is very different from a cavilling, unteachable spirit. The one is a striking characteristic of a true christian; the other of a skeptic or infidel. The one leads to true knowledge and lays the foundation of efficient action; while the other occupies itself in fault finding and raising objections to any proposed course of effort.

3. A brotherly regard for each other among the members is another essential element to church efficiency. This implies, of course, mutual confidence as to each other's motives, piety, &c. Where this is wanting, only a portion of the members can act in concert: the influence of the remainder is either lost, or is felt to be operating in a different, and of

ten opposite direction. The dead weight of a few lazy and laggard members, not to speak of the opposition of those who are contentious and schismatical, is no inconsiderable drawback to the active operations of a church. Without a considerable amount of christian regard and brotherly kindness among the members of a church, it is hardly possible for it to become truly efficient. Hence, the admonition of Paul, "striving together for the unity of the spirit in the bonds of peace," cannot be called to mind too often by those to whom it is applicable.

Valuable Books.

We have just received from two Baptist publishing houses in N. York another package of some most excellent works. Most of them are just out and sent to us for examination and notice, with a few copies to supply those who may wish to obtain them.

The Great Iron Wheel, by J. R. Graves. Having disposed of the first copies sent us, we have just received a few more. Also, Orchard's History of the Baptists, and Jeter's Campbellism Examined. Price of the above, one dollar each. Stuart on Baptism and its Subjects, published by Graves & Marks, Nashville, Sheldon, Lampert & Co., N. York. This work, by one of the finest American philologists and scholars, is now notwithstanding the author was a Pedobaptist adopted as a Baptist publication. Stuart's scholarship and conscientiousness compelled him to admit what the Baptists have ever claimed in regard to the meaning of the word *Baptizo*. The present edition has prefixed an Introductory Review of some thirty pages by Rev. J. R. Graves. We will supply any one with copies who may send us an order by mail. In addition to the above, we have received from the publishers in N. York, E. H. Fletcher, 117 Nassau street, and Messrs. Sheldon, Lampert & Co., 115 Nassau St., other new and valuable publications, notice of which will appear from week to week in our Book Table.

We append the following notice by the Editor of the Christian Secretary of Orchard's History.

A WORK ON BAPTISM.

While the Rev. J. R. Graves, editor of the Tennessee Baptist, was in New York superintending the publication of his work on Methodism, entitled "The Great Iron Wheel," he incidentally came across a Chronological History of the Christian Churches for the first 1800 years, by the Rev. Mr. Orchard, an English Baptist, who spent fifteen years in compiling it, and giving a connected and chronological history of the primitive Christian churches, extending from the days of the last of the apostles down to the present time.

Every step taken, says Mr. G., has been fortified by the most unquestionable authorities, and he claims to prove beyond the possibility of contradiction, that the community now denominated Baptists is not only older than any Protestant sect, but older than any Roman Catholic Hierarchy itself, and he proves beyond a doubt that it is the only christian community that has stood since the days of the Apostles. This must be said, that unless Baptists have been the faithful and true witnesses for the first sixteen centuries, then Christ had no witnesses, no saints, no martyrs during that period.

The work was put to press by Mr. Graves while he was in New York, and published almost simultaneously with his work on Methodism.

Recent Conflagrations.

We published last week an account furnished us by brother Alderman of an extensive and most disastrous fire in Sampson Co. We learn since that similar fires produced great damage to property in several other counties in this State. S. Carolina and Georgia, it seems from the extracts below, which we take from the columns of the Southern Baptist, have suffered, in some portions of their territory, to an equal, or perhaps greater extent. We truly sympathize with the sufferers, and hope that measures will be speedily adopted to relieve those who have been so suddenly burnt out of house and home. We suppose but little of the property destroyed was insured, a precaution which people in the country seldom take, though it is much safer for persons generally to have at least their dwellings insured. Insurance costs but little when compared with the real value of the property and its security against loss. The Mutual Insurance Company of N. C. is a valuable institution, not only to persons owning property in towns, but to those whose possessions are in the country, where the devouring element is sometimes as destructive as it is anywhere else. The editor of the S. Baptist says:

"There probably has never been so much damage, and over so great a space, in the same time in the Southern country as has been suffered during the past and the preceding weeks, in North and South Carolina and Georgia. The unparalleled dryness of the land from the long drought of the winter and the prevailing high winds have conspired to bring about these results. In burning the woods, fields and swamps, to clear away rubbish and to prepare for farming and pasturage, these fires have started from many centres all over this country,—but the worst effects seem to have been in this State. We can only append a few items. In the vicinity of Lexington it is supposed that property to the amount of \$150,000 has been consumed."

"COLUMBIA, March 12.—The Greenville and Columbia Railroad has not sustained any damage by the fire of Friday and Saturday. The Charlotte Road is considerably damaged, and will sustain much loss by the destruction of wood and timber. The destruction of property as far as heard from, is almost incredible. Five or six families within ten miles of this place, are left without even a change of clothes."

The Augusta Constitutionalist of Tuesday says: Intelligence reaches us of destructive fires in various parts of this State and South Carolina, destroying houses, barns, stables, mills and fencing, and in some cases burning portions of rail road tracks. This is owing to the extreme dryness of the weather, which has prevailed for months by which grass and leaves are rendered highly combustible, aggravated by the boisterous winds which raged during part of last week."

"LAURENSVILLE, March 10.—Farmers along the road to this point, have acted incautiously in burning brush heaps, the wind being so high as to render their exertions unavailing should the fire get the mastery over them."

"Along the Rail Road, I experienced quite a sea of fire on both sides of the road, burning the track some one hundred yards; and about two to four hundred cords of wood, that was behind us catching."

"A negro woman was killed a few miles from this town last evening, from the falling of the burning timber, which she was endeavoring to put out."

AN ERRONEOUS RUMOR.—It was reported a few days since in this city, that news had been received in Petersburg, Va., of the death of Rev. J. R. Graves, of Nashville, Tenn., supposed to be murdered by robbers. Painful anxiety has prevailed here among his friends, but we are glad to find the following in the South Western Baptist which has just reached us:

A CLEVERMAN MURDERED.—We see in some of our exchanges the rumor that Rev. J. R. Graves, editor of the Tennessee Baptist who was on a collecting tour in Missouri, was found murdered on the roadside, and it was supposed he was murdered for his money. This is entirely false. Bro. Graves is at his post in Nashville wielding his pen with his usual ability.

Liberty to Errorists.

The following sentiments by the editor of the Western Watchman we most heartily endorse and commend to the consideration of our brethren generally, especially to those who are engaged in the ministry of the Gospel. The proper course to be pursued by Baptists towards other denominations of professed Christians, who in our opinion hold errors of different degrees and shades, is a subject on which there is very naturally some difference of opinion. There is in the tenets of some sects, with which we have, almost necessarily to some extent to mingle, such a mixture of truth and error, of piety and will-worship that it is often difficult to decide how far we ought to concur in or how much we ought to oppose in their systems of religious belief. The subject is worthy of careful consideration. Fidelity to the truth of God requires it. In submitting the suggestions in the extract below, we ask if the subject does not deserve more of our consideration:

"It is recorded of Doctor Gill," says a contemporary, "that he would allow no man to preach in his pulpit, whom he knew to be unsound in doctrine. There were certain great points, which he deemed vital to the Christian religion, and if a man was not right on these points, he looked upon him as unfit to stand before the people as their instructor, and as needing, rather, to be instructed himself. Accordingly, when a minister of this character presented himself at the Doctor's place of worship, he was allowed to take his seat with the hearers, and to sit there till the close of service."

There is a great deal said, in this day, about Christian liberty. It is, indeed, the cant catch-word for certain classes of errorists. Some of them call this doctrine "Liberal Christianity," as though Christianity, as it came from the life and teachings of our Lord and Saviour Jesus Christ, and as John, needs to be liberalized by their improvements. The Unitarians of New England have used this sort of cant ad nauseam, yet if any one seeks for the evidence of their claim to superior liberality, he would be sadly puzzled to find it anywhere except in a Sadducean indifference to the doctrines of the Gospel.

What is liberality to errorists? We mean, of course those whom we think, seriously, prayerfully think, on careful, candid examination, to be involved in dangerous error.

