

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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For the Recorder.

The Infant Dedication of the Baptists.

A HOME FOR BAPTIST INFANTS.

Here we present and dedicate
Our children, Lord, to Thee!
Joyful that we ourselves are Thine—
Thine let our offspring be.

It is a hackneyed objection, often used against the Baptist church, that they provided no spiritual instruction, afford no religious aliment, furnish no sanctifying means of grace to their helpless and dependent offspring. Atrocious and malignant as this charge must be, uncharitable and unchristian as must be its source, yet we lament, that persons, calling themselves christians, in the bitterness of sectarian strife, publish their own weakness, as well as that of their cause, when they ascribe to christian parents a want of feeling, a monstrous cruelty, unnatural even to the inferior animals. Some persons often signalize their courtesy (?) by the slang, "there are infants every where, but in the Baptist church, and in hell." We thank God, no enlightened christian in this age, believes in infant perdition. But can they, who so slander a large christian denomination, prove, that children are brought into covenant with God, only by infant sprinkling? The Holy Scriptures teach that God promised covenant mercies and blessings to his people and to their offspring, irrespective of circumcision; as when God called the Gentiles, he required not, that they should be circumcised. The prophet Isaiah 55: 23, says of the future Gentile christian church, "they are the seed of the blessed of the Lord and their offspring with them." But they object, baptism takes the place of circumcision. Indeed, Gentile children were not circumcised by God's requirement. Neither were children in infancy ever baptized by His command or appointment. We read that when persons "believed, they were baptized both men and women." But it does not say children, anywhere. All christian nations are descendants of Gentile believers, not Jewish proselytes by circumcision, for Judaism is not christianity. "Ye shall leave your name (Jews) for a curse unto you; chosen: for the Lord God shall slay thee and call his servants by another name." The disciples were called christians, first in Antioch. Isaiah 65: 15. Acts 11: 26.

Besides all this, the analogy of faith, according to the Jewish dispensation required the presentation of male children to the Lord at Jerusalem. Luke 2: 22, 23. The male represents the family. Here is clear proof of infant consecration, sanctification, and dedication to God, of male infants, required by the Mosaic Law of God. But baptism is entirely out of the question. God requires his people, as much, in this age, to be a holy people, and to educate religiously and sacredly, their children, as he originally required this of the Jews. "But ye (christian Gentiles) are * a holy nation, the people of God." 1 Peter 2: 9, 10. The Jews were instructed to "train up their children in the way they should go," "teach them," as they walked, or sat in the house, viz: constantly, patiently, thoroughly, in the principles of their holy religion. So Hannah dedicated her child, illustrious Samuel, to God, from birth to death, "as long as he liveth, he shall be lent to the Lord," devoted, dedicated, consecrated, sanctified to His service. So Timothy, "from a child," was instructed and devoted. Thus for two thousand years, till the birth of Christ, from the call of Abraham, to Christ's coming as Messiah, the people of God dedicated their children to God, and instructed them in the doctrines and practice of true piety. At twelve years of age the Jewish boy was placed under the yoke of the law, held amenable to the duties of religion.

When we examine the New Testament to guide us in regard to the position, children were to occupy, in the church of Christ, we find not a syllable concerning their future circumcision or present baptism. On the contrary, the *Family* was to be a sanctified home, where, by precept and example, as in a school of parental love, children were to be educated for God, and His cause and service. Ephesians 6: 4. After inspired Paul had enjoined docility and obedience on the pupil, he charges the parent, "provoke not your children to wrath (lest they be discouraged, rendered turbulent, refractory, and hardened) but bring them up in the nurture and admonition of the Lord." The original is, "ek trephete auta en paidaia, kai nouthesia Kurion," *ek trephete* corresponds precisely to the Latin *Educo*, to lead out, educate, to develop their ideas of religion, to elicit spiritual reason, by cultivating the germ by suitable aliment to the mind, to nourish the mind, bring up morally and mentally to spiritual life, as far as in them lay. Now to justify Pedobaptists in their practice, the Greek *ought* to read, "baptizete auta en paidaia," for paidaia baptism or *paidos-baptisma* is child-baptism, *paidos-baptisma*, incorrigibly Anglicized "pedobaptism." St. Paul taught *edrophy* of children or *paidos-trophy*, training youth to piety—not child-baptism.

They presumptuously innovate, in teaching "infant aspersion," and miscall it "infant baptism." "Nouthesia," literally, "putting in mind," "admonition." So we see there is no pedobaptism in St. Paul. "Educate, lead out, instruct their capacities and original endowments, and put your children in mind, by religious admonitions of their duties to God and man," in other words, cultivate serious piety in your children.

It is utterly a vain and fruitless search, to attempt to find any color of title to baptism for unconscious babes, in the New Testament. But for infant dedication to God, publicly, formally, and privately, without baptism or circumcision, there is abundant evidence. And for the faithful, prayerful education of children at home, by their parents, in the christian religion, there is positive Scriptural obligation, and the most precious promises. "Infant sprinkling," "feet washing" and "confirmation," are as Popish as Pope Pius the Ninth himself; inventions needed only to keep fast hold of the minds of men, and rivet by first and imposing impressions the rusty fetters of a once cruel, benumbing, and brutalizing superstition. While we rejoice in the instruction of children in Sabbath schools, in Academies and Colleges, we contend there is no instruction comparable to parental viva voce education in the sanctified home. The fathers and mothers lips electrify, by love, the deep recesses of the hearts of their beloved children. They can daguerretype their own religious sentiments on the minds of their children, and implore the Holy Spirit's influences to ingraft and seal them on their hearts, their affections, their immortal spirits. No clergyman has the power of elementary religious instruction, that God has delegated to parents. To disciple by preaching, is ministerial office work, and to administer baptism and the Lord's Supper to the disciples, who gladly embrace the gospel. Baptism is no charm to drive away original sin, as the African Council held A. D. 253. Negroes are naturally superstitious, and their reasonings as clear as mud—not fit to lead in great matters.

We do not believe that any christian rite has been lost, but while superstitious innovations, corruptions and abuses should be rejected and abandoned, the pure Scriptural precepts and examples of God's people, should be cherished and imitated. God has made a covenant with his people, by the sacrifice of His Son Jesus. The children of his people are his, beloved for the sake of their parents united to Christ. They ought to be dedicated to God, "they are the seed of the blessed of the Lord, and their offspring with them." For this cause, Jesus the Lord blessed them. He took them in his arms and laid his hands on them, in blessing and prayer. So Augustin held of "laying on of hands," it signified, "to pray for them." Hence we see "prayer and blessing" and *not baptism*, was the usage for children of the covenant church of God. "I will be a God to thee, and to thy seed after thee." Bring up your children to me, not to Moloch, nor to Mammon. Such was, in fact the history of the early christians; they instructed the catechumens in the faith, laid their hands on them, prayed for them, blessed them, and when old enough, baptized them, and led them to the Lord's Supper. So Tertullian taught.

Hence blessing, laying on of hands for prayer and with prayer is the sign of the christian covenant with children, as taught by our Lord, and held by the early christian church, before it was corrupted. Calvin regrets that this practice was abandoned, as he considered it Scriptural, salutary, and impressive. So Jesus blessed children, commended their docility, guilelessness and implicit humility, aptness to believe teachings; and so by his inspired apostle Paul he commended christian parents first, to educate them in the Lord, in His faith, unto His obedience. 2. He commanded christian ministers to "feed his lambs." 3. In the early church, they held it as a duty, to instill the principles of the doctrine of Christ into the minds of the children of the congregation, to bless and pray for them, to baptize them when they gave evidence of their hearty reception of Christ's faith, and admit them thereupon to communion, and all church privileges.

Now there is no Baptist on earth, that is excluded from this obligation or privilege, with respect to this christian education for his children, his wards, or even, if he desires it, (and who would not desire it) of orphans or neighbor's children or strangers. Circumcision has been repealed as to Jew and Gentile. Baptism has never been enjoined on any but those who, by reason and mature age and instruction, can "repent," "believe" and take themselves personally the baptismal vow of obligation, to the Father, Son and Spirit in the ordinance of immersion. But God has never repealed infant dedication—never withdrawn nor diminished a single obligation on christian parents to be holy, and train their children to christian holiness. Nor, thanks to His name, has he ever withdrawn a single promise that He would receive dedicated persons offered to Him, in Christ's name, with prayer and faithful means of grace, applicable and consonant with the subjects of their petition. Thousands of families Baptist and Pedobaptist thus can testify, in ascriptions of praise to God, for the conversion of all their children. Not by baptism, but by christian education, by precept and example, in a sanctified home, agreeably to God's appointment, with promise. Here, then, is a place for children of Baptist congregations, and the only right place for any children, until by the grace of God, they "are found meet to be partakers with the saints," of all the ordinances of the people of God.

But suppose, they object, these children, any of them die unbaptized? (*The Pope of Rome again!*) Ah! you make baptism essential to salvation! cease then to cry out against Baptist bigotry. Baptists have burned none—but they have themselves, by thousands, been led, like lambs to the flames, for asserting to the death, that "infant children needed not baptism, for they were saved by Christ's atonement: that they could not repent nor believe and hence were not able to confess Christ in baptism." If infants die, the Saviour who once *blest*, yet baptized them not, will receive them to Heaven. He is "this same Jesus" in heaven, and His blessing will never fail, far less, be converted to the most awful curse! Popery is the contrast in all its rites doctrines and practices to Christ, because it is Antichrist, Antichristian, full of error and all unrighteousness. If christians would "search the Scriptures" more, and burn up the "Christian Fathers," every vestige and trace of Popery would be obliterated from christianendom. Baptism is the regimental uniform of the christian soldier, *Christ's clothing*, for his people's warfare. How absurd to dress a child

at nurse, with regimentals! Baptism implies the having once lived to sin, to the world, to the flesh, to Satan, and the "putting off" all these, "to put on Christ." Infants neither put off nor put on any thing, but are helpless and unconscious. Baptism implies a new life, after having lived an old and a bad one. Infants are, as to all this, without sin, knowledge, or experience.

We trust it is clearly proved, that God has assigned the proper and most salutary place to children in a sanctified home: that He requires their consecration to Him, their religious education for His service: that they should be blessed and prayed for by parents, teachers, and Christ's ministers: that they should be instructed by the diligent use of all God's appointed means of grace, and when they know Christ spiritually, they should be "baptized into Christ," and led to communion. This is God's arrangement, and this is Baptist conformity to the will of their adorable Sovereign. They rejoice in so rich a provision of covenant grace to them and to their children, and they cannot presume to pervert the Divine institution of the Lord's baptism, to accommodate it to the idle credulity and senseless superstition of popish corrupt priests, and blindly timorous parents, and ignorant people. To those who are sensitive, and all parents ought to be naturally, scripturally, *not popishly* sensitive to the spiritual interest of their children, we hold out a scriptural Asylum, built of God, and invented by man. We can prove that our Families Sabbath schools and churches justify our doctrines and practice, and secure the gracious blessing of God. Here is a solid bridge over which Pedobaptists may cross to us, from Popish frontiers and we will do them good. But we cannot consent to risk the *Popish Gulf*, by venturing our souls and our children's souls, on so crazy a structure, as the rotten "wood, hay, and stubble," of the Pope and the christian Fathers!!!

We believe that children dedicated to God, with prayer in secret, will be received in the arms of Jesus, as their Great Prophet, Priest, and King, to bless, sanctify and save them. That the public prayers of ministers, and christians in Sabbath schools, as well as the patriarchal prayers in the family, all come up "accepted in the beloved" Saviour. Glory be to God, for such a place for children!—a holy place, next door to the kingdom of Heaven! But no out of place human traditions is a fit place for the tender infants God has entrusted to His own people, to bring up for Him. Let Baptists prize their covenant privileges, more highly. The more, the truth is persecuted, the brighter its lustre. Devote your children in "the everlasting covenant" of God. Educate them for Him, and for your country. Educated, sanctified mind, governs the Universe, according to the will of God. And let malignant tongues slander on. Ministers of Pedobaptist churches daily confess, that "all Scripture and true History sustain Baptists." Indeed were a rich man to bequeath \$50,000 to each one of his six grown children, who were to prove they had been baptized, before they could touch the legacy, I would lay my head on the block, *not one* of the heirs would risk Pedobaptism! And when all children are dedicated to God, as we have proved, universally they should be, we should be a holy nation, as well as happy people, "a peculiar treasure," *jewels* of the Lord of Hosts. And as a church, where voluntary baptism prevailed, there would be "one Lord, one Faith, one Baptism."

WM. A. SHAW.

Address to all Churches in the Southern States and Territories.

Finding it almost impossible, by means of personal intercourse among the churches and ministers of the Southern States and Territories, to impart such information, as to the plan of operations which the Bible Board of the Southern Baptist Convention, is aiming to establish throughout the South, as will secure the harmonious co-operation of all the South in prosecuting their full consummation those plans; I have deemed it best to write out a full exposition of the Board's general plan of operations; so that each State organization and each friend of our Bible Board in the South may be in full possession of all the information necessary to an immediate and active co-operation with the Board in prosecuting the great and good work assigned it. This Board was established by the Convention as a grand centre to which all the liberality, prayerfully appropriated by the Southern churches and lovers of the Bible, for the circulation of the Word of God at home and abroad, might be directed; and around which all might rally in a grand and uniform system for the accomplishment of the great objects for which the Board was established.

Deeply and solemnly impressed with the magnitude of the work assigned them, and of the responsibilities resting upon them, as individuals and as a Board, in the prosecution of these momentous interests, having prayerfully investigated, as far as they are capable of, the relations of all the parties, interested in their action, to each other and to the Convention; and the various instrumentalities, or agencies, necessary to be employed in order to success in the enterprise, and the co-operation of all the parts, have adopted the following plan of operations, viz:

The Board desires, and proposes, that in every State and Territory, in the South, where the Baptists are of adequate strength, there shall be a *Bible Society*, or a *Bible Board* under the direction of the State Convention or a General Association, which shall be auxiliary to this Board, but which shall have the entire supervision of all the Bible interests of the State in which it is located.

Each State Bible Society, or Board, shall appoint its own General Agent, and have the right to designate its own funds; but will be expected to report annually to this Board, as hereafter explained.

The General Agent of each State Society or Board, must be a man of piety, industry and business capabilities. He should traverse the State to collect funds and promote a uniform system of benevolence among the churches. He shall also divide the State into suitable Districts, and in each District, employ as speedily as possible, a pious and experienced man to act as collector, whose duty it shall be to survey the District at least once a year, to visit every family in his District to ascertain the amount of destitution in it, and to supply the destitute with the Word of Life. It is not enough that the collector should be able to sell books; he must be a man of prayer and patience, able to adapt him-

self to the circumstances and conditions of all the various classes of society among whom he may mingle; *talking and living* religion wherever he goes. The collector shall be required to sell the Bibles and Testaments wherever it is possible, at the prices at which each book is marked by the Board; except where the destitute are too poor to buy, and to such he shall donate a Bible of the cheaper class. The collector shall be allowed 20 per cent. on all the books he distributes, whether sold or given away, and this shall constitute his wages. He shall report monthly or quarterly to the General Agent, stating the amount of books sold, and given away, and the amount of destitution ascertained, and the amount of destitution supplied.

The General Agent shall report quarterly to his Board, embracing in it the result of his own labors, and the substance of the reports of all the collectors under his supervision; and each State Society, or Board, shall report annually to this Board, in time to have the report of each auxiliary, embodied in a general report to the Convention, in May.

This Board has made arrangements for the procurement of Bibles and Testaments, upon terms so favorable that 25 per cent. may be added to the prime cost, and still sell them as cheaply as similar books are sold by any other Bible Society. Five per cent. of this 25, will generally cover the cost of transportation, and the 20 per cent. will pay the collector for selling the books; so that, excepting the donations, the system is self-supporting, and will be capable of an extension equal to the annual collection.

Each auxiliary Board will order their books through this Board, and they will be shipped, as soon as the orders can be forwarded to the Publishers. The shipments will be made immediately to the place designated by the society ordering the books, so that the least possible expense will be incurred.

In order to secure entire uniformity in our whole proceedings, a uniform per cent. must be added to the prime cost of the books, throughout our entire field (the South,) and a uniform per cent. paid collectors, in all the States and Territories.

As 20 per cent. upon the sale of Bibles and Testaments, may not in all cases afford adequate pay to collectors, a friendly understanding exists between this Board and the Publication Society in Charleston, by which our collectors can be furnished with a stock of Denominational Books, at the same per cent. to the collectors, so that an industrious and steady man may realize from this joint stock of books, supplied without cost to him, an annual income of from \$300 to \$400 per year; good wages to any man who has to gain a subsistence by labor, and many suitable men of age and experience can be found in almost any district in our country. By a general and vigorous prosecution of this plan, we shall not only be able to supply all the destitute in the South with the Word of Life, but also give such a general circulation to our Denominational Literature, as effectually to disabuse the public mind of the absurdities imposed upon it by those who seek to prepossess and prejudice it against our doctrines, practice and church government; and this to every Baptist is an important, and must be a desirable achievement.

In those States and Territories which are too feeble to constitute an auxiliary society, this Board proposes to aid by a system of Agencies, similar to those proposed for the wealthier States, which agencies shall be conducted under the supervision of this Board until such State or Territory is in a condition to take it in charge.

In addition to the supply of the Home field, it is the duty of this Board to provide means to enable the Foreign Board to publish as extensively as the demand required, the Holy Scriptures in all those foreign fields occupied by the missionaries of the Southern Baptist Convention; but as the funds required to meet the wants of our foreign field, must come from the several States, through their State organizations, it is important that these State Boards should keep in mind that more funds are annually needed than what is required to supply the home destinations, so that this Board may be in a situation to meet the wants of our Foreign Board.

Inasmuch as requests have been made for aid, in cash, by feeble States, to enable them to engage in the work of canvassing the State, and doing something in the way of Bible distribution. I deem it proper to state here, that as the Board has no other way of getting funds but through the State auxiliaries, it cannot supply funds to feeble States. All it can do at present is, to supply books to collectors to sell as above. Still, if such feeble State or Territory could sustain a General Agent, the Board would supply books to the collectors under his direction.