The first point, is, to see to it that we, ourselves, understand, reverence, and obey the truth. God has provided ample means for us to attain this. The study of His word and His works, with prayer, and a fixed purpose to follow the truth, at all hazards, are the means. We must "know the truth," before we can be prepared to judge of the nature and tendency of error.

In the second place, liberality to errorists, is, to allow them the rights of men, and of citizens, to hold and disseminate their opinions. We have no right to resort to force, to civil penalties, and persecutions, to hinder our fellow men from the free expression of their opinions, so long as they do not intrude on the rights of others.

In the third place, we have no right to misrepresent, caricature, or personally attack those whom we regard as holding erroneous opinions. We may, and ought, to point out their errors, but we have no right to revile them, personally. We are under the common obligation to render kindness, and justice to them, as to others.

And having done this, we are not under obligation to assist them to propagate their errors, nor to extend to them such tokens of fellowship as indicate that we regard their errors to be small matters. Liberality does not consist in making the church, or the place of worship, as free to the teacher of error as of the truth, or in extending tokens of courtesy and fellowship, as we would to those who keep the faith. If we believe that a man's course is wrong, his influence bad, and he will not reform, the best we can do, is to ignore him. "Every plant," says our Lord, "that my Heavenly Father hath not planted shall be rooted up. Let them alone; they are blind leaders of the blind. If they say, 'Follow us,' you will say, 'Follow us,' and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deeds."

Death of the Russian Czar.

The last advices from Europe seem to confirm the former report, as to the death of Nicholas the Emperor of Russia. The event has been formerly announced in the British Parliament, as received by Telegraphic despatch from the continent, and scarcely a shadow of doubt now remains as to its truth. The Emperor's demise is reported to have produced great excitement throughout Europe, and will doubtless materially affect the operations of the present war in which Russia is engaged. It is to be hoped that an All-wise Providence will over rule this event for good in making it contribute to a more speedy termination of a most wasting and destructive war, and in securing to the nations of Europe the peace which is so essential to their prosperity and happiness. But what will be the ultimate results of the war either politically or religiously is yet a problem.

BIBLE REVISION MEETING AT MONTGOMERY, ALA. During the meeting of the Southern Baptist Convention at Montgomery, Ala., in May next, or immediately after its adjournment, a Revision meeting will be held in the first Baptist church, of which the Rev. J. Tichenor is Pastor. Drs. Lynd and Everets, Rev. Wm. Vaughn and the Secretary from Ky., and Rev. Wm. Cary Crane of Miss., are engaged to attend, and many more friends and advocates of Revision are expected from all parts of the country. JAS. EDMUNDS, Cor. Sec.

For the Recorder.

"She Hath Done what She Could."

Was the commendation our Savior bestowed upon the woman who anointed him. How many readers of the Recorder could be thus commended?

Have you done what you could to become thoroughly indoctrinated in the Holy Scriptures, and to have that doctrine pure?

Have you done what you could to adorn your profession, to grow in grace by daily prayer, in private, and with your family, and a christianly demeanor before the world?

Have you done what you could to have the gospel preached in your own neighborhood, in the destitute parts of your own State, and to the perishing heathen?

Have you done what you could to relieve the poor of your vicinity?

Have you done what you could to promote the harmony of your church, and what is harder to reconcile any brother who may be offended with you?

Have you done what you could by prayer, conversation, or otherwise, to influence those with whom you daily associate, to seek the Saviour?

Have you done what you could to educate your children, morally and intellectually, and to imbue their minds with the religious principles you believe to be true, by patronizing Baptist schools?

Have you done what you could for the endowment of Wake Forest College?

And lastly, have you done what you could to promote the circulation of your denominational organ—the Recorder?

P.

NEW YORK, March 11.

Col. Benton has addressed a characteristic letter to Messrs. Appletons, his publishers in this city, to the effect that his recent literary losses by the fire in Washington will double his labors and delay the second volume of his Thirty Years in the Senate until the spring of 1856, and that a quantity of correspondence designed for a posthumous volume, and which cannot be replaced, was lost in the same.

The University Magazine.

I hope 'tis not too late, bro. Editor, to acknowledge the very handsome notice of newly seven pages given me in the Dec. No. of the University Magazine. The article, though a little desultory, is really well written, and bating one or two expressions, its spirit is commendably catholic; for which excellence I am duly grateful. I fully appreciate the motive which prompted the corps to review me—affection for a beloved and honored mother—and in all sincerity congratulate the thousands of readers of the Magazine that, an article so replete with information relative to the early history of the University, should have been elicited by a fugitive letter, written in haste and published without revision. I say this not to deprecate or soften criticism, the letter in question was flying and hence lawful game for the critic's arrow—I am a graduate of Wake Forest College, gentlemen—and moreover the general Agent of that Institution, and that letter was written to further the interests of its endowment. But for all the sentiments of this my rejoinder, I individually am responsible. If they be false and discomfite and obliquely ensue, let me alone be the victim. And now respected sir, I wish to say that I have seated myself not to bandy words or to deal in arguments of a specious nature, but to meet the issues between us courteously and fairly, yet fearlessly. The points endeavored to be made in your piece as well as I can gather them, are first, an earnest deprecation of a sectarian spirit in all institutions of learning—secondly, a denial that such a spirit has even been manifested in the management of the University, and thirdly, you show that its endowment is not the gift of the State but in a great degree, the result of private munificence.

Your zeal against denominational schools and appeals to the "outward pride" of sects, lead you to declaim thus eloquently. "Knowledge is knowledge wherever found, truth is eternal, unchangeable, the same in all climates, under all circumstances." * * * Truth is the seed we would sow and nourish, the Universe would be our field of operation. To use a Scripture phrase, we would break down the wall of partition between truth and error and let the former go forth conquering and to conquer, o'er sea and land till all the world should own its sway." This is the philanthropy we are taught in our beloved Institution. En passant, I would ask the chapter and verse of that Scripture. It may possibly be found in the Kuran or Zend, it certainly is not in the Bible. Now my dear sir, all this talk about a world-wide philanthropy, eternal truth, breaking down the walls which sects have thrown up, resisting the influence of truth &c., may appear to you as very spirited, but it is very far from being strikingly original. On the same theme Hume was up of old. Paine as rational, Voltaire as brilliant, and Bolingbroke certainly as eloquent. In utter abhorrence of all "superstitious creeds and canting sects," the educational institutions of France were founded, and institutions superinduced the reign of infidelity, and the reign of infidelity was the Reign of Terror.—Mr. Jefferson, disgusted with what he called the absurdities of sects, in founding the University of Va., secured the enactment of a regulation, prohibiting a professor of religion from being one of the instructors in that Institution. The cold men of the land remember the character of that college so long that that restriction was in force. Suffice it to state that Mr. Madison, when Governor, declares that the University of Va. gave him more anxiety and trouble than all other affairs of the state. Stephen Girard wished the recipients of his beneficence to receive no religious instruction till their minds were matured; that they might embrace only pure unadulterated truth, without taint or bias of sect or party. His will was modified, but even now with the motivation Girard college is almost a nullity. By some means Dr. Cooper an avowed infidel, was for six years president of S. C. College, and tho' the other instructors were christians, the old tenet of infidelity yet lurks in the hearts of many, then students at Columbia. The carnal heart, the strong passions of youth, the idolatry with which intellect is regarded, while the mind is in its transition state from youth to vigorous manhood, all predispose young men to infidelity and skepticism. The nature of the great question of religion is so startlingly important that no one can be neutral in faith, no school can be neutral on this great question of life. Man must be educated morally as well as intellectually, or from the nature of the human heart he is an unbeliever. But perhaps I do, you injustice.—Doubtless you would agree with me that there must be a religious element in every school; but you wish that religious influence to be free from the contagion of sect, let the mind be warped by no creed or faith of party. Now here we come to issue. I am free to confess that such a school is a desideratum, but I religiously believe that such a school is a veritable chimera—it has no existence, nor can it have, from the very nature of the human mind, and I here state a definite proposition, that there is not a school in America in which a religious element prevails, that is not more or less denominational, or if you please sectarian. You rarely find religious men connected with some religious denomination, and even if you could secure such as instructors, they, each, would have his peculiar tenets and if he teach the Bible, he can but reveal the complexion of his own faith. A man's faith is a part of himself, and if he be a member of any denomination, he cannot separate his individual from his denominational influence. Moreover, if he teach moral wisdom in the pulpit or recitation room, he must teach truth and no matter how delicate may be his appreciation of the proprieties of his station; he will at times, often unconsciously, evince his own prejudices and partialities. So soon as that is done his influence so far as sects are concerned is not neutral. Take a state school, let all denominations be equally represented therein, and the ultimate result will be the same. Men are of different characters, capacities and weight of character; there must be an executive officer, if he be a man of ability, his star will soon be in the ascendant, or if among the subordinate officers there be a superior mind, its influence must be felt and thus the equipoise will be disturbed and overthrown. Again I say, that the influence of the individual reflects on his church. This is the theory—what is the fact? Harvard was once a union—'tis yet a State school, and yet for years, the Unitarians have controlled it. Brown University is the college of Rhode Island, the Baptists claim that. Princeton is the State school of New Jersey, but the Presbyterians hold it by a right peculiarly their own. The same is true of Union, Yale, Amherst, Dartmouth, William and Mary, and in fact of all the schools of the land in a greater or less degree. I am sorry to say that the history of the University at Chapel Hill, does but serve to establish my proposition.—The University was founded about 70 years ago, it was fairly understood that it was to be not a secta-

For the Recorder.

rian but a State College, and that all denominations should be represented in the corps of instruction.—From the Catalogus Universitatis, Car. Bor., I learn that the whole number of instructors, professors and tutors, from 1794 to 1855, has been about eighty. I learn moreover that Samuel Allen Holmes was appointed Professor in 1796 and resigned 1798, and that Abner W. Clifton was appointed tutor in 1809, resigned 1810. It thus appears that the denomination, which has been, and is now the largest in the State, has been represented by two out of the eighty instructors of Chapel Hill, and that these two together were there but three years. Now I ask the potent Six if this be evenhanded justice? Ah! but do you regard Dr. Hooper as a "nonentity"? By no means, gentlemen. I revere that venerable man of God for all that is beautiful in genius, holy in piety and pure in faith. I regard him as one of the ripest scholars of the country, the ablest divine of our denomination in the State, and master of a purer style than any man in America. But, Sir, you forget that Dr. Hooper, though a Baptist in '55, was in 1817 (the time of his appointment) an Episcopalian, and of course did not represent Baptist interests at the University! But you ask in astonishment, "how, when, and where have you been unjustly treated?" I have shown that we have been heretofore unjustly treated, and I think I can from the state of things at Chapel Hill now, make out a case as to where, when, and how. The Presbyterian church in N. C. numbers between ten and twelve thousand, the Episcopal not more than three thousand communicants, the Methodists forty-one thousand, the Regular Baptists forty-six thousand. There are, besides, some ten thousand Primitive Baptists, Freewill Baptist Disciples, &c. The present Faculty at the University is composed of thirteen gentlemen. Five of these are Presbyterians, three are Episcopalians, two others are partial to that church, two are Methodists, faith of the thirteenth not known. The Baptists have had no representative there since Dr. Clifton's resignation in 1810. Now let us see the influences thrown about a youth, who arrives at the University. Perhaps his parents are Baptists. He is there seeking to quench his thirst for knowledge. He idolizes intellect and reveres learned men, and very naturally he soon comes to respect that church most which has most men of learning. He looks around him and sees connected with the University the learned Drs. of the Presbyterian and Episcopal churches; the Methodist church too is well represented, but where are the Baptist professors? The Baptists have no representative at Chapel Hill, ergo, they have no one worthy of a professorship at the University. He feels that the Baptists are in bad savor there; perhaps hears one of the corps of Editors of the Magazine declare that he "was not surprised that the Baptists had no professor at Chapel Hill. They had no man of sufficient ability and attainments to grace a chair there." Such a declaration was made during your last vacation by one of the *Six*. Under these circumstances the youth in question unless he have firmness unusual, soon dislikes to confess that his parents are Baptist, he becomes ashamed of the faith of his fathers.

But is the assertion true that we have no men of ability, no men of scholastic attainments. Basil Manly, D. D., President of the University of Ala., Rev. Basil Manly Jr., President of a College in Richmond, Va., W. T. Brantley, D. D., J. J. Brantley, D. D., Rev. W. T. Brantley Jr., have all been elected Presidents of different institutions. Prof. Mims, of Farnham University, R. B. C. Howell, D. D., now of Richmond, Va., Prof. James C. Dooley, educated in Paris, now of Miss., Rev. John L. Pritchard, and Rev. A. M. Poindexter of Va., Rev. Thos. W. Tobey, Dr. E. A. Crutup, Prof. Twitty, and Dr. Jas. F. Lee of Anson. The last named gentlemen after having carried off the honors of three or four American Colleges, repaired to one of the best schools of Europe to perfect his education.—Though modestly seeking retirement, he is a profoundly learned man. All these gentlemen, are men of fine attainments in literature and science, they are moreover Baptists, and properly all belong to N. C. Our educational interests, too, are committed to the hands of the scholars, at W. F. College, Raleigh, Oxford, Mufreesboro, &c. Certainly from this long catalogue of names, men might be found worthy of a place at our University; nor would they be withheld if overtures of proper character were made. As to the last point of your article, the manner in which the endowment of Chapel Hill has been raised, it does not mortify me frankly to confess that I was mistaken. My ignorance was not criminal, however. I wrote advisedly, since a gentleman, for eight sessions a member of the State Senate, gave it to me as his opinion that the endowment of the University was liberal and was the result of grants from the state. After what I have written, gentlemen, you will perhaps question my sincerity, where I enter my earnest disclaimer against being ranked with the enemies of Chapel Hill. I know her honored names in church and state, and with you I rejoice in their lustre. I feel that the eulogy pronounced upon the founders of Chapel Hill upon its instructors, past and present, is merited, they have struggled against difficulties unknown in the history of State Colleges, and right nobly have they succeeded.

All the scholastic traditions of my own family are connected with Chapel Hill, and I were wanting in patriotism did I not glory in her distinguished reputation and success. Massachusetts has at different periods made grants to Bowdoin, Williams, Amherst, and Harvard Colleges; Virginia appropriates fifteen thousand dollars annually to the University; South Carolina fourteen thousand to her State schools besides having defrayed all the expenses of founding those institutions. From your showing it appears that N. C. has done almost nothing for Chapel Hill; that she has in fact become famous in spite of this neglect, and her success is owing to the public spirit of the benefactors and the talents and energy of her officers. In conclusion, I would say that I criminate no one. I write *peccavisti* against no man's name. I have but stated facts and shown that these facts militate against the interests of the Baptist denomination. Baptist cannot patronize an institution, where from the force of circumstances their sons will become ashamed of the faith of their fathers. I do not expect to be apotheosized at Chapel Hill for speaking thus pleasantly and honestly.

T. HENDERSON PRITCHARD.

MESSRS. SELDEN, WITHERS & Co., have published a card in relation to their indebtedness to the State of Virginia. They state that they are unable at present to give the exact amount, but they express great confidence that in due time it will all be paid, dollar for dollar, with interest. They further allege that at one time the State was indebted to them for advances for upwards of \$2,000,000, at a time, too, when they might have sold its bonds, which they held, at par, instead of fighting the marine premium.

Baptism.

Some persons say that infants ought to be baptized, for they were brought to Christ. They were brought, but not a word is said of baptism. But they insist that it is found in the commission, "teach all nations." The word *teach* excludes them. Again they say *adult* baptism can't be found in the commission. No, for some persons believe and are baptized when only ten years old. They quote Acts 2: 39, "For the promise is to you and your children" as including infants. Such persons contradict Joel, who as quoted by Peter, mentions sons and daughters, &c., but says not a word about infants. Can infants receive the miraculous influences of the Holy Ghost?

Suppose it refers to the promise made to Abraham. Abraham had two kinds of children *natural* and *spiritual*. The Jews are his *natural* children and Christians are his *spiritual* children. "Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. 3: 7.

Gentile infants of believing or unbelieving parents are not the *natural* or the *spiritual* children of Abraham. They can't be baptized. The term *children* does not generally imply infants. Christ calls the Apostles *little children*, John 13: 33. A man aged eighty, has a will, leaving all his property to his children, when the youngest child is thirty.