All the work required cannot be done in one or two years, but so soon as the strong States have supplied their own destitution, they will be able to aid this Board in supplying the destitute of the feeble States and Territories. Let the plan be pursued systematically and vigorously, and in a few years we shall reap results worthy of our numbers and the cause we advocate.

We earnestly commend to our brethren, this brief outline of the plan of our operations, and hope it will be everywhere adopted and vigorously prosecuted.

WM. C. BUCK,

Cor. Sec. B. B. S. B. C.

P. S.—We earnestly request the Editors of all our denominational papers in the South to give this an insertion in their columns, and call attention to it by a short editorial.

W. C. B., Cor. Sec.

The Old Parasol.

In one of the churches of the village of M—, the Sabbath had arrived for the presenting the claims of missions in our own country; and according to the usual custom, in each pew was placed a slip of blank paper. The eye of a young lady, as she entered her pew, rested on the paper; she knew its purport, and a cloud gathered over her usually sunny face. It was not that she did not love the object for which that little paper asked a subscription; of the varied calls to promote her Master's Kingdom, none was dearer to her heart, and she was a cheerful giver. But now, if she gave, there must be a sacrifice, and for her, a great self-denial. She had heretofore given a dollar annually, besides her efforts in the sewing society. Small as this may seem to those who give their fifties, but it was not small to her. Her mother, unhappily, thought much of making an appearance in the world, and often reproved her daughter for

what she deemed her unnecessary liberality. Her father at her request, had granted her a stated, though limited allowance, for his income was small. Unexpected calls upon her purse had left her with only one dollar. She had designed with that, and a small addition her mother had promised, to purchase a parasol, and had considered she must withhold her mite until the next year, hoping then to double it.

But the sight of that silent little pender which she had never returned blank, caused her some misgivings, and a struggle commenced in her heart that did not lessen as she listened to the destitution in our Western States—how thousands must perish for the bread of life, unless the church awoke to her duty and sent forth laborers, "for the harvest truly was plenteous, but the laborers few."

The young lady cast one look at her old parasol, as it stood in the corner of the pew, for it was old fashioned, and much the worse for wear. She thought of the appearance it would make beside the richly dressed city cousins who were soon to visit her; how it would excite their mirth and ridicule, if not their compassion for her poverty. And then she might incur the displeasure of her mother, if she appropriated her money to any other purpose than to buy a new one.

All these thoughts passed rapidly through the mind of the young follower of Jesus. Then came the saying of his, "He that taketh not his cross and followeth me, is not worthy of me." It was a slight cross, she felt, for her to bear, and taking the little paper, she wrote on it with her pencil, "C—H—, \$1." The cloud passed from her brow, and when the service was ended, she took her old parasol and walked home with a light heart, blessing God for an opportunity of making any sacrifice for his glory.

A few days passed, and a letter came for her from an absent brother, containing an unexpected gift of fifty dollars. Taking it to her mother, she said, "See, mother, how God has returned my dollar, and with such interest; but I shall carry my old parasol this summer, for it seems like an old friend who has done me good." If all the professed followers of Jesus would make some sacrifice, forego some anticipated gratification for his cause, how would the treasury of the Lord be increased. You may not receive your dollar back with interest here, but you will have what is worth more—the sweet consciousness of your Saviour's approval.

Privileges of the Sabbath.

The Sabbath is the day when you may sit down to the Bible without fear of disturbance.

It is the day when, with our sinless progenitors, you may take the tour of paradise, and listen to the anthems of a newly created world.

It is the day when, alongside of Enoch, you may feel the flame of devotion, and try to divine the wonder and imbibe the odor of a walk with God.

It is the day when, according to your various mood, you may mourn with Abraham at Machpelah, or meditate with Isaac in the fields of Maure, or go down into Egypt to view Joseph in all his glory.

It is the day when you may bid Jacob's star twinkle anew, and Zachariah's fountain flow again.

It is the day when you may fill your ear with draughts of melody from David's sounding lyre, or let your spirit ride aloft on Ezekiel's flying wheels.

It is the day when you may take a pleasant walk to Bethany or Emmaus, or, a fourth disciple, ascend Tabor with Peter, and James, and John.

It is the day when, with Mary, you may elasp that cross which quivers no longer, and look up to those pale and painless lips, which need never repeat, "It is finished," and gaze on that countenance in death so divine, and beneath its thorny crown so blissful and so benign, till it says to you, "Be of good cheer, thy sins are forgiven."

It is the day when, in the upper chamber, you may listen to a sermon of Paul; or, a pilgrim to Patmos along with the beloved disciple, see Jesus again.

And it is the day for prayer—the Sabbath itself, a closet, and your quiet chamber another—a closet within a closet, when you may surely shut out the world, and get very near to God.

The day for looking back, for confession, for crying the Lamb that was slain.

The day for looking forward, for self-dedication, for holy resolutions, for obedience begun anew.

And it is the day for public worship, when the glad bells say, "Go ye up to the house of the Lord," and the willing worshipper answers, "Thy face, Lord, will I seek."

And it is the day for christian converse; when, coming from the house of God in company, pious friends take counsel one with another; and when, under the quiet roof, they read, or go over the sermons, or commune together.

And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom imbedded in filial love.

It is the day for the Sabbath school, and the prayer meeting, and the visit of mercy.

It is the day when, so that you do not exhaust yourself or overtask others, you may give every moment to the one thing needful; the day which is best employed when the soul gets all, and heaven gets all, and God gets all.—*Dr. James Hamilton.*

"Friend, Don't Swear!"

Upon going into a wagon shop a few days since, the first thing that met our gaze, was the above sentence printed in large capitals and posted up in a conspicuous place.

Those three short words were suggestive.—First they gave undoubted proof that some one connected with the shop was a man who had not forgotten God's injunction, not to take His name in vain.

Second, they showed that he wished others to remember the same injunction. And third, they showed, we thought, that he had taken a very good way to give them a warning to that effect. There was nothing harsh about it—perfectly cool and mild—indeed something pleasant—"friend, don't swear," just as though a peculiar interest was felt in each individual who might read it. It might have read—"no swearing allowed in this room"—"all profanity forbidden here," or any other peremptory command, but we doubt whether either would have accomplished as much the simple request, Friend, don't

swear. Would it not be well if in improving all kinds of idleness, we were to use more mildness and not so much denunciation. One thing we particularly noticed about this little sentence was, that it never seemed to come across in the least, any species of profanity or irreverence. Now we have known some good men, indeed Christian men, who of course would not for the world swear, themselves, but who nevertheless would swear very much delighted with a well told story, even though it abounded in oaths, and would laugh heartily at a joke, even though a serious subject were the butt of it. But this sentence on the contrary had the same solemn gentle admonition for all such—friend, don't swear. We were informed that the effect of this silent yet ever speaking little sentence of truth was most happy; that although frequently by all classes of men, an oath was rarely heard in the shop.

As we turned to leave, we could not but wish that those three words might be posted up in every place of public business or resort—in our shops—on board our steam-boats—in our rail-cars, and even in our legislative halls.

But above all we longed for such a purity of public sentiment, that the face of every respectable man should bear on its very lineaments such a legible and unmistakable—Friend, don't swear—as should effectually awe down the terrible profanity which is now so all-abounding—that the awful swearing, because of which the land mourneth, might forever and entirely cease. (Evangelist.)

A Trick well Played.

Many are fond of playing tricks, as hiding a boy's cap, or a girl's bonnet, at school. Such things may sometimes be done for amusement, or to confer pleasure, but never to any one's serious inconvenience.

In one of our colleges, a professor, who made himself very social and familiar with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing slowly with his work towards the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a trick. "I will hide his shoes, and see what he will do." "No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, then we will hide behind the bushes, and see what he will do."

The student agreed to the proposal, and they concealed themselves accordingly. When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off, and found the dollar. He looked around him, but saw no one and looked up gratefully towards heaven. He then put on the other shoe, and found another dollar. He looked at it and looked all around him, but saw no one. He then knelt upon the ground, and returned thanks to God for the blessing which had thus been conferred upon him. The listeners learned from the prayer, that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven. The old man now returned home with a cheerful and gratified heart. "There," said the professor, "how much better this is than to have hid the old man's shoes." The student's eyes filled with tears, and he said he would never play another trick upon any one, except in kindness.—*Am. Mess.*

The Best Teacher.

The following anecdote was related at the Congressional Association, at Pittsfield, by Rev. Mr. Ellis:

He went recently he said, four miles before breakfast, in Franklin, to see John Colby, 89 years old, who had lived till 86 an infidel. He then fell into great distress of mind, and was impressed as with a voice from heaven—"Go to the Bible." "Go to the Bible, why I have never learned to read." But he went, and learned to read by slow process from the first elements, and obtained peace in Christian hope, to the wonder of his neighbors, and the vexation of his wife and family. Mr. Webster, hearing of this, visited his early acquaintance—"John," said he, "what is this I hear of?" "O Daniel," he replied, "you are a great man, you make laws in Congress, but this book contains better laws than what you make." He returned to his tenant's house from the interview much impressed and very thoughtful. He was inquired of with solicitude, "Mr. Webster what is the matter with you, are you sick?" "Ah, Taylor," said Mr. Webster, "there are miracles in these days—John Colby is converted." With this anecdote Mr. Ellis submitted the resolution.