The house and household of the jailor, Lydia and Stephanas are quoted for infant baptism.—Lydia's household are called *brethren*, Acts 16: 40. Paul preached to all in the jailor's house, Acts 16: 32. Would he preach to babes? That of Stephanas ministered to the saints. Can babes minister to saints. It was said to Noah, come thou and all thy house into the Ark, Gen. 7: 1. Were there infants in his family?

Again, it is said, baptism came in the room of circumcision. Why did both exist together, Acts 21: 21, &c., and why did not John baptize *all* the Jews? They were the subjects of circumcision.

First Cor. 7: 14, "For the unbelieving husband is sanctified by the wife &c., else were your children unclean, but now are they holy." The term *holy* in this verse is only opposed to the term *unclean*. If federal holiness belongs to the child, it belongs to the husband and wife; who ought also to be baptized. Such a construction makes the wife and husband change each others heart.

None but the Holy Spirit, can change the heart. Holiness is not hereditary like property. The child of a believer is as much unqualified for baptism as the child of an unbeliever. Peter Edwards says, some say infants don't understand baptism. He replies that they did not understand circumcision. Faith which never exists without understanding, was not required before circumcision, but it is required before baptism.

Fisher, in his catechism, asks who are members of the visible church. Answer, all such as profess the true religion and their children. If members of the church, why not commune with them? Why charge the Baptists with close communion, when they commune with all whom they baptize?

How are persons to be baptized? Some reply, by the application of water in the name of the Father, Son, and Holy Ghost. This is no definition. It may be applied in twenty ways, to the forehead, head, cheeks, mouth, chin, the thumb, fingers, or hand. It may mean to throw, drink or fill. And they were all filled with the Holy Ghost, Acts 2: 4.

One says, it means to sprinkle, and refers to Eze. 36: 25, and Isa. 52: 15. The latter is a wrong translation. As to the former, where a man goes to an abrogated rite of the ceremonial law to prove an ordinance of the gospel, he must be hard pushed. But the term *with* water is used in Mat. 3: 11, and with the Holy Ghost and with fire. As to the fire, some Commentators refer to eternal fire. In Acts 1: 5, it is omitted. In Acts 2: 3, it does not say fire but like as of fire. Acts 2: 4, and they were all filled with the Holy Ghost. Titus 3: 6. If with fire in Mat. 3: 12, signifies that fire is to be applied, then there can be no furnace of fire into which the wicked shall be cast. When the spirit is poured out, does it change a part of the heart or all of it. If all, then we have immersion. But to refer to the spirit to explain baptism, is almost as absurd as to refer to abrogated rites. It is to explain a material thing by an immaterial thing, i. e. to explain matter by spirit. Some say Christ was not immersed.

The others were baptized in Jordan, Mat. 3: 6. So was He, Mark 1: 9. Who goes five or six yards into the water to wash his face, or to be sprinkled or poured. But John's baptism is not Christian baptism. Why? It was before the resurrection. Then the Lord's supper is not a Christian ordinance for the same reason. His baptism is much more like Christian baptism than is infant baptism. But three thousand could not be baptized at Pentecost. An old man aged sixty, baptized sixty persons in sixteen minutes. At this rate twelve persons could baptize three thousand in less than seventy minutes. Others say Paul was not immersed. Let him speak for himself. "Therefore we are buried with him by baptism into death," Rom. 6: 4. The great giants among the Pedo-baptists, refer this to immersion. But others say the jailor was not immersed. How could he come back into the house unless he had been out of the house, Acts 16: 34. Heb. 9: 10, has diverse washings. McKnight, a Pedo-baptist, translates this diverse immersions. Suppose a servant shall wash a garment three times, then dry it, sprinkle and iron it, is there one in ten thousand, who, though even ignorant of the alphabet, would reckon the sprinkling as one of the washing.

In all arguments on baptism, Pedo-baptist preachers violate one of their own rules, which says that obscure passages are to be explained by plain passages. See Ernesti on Interpretation.

E. DODSON.

For the Recorder.

A Word to Fathers.

In your wisdom you are frugal and economizing, some men even say you are close and wanting in liberality, because you contribute rather sparingly to great interests of a public or benevolent character. But in this you think they do you injustice. You are

young. With you necessity was the parent of energy and industry, and if you will look around you, you will find that nearly all the prominent men of the land, those most eminent for usefulness began life poor. They have become distinguished in Church and State, not by the factitious aid of wealth. It is more than probable, nay, it is absolutely certain that if they had inherited fortunes, they would always have remained in obscurity. Can you explain the fact that all the honors of our colleges are carried off by the sons of poor men?

You see all this—you know the history of other families, in which perdition, the head of a hoarse sire is brought in sorrow to the grave, because of the foolish extravagance and dissipation of his children, who have been taught to believe that they are rich, and need not study or learn business habits, like poor men's sons. You wish your sons not to be mere drones in society, taking rank, not because of their intellectual wealth and real worth of character, but according to the number of dollars they can count. You see every day the practical effects of wealth on young people, and yet you persist in your designs of bequeathing a fortune to your children.

'Tis the duty of all to be frugal and industrious, that thrift and comfort may follow—'tis altogether praiseworthy to make money if you will properly appreciate and expend it. Give it to charitable purposes, and blessings will be your return—fail to be beneficent that you may heap up riches for your children, and God's curse will follow that money in the destiny of those children. Do not give your children fortunes—start with a competency, enough to live respectably on; if they do not prosper with a moderate prosperity they would do worse with more and are unworthy of any. Make money for the luxury of doing good with it—aid your poor neighbors—educate indigent young men of promise—endow schools and colleges, and though some may criminate you for not lavishing it on your relations, posterity will declare that you have lived wisely and to some purpose.

Book Table.

LONDON QUARTERLY REVIEW, Jan. 1855. American Edition, New York, re-published by Leonard Scott & Co., 79 Fulton street, Entrance 54 Gold street.

Though late in appearing on our table, the present No. of this able Quarterly contains topics of more than ordinary interest. It has a very interesting article on Fire and Fire Insurance. There are also long articles on the Campaign of the Crimea and the conduct of the War.

BLACKWOOD'S EDINBURGH MAGAZINE. American Edition, Feb. 1855. Republished by Leonard Scott & Co.—This No. appears in its usual style and the articles are written with decided ability. The story of the Campaign and the Battle of Inkermann will be read with engrossing interest.

THE NORTH BRITISH REVIEW for February—Re-print: American Edition. Leonard Scott & Co. This able and massive Quarterly appears on our table too late for particular examination this week. We give the contents as follows: 1. The Continent in 1854; 2. Finlay on the Byzantine Empire; 3. The Vandios and Religion in Italy; 4. Curiosities of the Census; 5. Oxford Reform Bill; 6. How to Stop Drunkenness; 7. Old English Songs; 8. Diet and Dress; 9. Electric Telegraph.

THE FOUR BRITISH QUARTERLY REVIEWS and BLACKWOOD'S MONTHLY are promptly issued by L. Scott & Co., 34 Gold Street, New York.

Terms of Subscription.—Any one Review or Blackwood \$3 a year. Blackwood and one Review—or any two Reviews, \$5. The four Reviews and Blackwood \$10. 4 copies all to one address \$30. Direct from L. Scott & Co.

MR. SCOTTS REVIEW UNMASKED.—An examination of the Rev. O. Scott's Review, in which its true character is clearly developed by George W. Purdy.

The above pamphlet is just out of press, and a copy has been handed us. "We have read it carefully. It is much to be regretted that religious controversies so often assume a personal character. We have not seen Mr. Scott's Review of Mr. Purdy's pamphlet on *Julius Caesar*, but from the quotations in the pamphlet before us, we are obliged to think that Scott's Review is a most unscrupulous and scurrilous production and intended by its author as a personal attack on Mr. Purdy. The pamphlet before us is an examination and refutation of the charges, misrepresentations and false statements made in the Review. From the nature of the case, this treatise is highly personal, and is intended as a vindication of the author, which from all that appears, is complete and triumphant. The severity which he uses, seems to be called for, judging from the quotations made from the Review. We should think Mr. Scott, after this pamphlet is circulated, will need special grace to be able to conduct even a class meeting, but his spiritual Superior will no doubt see fit to assign him another and distant field of labor ere long.