The Cloud of Mercy.

How vast the range of blessing your prayers may take. Who can tell the history or trace the wandering of yon cloud that sails in light and glory across the sky, or indicate from what source its bosom was filled with the vapors it is yet to shed back upon the earth? Perhaps though now wandering over the tilled field and the peopled village its stores were drawn from some shaded fountain in the deep forest, where the eye of man has scarce ever penetrated. In silent obscurity that fountain yielded its pittance, and did its work of preparing to bless the far-off lands that it shall yet be glad for. And even thus it is with the descending Spirit. Little do we know often of the secret origin of the dews of blessing that descend on the churches of God. In the recesses of some lowly cottage, in the depths of some humble heart, may be going on the work of pious intercession, in answer to which the grace of heaven descends on us and our children, on the labors of the wondering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the solitary place are glad for them.—*Dr. W. R. Williams.*

ALL MAY BE USEFUL. How barren a tree is he that lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good word to generate after him. I know all cannot leave alike; yet all may have something, answering their proportion, their kinds. (Owen Fletman.)

Prayer is the golden chain of union between heaven and earth, and it keeps open the blessed communication.

THE BIBLICAL RECORDER.

RALEIGH, N. C.

FRIDAY, NOVEMBER 5, 1852.

Chowan Association Minutes.

We are sorry to learn that these Minutes have not been received. They were securely packed and sent to Boykin's Depot, directed to Rev. M. R. Forsy, Mufreesboro'. We fear that they have gone to Petersburg, and are in the warehouse there. They were sent some 4 months ago.

A WONDERFUL MAN.—A certain Mr. Willis Harris, of North Carolina, proposes to accomplish a greater task in theology than was ever yet accomplished by mortal man. He says:

"I propose to blot out the entire Baptist heresy, which has ever since the days of Roger Williams and Ezekiel Holliman disgraced the pages of ecclesiastical history, by showing that pouring of sprinkling is the only mode of baptizing known or acknowledged by the Scriptures; and thus demolish that water wall which never should have been set up between the acknowledged children of God and his table."

The above is passing the round of our Baptist exchanges. Mr. Willis Harris is a remarkable man, to undertake so venturesome a task. He will immortalize himself, if he succeeds, even in persuading his warm friends and ardent admirers, that he has accomplished a tenth part of his undertaking. He reminds us of a minister, who once preached upon Infant Baptism, so much to the satisfaction of one of his hearers, that he could not forbear complimenting him—"He had the Bible all hollow," said the admirer. Mr. Willis Harris must go a long way beyond the Bible, to substantiate his position.

Query.

BRO. TOBEY.—Please give your opinion of a Baptist who should say that he would vote for no man who was a Son of Temperance.

Yours, &c.

We think that such a Baptist must be a very ignorant man, entirely misled by prejudice and evil advisers. We expect that he must be a careful reader of the Freeman's Blade and of the Primitive Baptist. We suppose that he would be pleased to attend the ministry of the preacher in Georgia, whom brother Eli Ball had the misfortune to listen to, not long ago. We copy from the Christian Index an extract from his sermon.

"The man who delivered the introductory sermon said, in the course of his discourse, that there was much said about drinking adrift spirits, temperance, &c., but, said he, 'Brethren, if you wish to drink spirits, drink; there is no harm in that, and if you become drunk occasionally, there is no sin in that, for Jesus Christ says, that which entereth into the mouth does not defile the man.'"

We think that the Baptist who will not vote for a Son of Temperance, had better join the Sons himself, and then he can know "that whereof he affirms," if he ventures to say anything respecting the Order.

All the information he now possesses respecting the Order, he probably obtained from its enemies. Many of these do not scruple to palm off the most egregious falsehoods, upon those who will give them credence. Here is one of the last that we have seen. We give the entire extract referring not only to the Sons of Temperance, but also to the Georgia Baptist State Convention.

"In that sermon he said many things too obscene to be published, but as I am accused of doing injustice to the preachers and their sermons, I may be excused for quoting the following sentence in self-justification. 'These missionaries sometimes get an appointment to the Georgia Baptist Convention, and will tell you what they go for. They go to change their wives, for they do not live with their wives but a year at a time. And the Sons of Temperance are up in their night meetings with other men's wives.'"

In regard to joining the Sons of Temperance, we think this is a matter for every man to decide for himself. So far as a man's Christianity is concerned, neither by joining the Sons is he any better, nor by not joining is he any worse. The institution is purely a benevolent one, having no reference to Church or State. Of course, with our views on the subject of Total Abstinence, we should be inclined to form a more favorable opinion of one who agrees with us in sentiment on this point, and should be more willing to give him a vote, were he a candidate for a public station, than to vote for one opposed to our views. Yet we are not willing to take the position that every man who will not join the Sons of Temperance is a bad man. We believe that there are many real friends of Total Abstinence, who are not Sons of Temperance, technically so called. They have imbibed a prejudice against the Order, which a little more knowledge of the real state of things would in all probability entirely remove. We have been sorry to see so many christian men anxious to join the order, and not joining the order, the subject of church action.

We consider that it is a matter with which a church has nothing to do. If any professor of religion chooses to join the order, the church should have nothing to say, unless its members find that his joining the order has injured his christian character. If he does not choose to join, the church should not attempt to force him to do so.

For the Recorder.

MR. EDITOR:—In the Recorder of October 1st, W. H. J. in an article on "The New Version," gives a mistaken account of the movement in favor of an amended translation of the sacred writings, and greatly misrepresents the character and theology of Alexander Campbell. A few months ago, an editorial of the same complexion appeared in the New York Recorder, and was subsequently transferred to your columns. This editorial was reviewed by Mr. Campbell, and it is now respectfully asked, if you are willing, as an act of justice to an absent and injured man, to insert his defense. It is written in respectful and temperate language, and presents a correct exposition of Mr. C.'s views on the topics involved in this controversy.

That the followers of the Prince of Peace are divided into a thousand hostile and discordant sects, each contending for the superior excellence of its system is not to be denied. According to Mr. Campbell, the existence of so many conflicting denominations claiming to be branches of Christ's church, betrays a fearful amount of "ignorance and prejudice," and is subversive of the design and objects of the gospel. Whether his position is right or wrong, he assumes that, no one party is free from heresy, and that as long as these heresies and rival organizations continue, paganism will predominate in the world. Such are his convictions, and in proclaiming them he has, of course, excited the resentment of sectarian and double-bedded orthodoxy.

No doubt, W. H. J. thinks that Mr. Campbell sympathizes more with the Pedobaptist than with the Baptist theory, for he says, "In fact Pedobaptist views symbolize much more nearly with his, than has ever been the case with those of the Baptist denomination." That your correspondent may see to what extent he has been imposed upon by "cur-

rent statements" and newspaper scraps, the following passages from an address by Mr. Campbell before the Bible Union Convention, held at Memphis, Tenn., last April, are respectfully submitted:

"The Bible in its vast and glorious amplitude and object is the Book of Life—the charter of immortality to man. It is in its manifold developments and details most worthy of God to be both the author and the subject of it, and of man to be both its theme and its object, in the awful grandeur of his origin, relations, and destiny. Every thing superlatively interesting to man, with respect to the past, the present, and the future of his being, and of his well-being, constitutes the all-engrossing theme and intention of the volume." * * * * "We shall, therefore, endeavor to ascertain our immediate duty with regard to an improved translation of it in our own language and country." * * * *

"But it will be whispered that false and heretical views are cherished by the Bible Union, and that the version will be colored by these. This has been insinuated; may, printed and published by Baptists themselves opposed to it! And what is the proof of the basis of such suspicion? Have not the leading movers of this Bible translation, as now digested and exhibited by the Bible Union, been always regarded as sound and orthodox on every vital doctrine of Christianity? Do not they believe in the fall of man; in the contamination and guilt of sin, which, as a leprosy, has infected every child born into the world? Do they not believe and teach the equal Divine nature and glory of the Father, and of the Son, and of the Holy Spirit, as developed in the great work of redemption, in and through the death, the sacrifice, or the vicarious sufferings of the Lord Jesus Christ? Do not they believe and teach that the Father works, the Son works, and the Holy Spirit works, in the redemption, illumination, regeneration, sanctification, resurrection, and glorification of man, through the grace of the Father, the sacrifice of the Son, and the recreating, renovating, regenerating influence of the Holy Ghost of the Christian temple—the mystic house of God, erected for a habitation of God through the Spirit?—Can, then, our heterodoxy be alleged as an objection to any version that we may make? If so, there is no vital—no real orthodoxy, in Protestant Christendom." * * * "There is more than a sprinkling of heterodoxy in every sect in Christendom. But that heterodoxy consists not in what are called the essential doctrines of the evangelical remedial system. It consists much more in not keeping the commandments of the Divine Redeemer, and in not scripturally observing his ordinances of worship, than in any theory of the fall of man, or the necessity of sovereign and free grace, or of a Divinely ordained remedial system. A correct translation of the Christian Scriptures will do more to unite, harmonize, and purify the Baptists, and to make them one great evangelical co-operation for God's glory and man's salvation, than any event since the Protestant Reformation. It will cause them to arise and shine in the light of God, and in the beauty of holiness, fair as the moon, bright as the sun, and terrible as an army with triumphant banners." * * * *

"But again: none but Baptists can do this great work, because, none but immersionists do discern the spirituality of the Kingdom of Christ. In reason's ear, in reason's name, how can that man apprehend the spirituality of Christianity and the spirituality of Christ's Kingdom, who will, in virtue of his being flesh and blood, carry in his arms all born of his flesh, to the basin, and into the church and enroll them as baptized into Christ? And because wet with only one drop of water, gravely affirm, that one drop is as good as an ocean! The truth is, that neither a drop nor an ocean can sprinkle or immerse man, woman or child into a faith which he has not and into a Christ which he knows not of."