We suppose persons wishing to obtain the above pamphlet should apply to the author at Chapel Hill.

THE UNION OF CHRISTIANS ON CHRISTIAN PRINCIPLES, by Walter Scott.

The above pamphlet of one hundred and thirty-two pages, has been sent us for examination and notice by the editor of the Christian Friend. We have looked into different parts of the work and would read it all, if we could spare the time. We find in its style and sentiments, much that reminds us of the *Bethany creed*, and although the author in his Preface speaks highly of his productions, and affixes also, the commendation of several Campbellite editors and Elders, we think the pamphlet is not destined to produce much change in Christendom any way. It seems to be a mixture of natural and revealed religion, with a synopsis or schedule of various sects of both these departments in religion and their leading tenets. It contains some good things and some of but little value. We confess we have but little taste for such a heterogeneous mass of so many different things in so small a compass.

TAKE A HOME PAPER.—The following remark from the Southern Watchman, is worthy attention: "We are satisfied that many persons are governed by an erroneous view, in regard to sustaining their home papers—many of them believing that they contain little of interest, while those from a distance are brimful of every thing great and good. Now the truth is that precisely the contrary is the fact. A home paper is better than any one from a distance possibly can be, because it contains all the foreign and general news to be found in a distant paper, and besides this, the local news, advertisements, &c. which can never be found in a distant one. The man, therefore, who takes but one paper, stands greatly in his own light, if he does not take the one nearest his place of residence—and no one can take so large a number of papers as to make it desirable to dispense with the reading of his local sheet."

DANCING.—There is quite a mania prevalent in the world for a fling about of "the light fantastic toe." The Catholics and Episcopalians esteem it no harm at all to exercise at the Hungarian Polka or the old fashioned Cotillon—unless the latter should require an exception. Even some good natured staid Baptists are beginning to relax and talk as if the amusement might be indulged in with impunity. Perhaps it may; but this is certain; it cost a Baptist minister his head once, and it may cost some lukewarm Christians their souls now. When people begin to unite the symbols of the cross with dancing, there may be *heaven* religion but there cannot be much heart.

Mr. T. Reindeau, a convert from Popery, was ordained to the work of the ministry in the chapel of the Grand Ligne mission, Feb. 14th.

MARRIED.

In Chatham county, N. C., on the 15th inst., by the Rev. William Lineberry, Mr. Oliver Withead to Miss Jemima Buckner.

DIED.

In Johnston county, N. C., on the 24th day of Feb., 1855, after an illness of four days, *Lelia Oliver*, wife of Robert M. Oliver, in the 37th year of her age.

The deceased professed conversion and joined the Baptist church about sixteen years previous to her death, during which time she lived a consistent member. And when death came, though quick and unexpected, her faith appeared unwavering. Her attack was so violent that she seemed conscious of her hastening dissolution—yet unmindful, expressing no fear of death, but her readiness to go hence, sorrowing only for those little ones that she was about to leave behind. Feeling that though her earthly tabernacle would soon be dissolved, she "had a building of God, a house not made with hands, eternal in the heavens."

The deceased has left an afflicted husband, four children, and many friends to mourn their loss.

W. H. W.

* Star please copy.

Receipts.

Thos. Lockhart, Smithfield, Jan. 55,	\$2 00
A. G. Jones, do, Jan. 55,	2 00
Shepherd Wilkerson, Lenoir, Aug. 55,	2 00
Mrs. Sallie A. Arrington, Botanic Hill, July 55,	2 00
Mrs. Susan Mathis, Strickland's Depot, Dec. 55,	2 00
Mrs. Ann Smith, Harrellville, May 55,	2 00
Rev. E. David, White's Store, April 55,	2 00
Miss Sallie Towles, Raleigh, June 55,	2 00
Wm. White, Pittsboro, Jan. 55,	2 00
Mrs. Julia Lea, Oakland, April 55,	2 00
Wm. Hooker, Lenoirville, Jan. 55,	2 00
Robert Lambert, Brush Creek, Mar. 55,	2 00
Wm. P. Wren, Goldston, Mar. 55,	2 00
James W. Wilkins, Cold Springs, Mar. 55,	2 00
Mrs. Martha F. Cooper, Clemmings, Oct. 55,	5 00
Wm. Folk, Windsor, July 57,	3 00
Nazareth Rhodes, Windsor, April 55,	2 00
W. T. Barnes, Beaumont, Nov. 55,	2 00
Mrs. Lizzie N. Graves, Locust Hill, Jan. 55,	2 00
George Brogden, Rober's Store, Jan. 55,	2 00
A. G. Jones, Lenoirville, Jan. 55,	5 00
Col. Wm. Parks, Briar Creek, Jan. 55,	2 00
N. A. Simpson, Newby's Bridge, April 55,	2 00
James T. Maddrey, Jackson, Mar. 55,	2 00
Isaac Peele, Jackson, Jan. 55,	2 00
James Bonner, Edenton, April 55,	2 00
Mrs. Elizabeth Bonner, Do. Jan. 55,	2 00
Wm. Turner, Wauington, Jan. 55,	2 00
Mrs. J. Armstrong, Tom's Creek, Jan. 55,	2 00
Rev. James McDaniel, Fayetteville, April 55,	2 00
Thomas Farish, Holt's Store, Oct. 55,	2 00

Notice.

The Yeopim Union Meeting, by divine permission, will meet with the Church of Christ at Ballards Bridge, Friday before the 5th Lord's day in April 1855. Elder Bradford is requested to preach the introductory discourse, Elder Trotman, a termate. The churches of the Union are earnestly requested to send up delegates. We hope to see each church represented. Brethren in the ministry are invited to attend.

R. D. SIMPSON, Clerk.

March 20th, 1855.

Appointments.

The following are appointments for Elder D. V. Etheridge, accompanied by Elder Barnabas Nixon: Monday, 16th April, at 11 o'clock, Shiloe, Tuesday, 17th " " " Providence, Wednesday, 18th " " " Shady Grove, Thursday, 19th, at candle-light, Currick, C. H. Friday, 20th at 11 o'clock, Griggs School House, Saturday and Sunday, at 11 o'clock, Powells Point, March 15th, 1855.

We have frequently heard the celebrated German Bitters, sold by Dr. C. M. Jackson, 120 Arch street, Philadelphia, spoken of in terms of the highest commendation, and we honestly believe that it is one of the best medicines advertised for the complaints for which it is recommended. They are pleasant to the taste, and can be taken under any circumstances by the most delicate stomach. The press far and wide have united in commending this invaluable remedy for dyspepsia, debility, &c.; and such are the healing effects of this panacea, that we hope it may be introduced to every family where dyspepsia has, or is likely to have a victim. See Advertisement.

ADVERTISEMENTS.

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G. MEREDITH, Esq.

March 29th, 1855.

From the Evening Mirror.

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New York Review.

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11—Sw.

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WM. H. OWEN, Secy., Wake Forest College, Dec. 12, 1854.

The Fayetteville Observer, Spirit of the Age and Southern Weekly Post, will publish this notice until the opening of the session and forward their accounts to Prof. Wm. T. Walters, Bursar.

These papers which have printed the above notice, for "apartments," in the 6th line, print "apartments."

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The Spring session of this Institute will commence on Monday the 23d inst.

POETRY.

For the Recorder.
Home.

There is no spot on this earth's wide domain,
To which more faithfully clings the heart,
Than the home where mutual affections reign,
And spirits congenial their joys impart.

Each heart a fit temple there virtue is found,
Elevating the thoughts, refining the mind;
Securely they dwell from temptations around,
And seek not elsewhere true pleasure to find.

'Tis the home, when the heart is weary with care
Seeks for true comfort, peace and repose,
For there is the bosom their sorrows to snare,
And there is the balm for all of earth's woes.

Religion its treasures doth amply unfold,
Without it no joys of earth are complete;
It leads to a mansion of beauties untold,
Where the soul can repose in harmony sweet.

A home on this earth though cherished and dear
Like all that is mortal must suffer decay;
The blight of keen sorrow may ever be near,
And the object beloved may soon pass away.

But there is a home most lovely to sight,
Which only through faith, we now have a view,
'Tis the land of immortals, a place of delight,
Where blessings abound mid scenes ever new.