A. M. C.

P. S. Should W. H. J. undertake to sustain his allegations against Mr. C., will he be so good as to confine his references to the following documents? viz: The Millennium Harbinger since 1836, the Christian System, Campbell and Parcell's Debate, Campbell and Rice's Debate, Christian Baptism, with its Antecedents and Consequences. I have not the Christian Baptist, nor is it necessary in this case, to dispute the speculations of Mr. C. prior to 1836, even if he indulged in any.

For the Recorder.

Sons of Temperance must be Victorious.

Probably, there is no society in the world which has won for it more golden opinions in community, or tended more to disarm the prejudice which our name has excited, and the custom itself fostered in the public mind, than our glorious order, and pledging men against everything stronger than cold water. It has not only satisfied the world that ours were not merely convivial meetings for "fun, frolic and flash," but it has been the means of saving many a weak brother, (or man) from what our lectures have always denounced as one of the most pernicious and ruinous of all vices.

Since the order of Sons of Temperance has been engrafted into our land, what numerous changes of a similar character have taken place in the customs of many associations and meetings, in this respect. And their benefits though silently but perceptibly bestowed on hundreds and thousands of individuals, have conferred respectability, health, and wealth on numbers, and carried prosperity, happiness and peace into their families. However much did men like the mandate sweeping refreshments of intoxication—however long resisted by the sturdy opponents of innovation, and sticklers for things as they always were—there is no one now to be found who advocates a return to that ancient order of things—none we think may safely say, who would vote for a dissolution of the Sons of Temperance and a restoration of drinking.

There is room, in my humble opinion, for another demonstration of the progressive spirit and character of the Sons of Temperance in this same direction. While we have always steadily resisted and would resist any addition to the special requisites for membership in the Order, we are favorable to every advancing and elevating influence which our general principles require in their progressive development and increasing applications. All our meetings should be free from hurtful, deleterious influences. Every gathering of the Sons of Temperance, as such, should be on the broad principles of equality and fraternity. Nothing should be allowed which is calculated to inflict any injury on a brother's health, feelings, reputation or prosperity, or bring a stain on the character of the Order. In short, every gathering of our brethren should have the same broad shield of protection—the sacred assurance thrown over it that is extended over our regular Division meetings to protect them from the great evil of intemperance, and guard them (our brethren) from hurtful influences.

These premises, or general principles, admitted, and we think every candid brother will acknowledge them to be legitimate deductions flowing from the Order of the Sons of Temperance, and the obligations of our fraternity—I would ask whether it would be proper, wise, salutary to recommend, by general resolution, that all favorable to the Sons of Temperance should exclude themselves from all meetings and gatherings of every kind where intoxicating drinks are used.

It might, perhaps, be difficult to frame an arbitrary general law which would fully meet the case, and yet escape the odium of interfering improperly with individual freedom. Nor do we conceive a law to be necessary. There is such a wide-spread conviction among our members generally, that the custom of introducing intoxicating liquors at dinners, and suppers, and collations on festive occasions, is pernicious to natural enjoyment and general reputation, that we think an earnest request to every body, and to every Son of Temperance to not attend such suppers and dinners, is all that would be needed to abolish the custom. Such a resolution would give something to stand upon, would furnish reason to those who deplore the custom and would find remonstrance, plead against its continuance. And it would in that case readily be apparent how very few, if any, are really desirous of introducing those destroyers of rational enjoyment among us and thus lead to their banishment.

I have heard of but few cases for many years past, in which even those who partake of such refreshments did not deplore their introduction on such occasions, as promotive of undue exhilaration with its baleful consequences to the meeting, and as detrimental to the reputation of the Order. And even those who partake of intoxicating drinks, have in some instances, shown their regret at the custom, by declaring their intention of keeping away from such occasions in future. And if those that do not belong to the Order, make such declarations, I sincerely hope Sons of Temperance will take their veto against it.

Our resolutions are too frequently rendered inefficient by the entreaties of friends, seconded by their own love of Society. For the sake of these that they may enjoy such social gatherings without injury to morals, health and reputation the custom should forever cease.

R. K. W.

Faison's Depot, October, 1852.

For the Recorder.

WILMINGTON, Oct. 1852.

DEAR BRO. TOBEY:—

The last session of the Union Association, held at New Hope church, Sampson county, was a very pleasant one, and business transacted—which I hope will be for the advancement of Christ's Kingdom. The Churches in this Association are taking a lively interest in their Home Mission, as it will appear from their contribution the past year. There has been \$564.25 expended within their bounds for Missionary operations. Pledges sent up by 20 churches for the present year to sustain the Home Mission \$100, payable quarterly to the Executive Committee, and they have three itinerants in the field, and are in want of the fourth, which they feel able and willing to support. The Committee meet with their itinerants quarterly, promptly pay them their salary, and make such alterations in the fields of labor as is thought best. I assure you my dear bro. the Committees' hearts are often made glad to hear the reports of our itinerants, for they do feel that God is blessing their feeble efforts. If you can glean any thing out of this statement to benefit the cause of Christ, and stir the churches up, you are at liberty to do so.

Very truly yours,

CHAS. D. ELLIS.

For the Recorder.

To L. F. W.

In your reply to the query of "A Baptist" you say "that customs establish laws in too many of our churches." True. But do you not strain at a gnat and swallow a camel? You strain at some customs and swallow others. From the confident manner in which you wrote against customs, it was expected that you, at least, would advocate no custom in the churches of God. But not so. When I commenced your article, I expected you would say that giving the right hand of fellowship was a mere custom, having no authority in the word of God. And of course that it was no part of membership. But with you it is all essential. Not being a very critical reader, I may have overlooked the authority in the word of God for the extension of the hand of fellowship constituting any part of membership. Gratify those who are sticklers for precept and example for our faith and practice, by showing them a "thus saith the Lord." From the confident manner in which you have asserted and assumed things, it will surely be no hard task. By the way, I remember the right hand of fellowship was given to Paul and Barnabas to go and preach to the heathen. But that is not in point in this enquiry.

Baptists are open-mouthed in proclaiming that the Scriptures are their rule of faith and practice. They do well to proclaim it, but they would do better to "show their faith by their works." While their creed was thus, they have many customs which are unfounded in the oracles of heaven. Suppose I admit their innocence, is it safe to add to or take from the word. I bear with these customs unless they are pressed as terms of membership, then it is time to renege. The innocent custom (for so I assert it to be, and denounce the proof to the contrary) of extending the right hand of fellowship before or after baptism, is as innocent as any unscripural practice can be. But when it is made a term of membership it wounds the consciences of "some for whom Christ died."

The terms of membership in the church of Christ are plain, so that the runner may read them. They are faith, repentance and baptism. The whole is told. And he who or those who add anything else, in so far as they do it, they are at war with the statute book of King Messiah. Customs have come down to us from our fathers, and we, their children, hold on to them as though they were the laws of the glorified Jesus. As a Baptist, I bear with many of their innocent customs (if I am allowed to so call them) for the sake of peace. But I must protest when they are made terms of admission into the family of God.

H. E. T.

[The above article was sent some time ago for publication, but was mislaid. Recently in looking for another piece, we accidentally found this which we now give to our readers.—Ed.]

WASHINGTON.—Twenty-three persons were recently received on probation at the Foundry Church. Rev. Dr. Pick is making a religious impression on his hearers seldom witnessed in modern times.—*See Baptist.*

Report of the Yates' Committee, 1852.

Hopkirk,	\$ 22 00
Rossville,	5 99
Wake X Roads,	20 00
Wake Forest,	72 43
Wake Union,	40 00
Mr. Vernon,	33 00
New Hope,	15 00
Raleigh,	80 00
Cedar Fork,	20 25
Mount Pisgah,	18 55
Salem,	7 26
Shady Grove,	11 00
Holly Spring,	10 00
Mount Zion,	3 00
Olive Chapel,	5 00
Wake Bethel,	
Mount Moriah,	
Johnson Liberty,	10 00
Smithfield,	30 00
Spring Branch,	10 00
Baptist Chapel,	10 00
Piney Green,	4 00
Nease Creek,	11 00
Piney Grove,	10 00
Camden Union,	
Friendship,	54 00
Sabbath Collection,	31 80
J. B. Johns,	1 00

JAMES S. PURIFY, Chairman.