There is no alluring, false glowing charm,
To entice or delude the spirit away;
For there it reposes securely from harm,
Knowing no sorrow, no grief, or decay.

In heaven alone, can we happiness find,
Though many do seek it through life as they roam,
Yet earth can afford no bliss so refined,
As that in bright heaven, the saint's happy home.

S. A. J.

Greenville, N. C., March, 1855.

For the Recorder.

How Uncertain is Life.

When snows descend, and robe the fields
In Winter's bright array;
Touched by the sun, the lustric fades,
And weeps itself away.

When Spring appears, when violets bloom,
And shed a rich perfume;
How soon the fragrance breathes its last,
How short-lived is the bloom.

Fresh in the morn, the Summer rose
Hangs with'ling ere 'tis noon;
We scarce enjoy the balmy gift,
But mourn the pleasure gone.

With gliding fires, and evening stars
Streaks the autumnal skies;
Shook from the sphere, its darts away,
And, in an instant dies.

Such are the charms that flash the cheek,
And sparkle in the eye;
So from the lovely faded form,
The transient graces fly.

To this the seasons as they roll,
Their attestation bring;
They warn the fair, their every round
Confirms the truth I sing.

JAMES H. W.

Bertie Co., N. C.

From the Richmond Christian Advocate.

Col. Pitchlynn's Address;

Delivered to President Pierce, upon presenting
the appeal of the Choctaw delegation for a
settlement with the government.

Sir,—As the representatives of a once powerful,
but now a weak and dependent people,
we come to-day to the White House, to ap-
proach him who occupies the position which
the great Washington himself first filled—a
position which the red man looks up to as the
most exalted in the world, but where he may
always come and ask for justice at the hands
of his political "Great Father."

Our fathers before us took Washington by
the hand, and pledged their friendship to the
United States, and declared that it should last
as long as the sun brought forth day and cheer-
ed the hearts of men. That pledge has never
been broken by the Choctaws. In all their
relations with the United States they have
ever sought peace, good will, and friendship,
and their treaty stipulations with the govern-
ment have always been faithfully observed.—
In war they have perilled their lives and shed
their blood in support and defence of the Uni-
ted States. In peace they have quietly and
submissively yielded to their policy and wishes,
though often at great sacrifices both of interest
and feeling. No people ever gave stronger
proofs of more durable friendship than that
which has ever characterized the conduct of the
Choctaws towards the United States. To your
people we have been good men and true. We
have done them no injury whatever.

We come before you as suppliants, not for
merciful concessions, or even favors, but for
right and justice. Once our possessions em-
braced the valuable and fertile territory now
included in the State of Mississippi, Alabama
and Louisiana, and over which our sway was
undisputed and supreme. There the bones
of our ancestors for many generations repose,
and there the Choctaws hoped to remain to
watch over them, and to be perpetuated as a
free and independent nation. But another and
a stronger race came and swept us away into a
distant and wilderness land, where we had long
to struggle against the depressing effects of sad
and painful reflections upon the hard and un-
yielding policy which deprived us of our former
land and cherished hopes.

At the time of our first treaty with the Uni-
ted States, in 1789, when the Choctaws placed
themselves under their protection, they owned
and possessed about fifty millions of acres of
land east of the Mississippi river, which was
gradually and by piece-meal wrested from us,
until, in 1830, we were required to cede the
last foot of it to the government. For all this
magnificent domain, the once undisputed heri-
tage of our fathers which has put millions upon
millions into the treasury of the United States,
we received the most meagre and inconsid-
erable consideration. The government re-
quired our lands, and we were compelled to
submit and yield them up. It fixed its own
price, and no alternative was left us but to agree
to what it had determined we should accept.
It has been enriched and otherwise benefited to
an incalculable extent—we impoverished, pros-
trated and exiled. Had our last and most im-
portant treaty—that of 1830—been carried
out in a spirit of liberty and justice, we should
not be disposed to complain. Could we now

obtain our just and equitable rights under it,
we would be satisfied. There are important
matters involved in its provisions yet remaining
unsettled. We wish to adjust them and all
questions at issue between our people and the
United States, so that there may no longer be
any ground for dispute or controversy. The
interest and welfare of our people require that
this should be done. They know that they
have just claims for large amounts against the
government.

We were sent here a year ago by our nation,
to endeavor to effect a final adjustment of all
our unsettled business, and to do whatever
might be necessary to simplify and more satis-
factorily define our relations with the govern-
ment. We communicated to the proper depart-
ment the objects of our visit, and the wishes
of our people; and our respected agent, who
then was here, was deputed to make an investi-
gation and report in relation thereto. On an
investigation from him, we submitted, in writ-
ing, full and detailed statements of the nature
and extent of our claims, and the new arrange-
ments desirable in regard to our political
and municipal relations. He carefully exam-
ined into the several matters submitted to him,
and made an elaborate report thereon, of a
highly favorable character. It shows clearly
that justice has not been done to us. It admits
substantially all we claim and desire. Being a
gentleman of ability and high character, his re-
port should, we think, have had some weight
and influence in our favor; but it appears to
have had none. Three of the members of our
delegation having returned home, they have
been sent back by the nation with instructions
to persist in our efforts to obtain justice. They
have only recently arrived; and as our appeals
to the department have resulted only on dis-
appointment and mortification, we have no alter-
native but to submit our case to our "Great
Father," the president himself.

In invoking your interference and kind con-
sideration of our case—which you will find fully
set forth and explained in the memorial and
accompanying papers, which we ask permission
to present to you—we beg leave to state our
belief that issues of the most momentous char-
acter to our people are involved in the appeal
which we now make to you in their behalf.

We have arrived at a critical point in our
history, and much depends upon the course
which the government shall now adopt towards
us. We have struggled hard to regenerate and
elevate ourselves in the scale of civilization.—
Every dollar that we could spare, and every in-
strumentality in our power, has been made use
of to diffuse the blessings of education among
our people, and to improve their moral and
physical condition. But our means and re-
sources are so scanty to accomplish but a lit-
tle of what we desire. Our progress is so
slow, and we are almost disheartened; but let
our affairs with the government be properly and
kindly adjusted—let simple justice be done to
us in the matter which we now submit for your
consideration—and we believe a new and bright-
er day will soon dawn upon us—that the dark
clouds which have so long obscured our future,
will pass away, and the sunlight of hope will
gladden our hearts, exciting and encouraging
us to renewed efforts and still nobler aims.

We regard with deep interest the plan which
has been brought forward by a member of the
Senate, whom we love and honor as a kind,
disinterested, and zealous friend of our unfor-
tunate race, for placing ourselves and the other
tribes in our vicinity in a position of politi-
cal equality with our white brethren. It is
one that we are anxious to occupy; but our
present resources are too restricted and limited,
we fear, to justify us in assuming it. Let us
but have the means of giving a new, stronger,
and wider impulse to the cause of education
among our people, and to aid us in defraying
the greater expense of a more elevated position
and form of government, and we shall be proud
to assume. We believe a just and fair settle-
ment with us by the government would give us
means to a sufficient extent to justify us in as-
suming the new and more elevated position so
kindly proposed to be held out to us. And we
realize the necessity of some such change. We
cannot remain long as we are. We must rap-
idly become a regenerated and enlightened people,
and place ourselves as nearly as possible in a
situation of equality with our white brethren, or
we shall be overcome and destroyed by the
mighty wave of population and civilization which
is rapidly spreading and rolling onward with
accumulated and resistless force towards the
remotest confines of this great country, and
which has already engulfed such myriads of our
race.

We believe, honored sir, that our destiny is,
in a measure, in your hands. If you will con-
sent to interpose and cause justice and liberality
to be extended towards us, we shall feel our-
selves safe. We will endeavor to profit wisely
and discreetly by the results of such kindness,
the wisdom and magnanimity which dictated
your friendly interference in our affairs, and so
to preserve and manifest our deep sense of obli-
gation towards you, that your name may descend
with reverence and blessings to the generations
that are to come after us.

We now beg leave to place in your hands our
written memorial and documents.

Eloquence of Patrick Henry.