BRO. TOBEY:—Above you will find the report of the Yates' Committee for the Minutes of our Association, 1852—\$540 28.

I send it to you as I suppose you are printing the Minutes at the Recorder office.

Respectfully, J. S. PURIFY.

Minister's Names.

NAME.	P. OFFICE.	COUNTY.
L. B. Horton,	Wakefield,	Wake.
Mark Nowell,	"	"
Samuel Wilder,	"	"
M. Seago,	Lilesville,	Anson.
Isabod Moore,	Saratoga,	"
Robert D. Hart,	Billiardston,	"
A. J. Spivey,	Windsor,	"
John N. Haywood,	"	"
W. P. Britton,	Pitch Landing,	"
James Deik,	"	"
Thomas Haywood,	"	"
John Nowell,	Cole Rain,	"
A. M. Craig,	Hotel,	"
Hancock,	"	"
Thomas Wall,	Ballard's Bridge,	"

REVIVAL INTELLIGENCE.

For the Recorder.

HAMPTONVILLE, October 20th, 1852.

DEAR BRO. TOBEY, SIR:—Believing that it is always cheering to the readers of your excellent paper to hear of a revival of religion, I consent to give you an account of a meeting which I attended at Swain's church, in Yadkin county, in connection with Elders Thomas Howell, S. D. Swain and B. F. Adams.

The meeting commenced on Saturday before the second Lord's day in the present month, and continued for eight days with increased interest, during which time thirty persons professed to obtain hope in Christ, and about twenty others were left at the anxious seats, inquiring what they should do to be saved. I think there was more general interest manifested in the congregations that attended from day to day, than I ever beheld at any meeting in my life. Indeed the Lord has done great things for us, and to his name all the praise is due.

W. G. BROWN.

For the Recorder.

Revivals in the Bounds of the Madison Church.

MADISON, N. C., Oct. 14th, 1852.

DEAR BRO. TOBEY:—As the readers of the Recorder, are no doubt, pleased to read of revivals, and to hear that "the work of the Lord" is going on, I give the following. On Saturday before the fourth Lord's day in September, brother W. N. Hereford commenced a protracted meeting at an old wagon shop near New Bethel Cross Roads, eight miles from Madison. I arrived there on Monday. We continued the meeting till the next Sunday night. Some ten or twelve made a profession of religion, and several have professed since. Brother Hereford has baptized seventeen into the fellowship of the Madison church. We were assisted at this meeting by brethren Barnes and Witherington.

I commenced a protracted meeting at Baughn's School-house, three miles from Madison, which continued till the next Wednesday night week, and resulted in the conversion of about twenty souls, three of whom were my daughters. I have baptized thirteen since the meeting commenced, and I expect to baptize several others soon.

I was assisted at this meeting by brethren Ivey, Duncan, Hereford, Barnes, Witherington, and by D. G. Taylor of Va.

May the Lord continue the great work, and let all the praise and all the glory be given to his name. I remain yours in Christ,

JOHN ROBERTSON.

For the Recorder.

CRAYVEN CO., N. C.,

BROTHER TOBEY:—

I wish to lay before your readers our destitute condition in the Eastern part of our State. There are hundreds of miles, unoccupied by our Ministers. We have some churches that have been constituted in gone by days, but they are left alone, their cry is come and preach for us, and there are calls from every direction. It is impossible for me to supply this large destitute field. I am doing all I can, and the more I do the more I see wants doing. I hope something will be done to supply these destitute regions. I hope the executive Committee of the Union Association will try to send us a minister as the one they appointed failed on the account of sickness.

If they should fail I hope the Convention board will not forget us. Brethren let us look around on our destitute regions they must not be forgotten, the command is go into all the world. Brethren don't be afraid to come down here—we are tolerably healthy this fall. I held a two days' meeting last week, I baptized one and there were several others deeply concerned. I hope the Lord will yet bless us and revive his work in the eastern part of North Carolina. Our labour has to be almost gratuitous, the people are not awake to the subject of benevolence. The Anti-missionaries are crying down money and that takes well with a great many. If we could get them to read on the subject, probably they would see differently and feel differently. Brethren come and help me and let us make an effort. We have a little church constituted in the town of Beaufort. We have been trying to get us a house

built, but we are not able yet. Our members are few and weak, we have purchased a lot in a very conspicuous part of the town. We are doing all we can to get along, and a little help will do us a great deal of good. I hope the brethren will feel for us, and come and help us.

I am yours respectfully, J. UTLEY.

LITERARY NOTICES.

Address delivered before the two Literary Societies of Wake Forest College, June 9, 1852. By Hon. ROMULUS SAUNDERS.

We ought to have notified this address before this, but have been prevented from attending to it by absence and by press of business. Those who listened to its delivery, spoke of it in terms of approbation, nor will they be less pleased in enjoying the opportunity of leisurely perusing it as recorded on the printed page. Judge Saunders has deviated from the usual course in Commencement Addresses and has given us a historical sketch of his Native State, both interesting and valuable. The evidence brought forward in relation to the Mecklenburg Resolves is entirely satisfactory, and clearly shows that the honor of having been the first to give to the world a Declaration of Independence belongs to "The Old North State."

A happy allusion is made to the conduct of the ladies of Mecklenburg in the following language:

"I trust I may be allowed to relieve the tedium of my discourse, by referring to another revolutionary incident, as creditable to the young ladies of Mecklenburg, as were the resolutions we have been considering, to that of the men. In the South Carolina Gazette of February, 1776, is to be found an editorial article which says, 'a North Carolina correspondent who signs himself *Phlogogonus*, informs us that the young ladies of the best families in Mecklenburg county have entered into a voluntary association, that they will not receive the addresses of any young gentleman of that place, except the brave volunteers, who cheerfully served in the expedition to South Carolina and assisted in subduing the Scholastic Insurgents. The ladies being of opinion, (God bless them!) that such persons as lazily sit lurking at home, when the important calls of their country demand their military services abroad, must certainly be destitute of that manliness of sentiment, that brave manly spirit, which qualify the gentleman to be the defender and guardian of the fair sex.' History tells us, when the Spartan youth departed to join the camp, it was customary for the mother to deliver him the buckler with the injunction, 'Bring this back, or be brought upon it.' So the virtuous mother of the Gracchi, when called upon in a boastful way to exhibit her jewels, pointed to her sons—Such doubtless was the spirit that moved and animated the young ladies of Mecklenburg in the formation of their association, and which nerveed so many noble females of the revolution to stand firm in the midst of danger when the stoutest hearts were made to quail."

In concluding this interesting historical sketch our author thus speaks of the resources and prospects of North Carolina.

"We have in the State a population of near nine hundred thousand, thirty millions of acres of land with a climate, location, soil, productions, and state of society quite equal to most of our sister States. Its climate is favorable to health, neither running into the extremes of heat in the summer, or the severity of cold in the winter. The soil, if not the most fertile, is unsurpassed in the variety of its staple. In a comparative view, in the production of Naval Stores, Corn, Tobacco, Wheat, and Cotton, it stands above an average rank. In the North and South-eastern Counties the soil is of great fertility, and in addition to its grain and Naval Stores, the Fisheries are of great value. As you advance into the upper country, on the Roanoke, you find the purest water, with every necessary for good living, cultivated and raised in great plenty, with the article of Tobacco for market and that of the first quality. On the Cape Fear and in the Southern Counties, you find the cultivation of Cotton fully rewarding the industrious planter. In the middle and more Western Counties, you find the richest deposits of coal, gold, and iron, a climate and mountain scenery of unsurpassed beauty. These natural deposits of wealth are in the progress of development by an experienced Geologist of high character. We have six large rivers passing from the mountains through the State, and though not of the best navigation, yet from the productiveness of the adjoining valleys, holding out the strongest inducements to the internal improvement of the State. We have as markets, Wilmington, Newberne, Edenton, Washington, and Elizabeth City, communicating with the Ocean, through inlets, if not the best, sufficient for all our present commercial purposes. Wilmington, through the energy and enterprise of her inhabitants, is fast becoming the commanding market in the State. Her success is identified with the commercial and agricultural prosperity of the State; and I am happy to believe that success is certain. It was originally settled, as a State's historian tells us, 'by merchants and traders, men, invigorated by the depth of water, which allowed the approach of vessels of considerable burthen, then called Newton, and in 1739 changed to Wilmington, in compliment to the Earl of Wilmington, the great patron of the then Governor of the Colony. We have also the harbor of Beaufort, the best South of the Chesapeake, and which must, at no distant day, be connected with the interior improvements of the State. Here, then, we have a field for capital, labor, genius and enterprise, calling for exertion and means within the State, the most ample—with a taxable fund of sixty-five millions in Lands, whose assessed value, within a few years will go up to one hundred millions—taxable polls, two hundred thousand, and one-third whites and two-thirds slaves—money at interest, and other investments of at least twenty millions, and a banking capital of five millions, besides other objects of taxation affording certain means of revenue amply sufficient for every proper and judicious improvement. And what adds value to such investments, should they fail to give a profitable return directly, like the mountain streams, running in different directions, in different dimensions and at different heights, watering, adorning and fertilizing the fields and meadows through which they pass, such works cannot fail to add greatly to the common property of the State."

"This spirit of improvement has been awakened in our land, and the use of that mighty power which the philosophers of old had not dreamed of, but which the genius of modern times has called into its service, and applied to the machinery of active life, the steam engine has been made to perform, not only the labor of the horse, but of man, and by its varied applications and combinations seems almost possessed of human intelligence. The wagon is in a great measure superseded as a means of market transportation, and vessels of commerce, hitherto dependent on wind and tide, are now propelled by the power of steam. The voyage of weeks is now the work of days. I am proud to say these improvements are now in rapid progress in our own State. We have complete, and in the process of construction, upwards of six hundred miles of Railroad improvements, connecting the Roanoke and the Cape Fear, the Neuse, the Tar, the Yadkin and the Catawba, thus removing those barriers which hitherto have made us an Eastern and Western people, bringing us together into one homogeneous mass and uniting us in one harmonious action. We have in progress another work of modern date, the Plank Road, which promises to revive the fortunes of another old market town, Fayetteville, that so justly merits the fostering care of the State. And by the same means an easy transit is soon to be had from the Capital of the State via Greenville, to the flourishing town of Washington. Such are our commercial prospects, the great hand-cards of agricultural progress, and in a most flourishing condition with two Colleges liberally patronized, a University amply equipped, and in a most flourishing condition with two Colleges for male and female students, not surpassed in any of the sister States. I deal not in mere dreams of fancy, in idle

speculations, but in practical realities; and if there be one who claims to be a North Carolinian, whose heart does not glow with pride, and beat with pleasure at the recital of these flattering prospects—who does not desire to see these bright hopes realized, and is not prepared to exclaim, 'this is my own, my native land,' then I say let him go down—

"To the vile dust from whence he sprang, Unwept, unhonored and unsung."

THE CABIN AND PARLOR: OR SLAVES AND MASTERS. By J. THORNTON RANDOLPH. T. B. Peterson, 98 Chesnut St., Philadelphia.

We have received a copy of this work from the Publisher. As we have not yet perused it pages, we cannot speak of its merits or demerits; but from the extensive notices we have seen of it by the newspaper press generally, we should judge it had been received favorably by the reading public. It is a defense of slavery, and seems to be a reply to "Uncle Tom's Cabin" by Mrs. Stowe.

THE NATIONAL MAGAZINE.—From the Publishers, Carlton and Phillips, N. Y., we have received five numbers of this new candidate for public favor, edited by Mr. A. Stevens.

In external appearance it resembles Harper's New Monthly. It has, however, more of a religious tendency than this celebrated Magazine. Each number will contain ninety-six pages, making two volumes per annum, of nearly six hundred pages each. Terms \$2.00 per year.

We are much pleased with the numbers we have seen, and believe that those who subscribe for it, will not in any respect be disappointed. Those who subscribed for Sartain's Magazine, will receive the National Magazine until their year expires. It is stated in the October number, that although this periodical has been only four months in existence, twenty thousand copies were required to supply the demand. We agree in opinion with the Editor of the Montreal Witness, who says:

"This is just the kind of Magazine we have long wished to see issued from the American press, bearing the stamp of literary excellence, free from morbid excitement, and not only respecting, but asserting the claims of religion."

BIBLIOTHECA SACRA.—As those of our ministers who can afford the expense of this valuable work, will wish to subscribe for it, for their information we will give an extract from the Prospectus for 1853. The October number is exceedingly interesting and valuable.

This is a periodical conducted by Professor E. A. Park and Mr. Samuel H. Taylor, of Andover, Mass.; with the special co-operation of Professors Robinson and Smith of New York, Hadley of New Haven, Day and Allen of Cincinnati, and Rev. J. M. Sherwood.

It will be the constant aim of the Editors and of the gentlemen who assist them, to furnish essays and discussions of sound and permanent value, so that complete sets of the work will be regarded as an important accession to any library.

Articles of abiding interest will be sought, rather than those of a local, temporary or merely popular character. Thus will the work be as valuable twenty or fifty years hence, as now. It will aim to meet the demands and to increase the power of the pulpit, by examining a wide range of topics, and furnishing illustrations of Christian truth from the various departments of science.

The publication will embrace Theology in its widest acceptance, as comprehending the Literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History with the History of the Christian Doctrines and Sacred Rhetoric. Special prominence will be given to Sacred Literature. It will be the aim to procure for every Number two or three Articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or discussions in the field of Biblical Criticism. Particular facilities in some parts of this department are supplied by American Missionaries resident in Syria and Western Asia, and by travellers in the East. We shall endeavor to enlarge the discussions of a more abstract nature by the insertion, in each Number, if possible, of one piece of biography.

TERMS.—\$4.00 per annum. Postage will be paid on all Numbers sent after \$4.00 are received. If delivered by Agents or Booksellers, \$5.50 in advance, or 4.00 if payment be delayed.

The work is offered at \$

making it and the propriety of deserting the sinking vessel, day began to gleam, revealing a large hole underneath the mizen chains, caused by the fracture of an air-valve, which fully accounted for the rapid rising of the water. This was with great difficulty stopped sufficiently to reach this port. The passengers were then admitted to the deck, and rendered what assistance they could. The return trip was accomplished by noon on Monday. Had the mate on watch neglected to give warning of the danger, or had the night held dark one short hour longer, it is probable that not one would have been left to tell the terrors of the fearful Saturday night.

A Knot of Snakes.

NEW-BERNE, October 3, 1852.
Messrs. GELICK AND RICHARDSON.—A circumstance happened on Broad Creek, in this county, on the 20th of September last, which, as it is curious and singular, you may regard of interest to the readers of your paper.

One of my neighbors, Mr. John Ezekiel Everington, on the day named above, was looking for timber in a Pocosin, when, walking on a large hollow poplar log, he discovered immediately before him a pile of rattlesnakes. With a large club he commenced the work of death among them, and succeeded in killing fifteen, one of which he thinks was the old one, being six feet in length and having seventeen rattles; the others were about two feet in length. Mr. Everington thinks as many made their escape as he killed. Yours, &c.—*Republie and Patriot.*

JAMES F. LINCOLN.

RARE CURIOSITIES.—Purser Ramsay, of the United States Navy, has recently brought from Brazil a number of head-dresses for ladies, which, in their material and fabric, may justly claim a place among the curiosities of the age. Many of them are made of the scales, eels, and bones of fish, in the form of flowers, beautifully arranged into wreaths and bouquets, while others are made up of the feathers of birds of the most brilliant plumage and rivaling the bright hues of the far-famed birds of paradise. Several of the ornaments represent delicate little birds in the most natural postures, while others are made of the breasts of parrots, the feathers forming gorgeous flowers of various hues of the most beautiful description. These ornaments were made by the nuns of one of the convents of Brazil, and are intended as presents to Purser Ramsay's relatives here, by whom they will, no doubt, be highly prized.

A SINGULAR AND FATAL MISTAKE.—The Dayton (Ohio) Gazette relates the most singular circumstance, which occurred in Darke county, on Wednesday last. A Mr. Robbins and a boy, while out hunting, discovered what at first they supposed to be a gray squirrel, just beyond a pile of logs in the distance. On closer examination they concluded it must be a ground hog, and Robbins fired at the object. On reaching the spot, what was his horror to find that he had shot a man through the head. It appeared that a pedlar of jewelry, who wore a skin cap, had seated himself beside the logs, so that his cap was just visible, and was in the act of counting his money. The motion of his gray skin cap deceived the hunter. The unfortunate stranger lived but a short time.

MONUMENT TO MR. WEBSTER.—POST MORTEM EXAMINATION.—The post-mortem examination of the deceased proves that he was afflicted with a diseased liver, but that the immediate cause of death was a hemorrhage of the stomach and bowels, owing to the morbid condition of the blood in consequence of the above disease. Evidence of dropsy in the abdomen were also discovered.

A public meeting was held in Boston last Wednesday, to take measures for the erection of a colossal statue of Mr. Webster. Edward Everett took the lead in this movement.

We saw at Belvidere, a day or two since, a beautiful passenger car, destined for the Raleigh & Gaston Road. The work of reconstructing this road is now completed to within a few miles of Raleigh, and the road is one of the smoothest we ever travelled upon. When the new car, with its India Rubber springs, is placed on it, one may travel at the rate of 30 or 40 miles an hour on it and write a letter with a smooth unjostled hand. While on this subject we will venture to suggest the necessity of laying down the heavy rail on the Greenville Road. They are now vigorously engaged in making the road from Weldon to Gaston, and as we are already placed at a disadvantage by the want of a connection between the City Point and Roanoke Roads, it becomes still more important that the Greenville Road should be put in first rate order, and thus be enabled to retain a position, at least, of the freight.—*Petersburg Intelligencer.*

A NEW MOTIVE POWER.—It is stated that Mr. Charles Mowry, of the city of Auburn, N. Y., has invented an arrangement by which the elasticity of compressed air can be used to propel Railroad engines any distance required. The air is compressed by water power, or otherwise, and carried in a tube or pipe the whole length of the road.