His countenance, serious and almost dull
when in repose, grew, under the excitement
of speech, transfigured and almost articulate with
the emotions that thrilled his soul. The eye
glowed or melted, was fierce in indignation, or
tender in sympathy, or commanding in its im-
perial utterances of pride and dignity. Few
men could stand unmoved the fixed gaze of that
eagle eye, turned in scorn or defiance upon them.
He did not so much possess, as he was
possessed by the spirit of oratory, when it
moved upon him. It transformed his whole
port and presence. He seemed another and a
higher being under its inspiration. The awkward
and slovenly air, the impassive countenance,
the listless movement disappeared, as, rising
with his theme, he soared, like a Hebrew
prophet, to sublime heights of declamation and
prose-poetry; and glowing, inspired, irresistible,
he commanded, awed, subdued, fired with
passion, or melted with pity, the ductile sub-
jects of his power. The specimens given of
him by Wirt, are not always characteristic.—
Henry's style was pure Saxon-Bible-English.
He spoke in no such scanned lines as "the
next breeze that sweeps from the North, will
bring to our ears the clash of resounding arms."

This is Wirt's rhetoric, not Henry's eloquence.
The short, vigorous, pictorial sentences, winged
with the fire of imagination, of the grand
old man, were altogether different from these
holiday, Eolian tunes. The difference between
them is the difference between Homer and Tom
Moore. The lines of Wirt resemble the words
of Henry, about as much as the tinklings of the
guitar resemble the bugle-notes before a charge,

or as the carolling of a canary resembles the
scream of the eagle when he stoops on his quarry.
—Baldwin's Party Leaders.

Napoleon's view of Christ.

We recently noticed an account given by
one of the pastors in this city, in a public dis-
course, of a conversation which passed between
the Emperor Napoleon, after his banishment to
St. Helena, and his faithful friend, Count de
Mentholon. The conversation was published
not long since in a foreign journal. It is so
well authenticated and so interesting in itself,
that we here present that portion of it which
relates to Christ, to our readers.

"I know men," said Napoleon, "and I tell
you that Jesus is not a man! The religion of
Christ is a mystery which subsists by its own
force, and proceeds from a mind which is not a
human mind. We find in it marked individual-
ity, which originated a train of words and ac-
tions unknown before. Jesus borrowed nothing
from our knowledge. He exhibited in Him-
self a perfect example of his precepts. Jesus
is not a philosopher, for His proofs are miracles;
and from the first His disciples adored Him. In fact, learning and philosophy
are of no use for salvation; and Jesus came
into the world, to reveal the mysteries of Heav-
en and the laws of the Spirit.

Alexander, Caesar, Charlemagne and myself
founded empires; but on what foundation did
we rest the creations of our genius? Upon
force. Jesus Christ alone formed His empire
upon love; and at this hour, millions of men
would die for him.

It was not a day, or battle that achieved the
triumph of the Christian religion in the world.
No, it was a long war, a contest for three cen-
turies begun by the apostles, then continued by
the flood of Christian generations. In the war,
all the kings and potentates of the earth were
on one side, on the other I see no army, but a
mysterious force, some men scattered here and
there in all parts of the world, and who have
no other rallying point than a common faith in
the mystery of the cross.

I did before my time, and my body will be
given back to the earth, to become food for the
worms. Such is the fate of him who has been
called the great Napoleon. What an abyss
between my deep mystery and the Eternal
Kingdom of Christ, which is proclaimed, loved
and adored, and which is extending over the
whole earth. Call you this dying? Is it not
living rather? The death of Christ is the death
of God?

Napoleon stopped at the last words, but
Gen. Bertrand making no reply, the Emperor
added: "If you do not perceive that Jesus
Christ is God, then I did wrong to appoint you
General!"

N. Y. Evangelist.

THE FETE AT PARIS ON WASHINGTON'S
BIRTH-DAY.—The fete given by the Americans
in Paris, on the 22d of February, is said to have
been truly a magnificent affair, and was attend-
ed by about 6,000 persons, of whom nearly 400
were Americans. We select the following par-
ticulars from a letter in the New York Tribune:

In all the grand assemblies (leaving out the
official reunion at the Tuileries) which have
taken place in Paris since the season commenced,
this one collected the largest proportion of the
diplomatic corps, of the cabinet, and of the
high officials of the government. Every legation
in Paris, from that of Queen Victoria down
to the most insignificant, was represented by a
portion or all of its members; the cabinet was
nearly complete; a considerable number of offi-
cers of the Emperor's household, and of other
high in power, were present, while the demands
from the different foreign embassies for invita-
tions to the committee were more numerous
than the committee itself warranted in sup-
plying. A considerable number of distin-
guished civilians were also present. In fact, this
fete was the great social event of the season, and
was the assemblage of all who were present.
Judge M. S. M. and the Hon. R. M. McLane,
were on the committee of management;
among those present were the widow of
George Washington Lafayette, and three grand-
daughters of the illustrious friend and compan-
ion in arms of Washington, Lord Egin and La-
dy, and M. Guizot, the great Statesman.

The ball was brilliant, and was remarkable
on account of the elegance and costliness of the
toilettes and the beauty of the ladies. The
decorations alone cost 1,200 francs.

One of the most remarkable features of the
ball, and a subject of general remark on the
part of foreigners, was the great beauty of the
American ladies, the stateliness of their carriage,
and the taste and immense cost of their toilettes
Among the ladies were the following:

Mrs. and the Misses Mason; Mrs. Ridgway,
who carried lace for 30,000 francs, and diamonds
for 100,000; Mrs. Lesau, of Norfolk, also cov-
ered with lace and diamonds; Mrs. Commo-
dore Stewart; Mrs. Platt and sister, Miss Ella
Kirby, of Cincinnati; Mrs. and Miss Corby, of
Virginia; the Countess Charles de Boigne, an
American lady, sister of the Hon. Robert M.
McLane's wife, of Paris; the Baroness de Cor-
ve, an American lady from New Orleans, of
Paris; Mrs. S. Abbott Lawrence, of Boston;
Mrs. Healy, wife of the artist; Mrs. W. H. Bab-
bitt; Mrs. Dr. George, of Baltimore; Mrs. J.
Kennedy Smyth, of Alabama.

The amusements continued till 4 o'clock in
the morning, and every one retired delighted
and astonished with the success which attended
the fete.

WHISKY AND NEWSPAPERS.—A glass of
whisky is manufactured from perhaps a dozen
grains of crushed corn—the value of which is
too small to be estimated. A pint of this mix-
ture sells at retail for one shilling, and if of a
good brand is considered by its consumers as
worth the money. It is drunk off in a minute
or two—it fires the brain, rouses the passions,
sharpens the appetite, deranges and weakens
the physical system; it is gone—and swollen
eyes, parched lips and an aching head are its
followers.

On the same sideboard on which it is served
lies a newspaper, the new white paper of which
cost a cent; the composition for the whole
edition costing perhaps ten or fifteen dollars
per day. It is covered with perhaps half a
million of types, and brings intelligence from
the four quarters of the globe. It has in its
clearly printed columns all that is new or
strange at home—it tells you the state of the
market, gives an account of the last elopement,
the execution of the last murderer, and latest
steamboat explosion or railroad disaster—and
yet for all this, the newspaper costs less than the
glass of grog, the juice of a few grains of corn.
It is no less strange than true, that there are
a large portion of the community who think the
corn juice cheap and the newspaper dear, and
the printer has hard work to collect his dimes,
when the liquor dealers are paid cheerfully.

How is this? Is the body a better pay-mas-
ter than the head, and are the things of the
moment more prized than the things of eterni-
ty? Is the transient tickling of the stomach of
more consequence than the improvement of the
soul, and the information that is essential to a
rational being? If this had its real value, would
not the newspaper be worth many pints of whis-
key?—Forest City.

MELL ON BAPTISM.—Anecdote.—The fol-
lowing was related to us the other day, and is
undoubtedly true. The parties must pardon us
for publishing it:

Last year, Mr. G. Ross, Colporteur for the
La. B. S. Convention, was exhibiting his varied
collection of books in one of the eastern
counties of Texas, when a gentleman belonging
to the Methodist Church, and one of the sort
who are said to have been dyed in the wool took
up "Mell on Baptism" and read the title on the
back with an H instead of an M in the first
word—was struck with it, purchased and read
the book through, carefully & patiently without
discovering the mistake, he had made. Not
long after, he called upon a Baptist minister
told him he had been reading "Hell on Bap-
tism," and it had made a Baptist of him, and he
wished him to immerse him—and he did.

Blenville Times.



AYER'S PILLS.

A NEW and singularly successful remedy for the
cure of all Bilious diseases—Costiveness, Indi-
gestion, Jaundice, Dropsy, Rheumatism, Fevers,
Gout, Rheumatism, Nervousness, Inflammation,
Headache, Pains in the Breast, Side, Back,
and Limbs, Female Complaints, &c. &c. Indeed,
very few are the diseases in which a Purgative Medi-
cine is not more or less necessary. It cures bilious-
ness and suffering might be prevented, if a harm-
less but effectual Cathartic were more freely used.
No person can feel well while a costive habit of
body prevails; besides it soon generates serious and
often fatal diseases, which might have been avoided
by the timely and judicious use of a good purgative.
This is alike true of Colds, Febrile symptoms, and
Bilious derangements. They all tend to become or
produce the deep seated and formidable distempers
which load the hearers all over the land. Hence a
reliable family physic is of the greatest importance to
the public health, and this Pill has been perfected
with consummate skill to meet that demand. An
extensive trial of its virtues by Physicians, Profes-
sors, and Patients, has resulted in results surpassing
any thing hitherto known of any medicine. Cures
have been effected beyond belief, were they not sub-
stantiated by persons of such exalted position and
character as to forbid the suspicion of quackery.

Among the many eminent gentlemen who have
testified in favor of these Pills, we may mention:
Dr. A. A. Hays, Analytical Chemist, of Boston,
and State Assayer of Massachusetts, whose high
professional character is endorsed by the
Hon. EDWARD EVERETT, Senator of the U. S.
Hon. C. M. VINTHROP, Ex-Speaker of the House
of Representatives.
ABRIOT LAWRENCE, Minister Plen. to England.
JOHN B. FITZPATRICK, Cath. Bishop of Boston.
Also, J. R. C. The Inert and Obnoxious
New York City, endorsed by
Hon. W. L. MARCY, Secretary of State.
Wm. B. ASTOR, the richest man in America.
Messrs. A. & Co., Proprietors of the Metropolitan
Hotel, and others.

Disce permit, we could give many hundred
certificates, from all parts where the Pills have
been used, but can only express our own conviction
that the experience of eminent public men is found in
their effects upon trial.
These Pills, the result of long investigation and
study, are offered to the public as the best and
most complete which the present state of medical
science can afford. They are compounded not of
the drugs themselves, but of the medicinal virtues
of Vegetables, the most pure and healthful, and
process in a state of purity, and combined together
in such a manner as to insure the best results. This
system of compound Pills, which has been long
known in the Cherry Pectoral and Pills both, to produce
a more efficient remedy than had hitherto been ob-
tained by any process. The reason is perfectly ob-
vious. While by the old mode of composition, every
medicine is burdened with more or less of acrimo-
nious and injurious qualities, by this each indi-
vidual virtue only that is desired for the curative
effect is present. All the inert and obnoxious
qualities of each substance employed are left behind,
the curative virtues only being retained. Hence it is
self-evident that the Pills have been long known
proved more purely remedial, and the Pills a surer,
more powerful antidote to disease than any other
medicine known to the world.

As it is frequently evident that any medicine
should be taken under the counsel of an attending
Physician, and as he could not properly judge of a
remedy without knowing its composition, I have
supplied the accurate Formula by which both my
Pectoral and Pills are made to the whole body of
Practitioners in the United States and British Amer-
ican Provinces. If, however, there should be any
one who has not received them, they will be
promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how
few would be taken in the same manner as I have
The Pills are contained in their mystery. I have no
mysteries.

The composition of my preparations is laid open to
all, and all are competent to judge on the subject
freely acknowledge their convictions of their
intrinsic merits. The Cherry Pectoral was
pronounced by scientific men to be a wonderful
remedy before it was ever known. Many emi-
nent Physicians have declared the same thing of
my Pills, and even more confidently, and are will-
ing to certify that their anticipations were more
than realized by their effects upon trial.

They operate by their powerful influence on the
internal viscera to purify the blood and stimulate it
into healthy action—remove the obstructions of
the stomach, bowels, liver, and other organs of the
body, restoring their irregular action to health, and
by correcting, wherever they exist, such derange-
ments as are the cause of disease. Being sugar
being sugar wrapped they are pleasant to take,
and being purely vegetable, no harm can arise from
their use in any quantity.

For minute directions see wrapper on the Box.

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JAMES C. AYER,
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ness or Weight in the Stomach, Eructa-
tion, Sinking, or Fluttering at the Pit of the
Stomach, Swimming of the Head, Headache and
Dizziness, Fluttering at the Heart, and
Choking or Suffocating Sensations, when in a
Lying Posture; Dimness of Vision, Dots or
Webs before the Sight, Fever and Dull Pain
in the Head, Deficiency of Perspiration,
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Eyes, Pain in the Side Back, Chest,
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Heat, Burning in the Flesh,
Constant Imaginations of
Evil, and great De-
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is not excelled, if equaled, by any other preparation
in the United States, as the cured attest, in many cases
after skillful physicians had failed.
These Bitters excite the attention of Invalids,
Possessing great virtues in the rectification of the liver
and lesser glands, exercising the most searching power
in weakness, and affections of the digestive organs, they
are withal safe, certain and pleasant.

TESTIMONY FROM NORTH CAROLINA.

Certificate of Dr. W. SMITH, of Pine Hill
Richmond County, N. C.

PINE HILL, March 4th, 1854.
Dr. C. M. JACKSON, Philadelphia—Dear Sir—I
have been a subject of Dyspepsia, in its worst form
for the last five years. Since I was my condition for
twelve months that the physician said that I saw
me said I must die. While in this condition I was
carried to the watering places in Virginia, Tennessee
and North Carolina, but was not benefited by
any water to which I was taken. While on my
way home I stopped a week at Rutherfordton, a
small village in North Carolina, to try the effect of
some Chalybeate water in that place. About the
last of the week I went into a drug store to get
some medicine for my child and myself. There
were several of the village physicians in the store,
and one of them seemed to take some interest in
my case, and, after asking me some questions, said
he had been a dyspeptic, and had been greatly
benefitted by the use of "Dr. Hoffland's German
Bitters," prepared by you, and he insisted that I
would try the Bitters. He, also, called the next
day at my room and insisted so much that I would
try them that I asked him to get me a bottle. He
did it, and I commenced taking it as directed,
and I do say I was more benefited by it than all
the water and medicine I had ever taken.

After reaching home, one of my neighbors came
to me for a prescription and medicine (he a dys-
peptic), and I gave him of my supply of the Bitters I had
left; which effected much good in his case. He
has often called on me for more of the same kind
of medicine, saying he was more benefited by it
than any other he had taken, but I have not been
able to get any more for him or myself since; will
you, therefore, please ship me a dozen or more as
soon as possible. Respectfully yours,
W. SMITH

Certificate of Wm. J. Atwood.

HEXTERVILLE, Yadkin Co., N. C.,
Nov. 1st, 1853.

Dr. C. M. JACKSON, Dear Sir—Allow me to express
to you my sincere thanks for your discovery of a medi-
cine, which, to say the least of it, has effected a cure, that
all other medicine, that I have taken, have entirely failed
to do. Hoffman's German Bitters have cured me of the
most stubborn and obstinate case of the Piles, that, per-
haps, ever fell to the lot of man. My case is not a strange
one to this community, as I am well known in this and the
neighboring counties, and, certainly, my recovery has
astonished all my friends and relations, as I had tried
everything recommended, and nothing did me any good
until I was prevailed upon to try the Bitters. You are at
liberty to make use of my name, and my recovery, for the
benefit of the afflicted, you may think proper.

Truly yours,
WILLIAM T. ATWOOD.

These Bitters are Entirely Vegetable, they invigorate
and strengthen the system, never prostrate it, and can be
used for infants as well as adults.

For sale Wholesale by Druggists, in all the principal
cities, and at retail by apothecaries and storekeepers in
every town in the United States.

Price 75 Cents per Bottle.

For sale by Williams & Hayward, and P. F. Pesend,
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August, 1854. n39-44f.

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