MORTALITY IN CALIFORNIA.—Passengers by the last steamer at New-York give a deplorable account of the mortality in some of the mining districts of California, from fevers and cholera, which throw the worst reports of the newspapers in the shade. The looks of some of them indicate a bitter personal experience.

We learn from the North-Carolina Argus, that at the late term of Richmond Superior Court, Judge Caldwell presiding, Wilson W. Boyd was put on his trial for killing Martin J. Pickett in Wadesboro; the trial having been removed to Richmond County by the State. The jury rendered a verdict of Manslaughter, and the Judge sentenced the prisoner to be branded, and to be imprisoned twelve months.

NAVAL.—It is stated that orders have been received by Capt. Boardman, the Commandant at Brooklyn Navy Yard, to prepare the sloop-of-war Marion for sea with all dispatch. Her crew, which would number about one hundred and twenty men, are to be detailed from the receiving vessel North-Carolina.

THE McDONOUGH WILL DECIDE IN FAVOR OF THE HEIRS AT LAW.—NEW ORLEANS, Oct. 18.—Judge McCalester rendered a decision in the McDONOUGH Will case, declaring null and void the claims of New Orleans, Baltimore, Louisiana, and Maryland. The will is completely broken, and the property goes to the heirs at law. In declaring the share belonging to each heir, the executors were ordered to account or pay administration to a master in chancery.

RUMORED OUTRAGE UPON THE CRESCENT CITY.—NEW ORLEANS, Oct. 18th.—It is rumored here to-day that the Crescent City, while going into Havana was seized upon from Moro Castle. The report, however, is not generally credited, but it has produced great excitement.

FATAL RESULT OF GAMBLING.—A young man in the Crescent, just 21 years of age, for the last two months has been in the habit of visiting some one of the many gambling houses in that city, and becoming infatuated with the game, lost large sums of money, and at last, at a moment of desperation, on the night of the 21st inst., went home, swallowed a dose of laudanum and, a few hours was a corpse.

BIG LUMP.—A lump of gold weighing twenty six and a half pounds was deposited by a returned Cal. miner, in the hands of a mercantile house at New York, last Friday. It was taken from a mine some seventy feet below the surface, and estimated to be worth two or three per cent. pure gold, and the lucky miner has been offered nearly double its intrinsic value, but he refused the offer.

MARRIED,

By the Rev. L. K. Willie, on the 30th ult., at the Oxford Female College, Miss Martha Morris to Mr. W. M. Cannally.

In Hamilton, N. Y., by the Rev. Mr. Norton, Rev. M. R. Forry, of N. C., to Miss Elizabeth De Lancy of the former place.

In Hillsborough, on Wednesday evening the 20th instant, by the Rev. J. B. Donnelly, William H. Bailey, Esq., to Miss Annie C. Howerton, all of that place.

In Tarboro', by the Rev. Robt. J. Carson, Mr. L. D. Pender to Miss Martha L. Howard, daughter of Geo. Howard.

On Tuesday the 18th ult., in Northampton Co., at the residence of Dr. J. Senter, by the Rev. W. P. Britton, Jr., J. C. Fleetwood, Esq., to Miss E. Senter.

Also, on Thursday the 23rd ult., at the residence of Mr. H. Baker, of Hertford Co., by the same, N. T. Britton, Esq., of Northampton county, to Miss Sarah E. Baker.

DIED,

In Chatham County, on Saturday morning, the 11th inst., Albert G. Hinton, Esq., in the 46th year of his age, leaving a wife and six children to mourn their irreparable loss.

In the county of Bertie, N. C., on the 9th inst., James Williams with the defective fever, infant son of Charles H. and Elizabeth Williams, aged four years and six months.

In Oxford, on Thursday morning, the 16th of September, after a short illness, Miss Eliza J. Herndon.

In Williamsburg, Va., Sunday morning, the 13th of September, Mr. Zachariah Herndon, of Pickens county, Alabama.

Receipts.

R. Corbett for self \$2 to Aug 53. Rev J B Webb for K T Stephenson 2 to Nov 53; and for Elizabeth Cook 2 to Sep 53. Dr Jos P Henry for self 2 to Nov 53. David Justice for self 4 to July 53. Rev A D Blackwood for Mrs Mary D Strayhorn 2 to Oct 53. P M Clemensville for Miss Mutha Conrad 2 to Oct 53.

THE PAMUNCO ASSOCIATION will hold its second session with the church at Ellis' Meeting House, Edgemoor county, N. C., commencing Friday before the third Sabbath in November, 1852. September, 1852.

Notice to the Clerks of the different Associations in N. Carolina.

Having been directed by the Baptist State Convention to send each of you a bundle of their Minutes by mail at their expense, I request that each of you will inform me of the Post office to which they shall be directed, as early as practicable.

The Board desire the appointment of a Missionary to the 13th November. This day is generally necessary in consequence of the vessel, the Raleigh Cross, not yet having returned from Liberia; and also by the fact that so many persons have applied for passage in her that we shall be obliged to send two vessels to accommodate them. We have received already the names of 453 applicants for a passage in said vessel, while she cannot comfortably carry more than 225. Many of these persons live in North and South Carolina. We have therefore determined to send a vessel from Wilmington, North Carolina, to sail the 20th November. This will be the first expedition ever fitted out from that port.

The present exhausted state of our funds will not allow us to send out all of the above applicants. We have promised a passage to 350, and the money to pay their expenses has yet all to be collected. We therefore appeal to our friends to come to our help, and that right speedily.

We expect to send a vessel from New Orleans the 20th December, and one from Savannah as soon thereafter as circumstances will justify.

W. McLAIN,
Sec. American Colonization Society.
Papers in Virginia and North Carolina will please copy.

COLONIZATION NOTICE.

THE vessel heretofore advertised to sail from Norfolk, Virginia, the 1st November, will be postponed to the 13th November. This delay is generally necessary in consequence of the vessel, the Raleigh Cross, not yet having returned from Liberia; and also by the fact that so many persons have applied for passage in her that we shall be obliged to send two vessels to accommodate them. We have received already the names of 453 applicants for a passage in said vessel, while she cannot comfortably carry more than 225. Many of these persons live in North and South Carolina. We have therefore determined to send a vessel from Wilmington, North Carolina, to sail the 20th November. This will be the first expedition ever fitted out from that port.

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LIVER COMPLAINT.

Jamieson, Dyspepsia, Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach, such as Constipation, Inward Piles, Fullness or Blood to the Head, Acidity of the Stomach, Nausea, Heart-burn, Disgust for Food, Fullness, or weight in the Stomach, Sour Eructations, Sinking or Flattering at the pit of the Stomach, Swimming of the Head, Harried and Difficult Breathing, Fluttering at the Heart, Cough 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, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flashes of Heat, Burning in the Flesh, Constant Imaginings of Evil and Great Depression of Spirits, can be effectually cured by

DR. HOOFLAND'S

CELEBRATED GERMAN BITTERS.
PREPARED BY
DR. C. M. JACKSON,
AT THE GERMAN MEDICINE STORE,
129 Arch Street, Philadelphia.

Their power over the above diseases is not excelled if equalled by any other preparation in the United States, as the cures attest, in many cases after skillful Physicians had failed.

These Bitters are worthy the attention of invalids. Possessing great virtues in the rectification of diseases of the liver and lesser glands, excising the most searching poisons in the blood, and affections of the digestive organs, they are withal, safe, certain and pleasant.

READ AND BE CONVINCED.

From the "Boston Bee."

The Editor said, Dec. 22nd.
Dr. Hoofland's Celebrated German Bitters for the cure of Liver Complaint, Jaundice, Dyspepsia, Chronic or Nervous Debility, is deservedly one of the most popular medicines of the day. These Bitters have been used by thousands, and a friend at our elbow says he has himself received an effectual and permanent cure of Liver Complaint from the use of this remedy. We are convinced that, in the use of these Bitters, the patient constantly gains strength, vigor, and that worthy of great consideration.

They are pleasant to take, and can be used by persons with the most delicate stomachs with safety, under any circumstances. We are speaking from experience, and to the afflicted we advise their use.

"SCOTT'S WEEKLY," one of the best Literary papers published, said, Aug. 25—
"DR. HOOFLAND'S GERMAN BITTERS," manufactured by Dr. Jackson, are now recommended by some of the prominent members of the faculty as an article of great efficacy in cases of female weakness. As such is the case, we would advise all mothers to obtain a bottle, and thus save themselves much sickness. Persons of debilitated constitutions will find these Bitters advantageous to their health, as we know from experience the salutary effect they have upon weak systems."

MORE EVIDENCE.

The Hon. C. D. Hindeale, Mayor of the City of Camden, N. J., says:
"HOOFLAND'S GERMAN BITTERS.—We have seen many flattering notices of this medicine, and the source from which they came induced us to make inquiry respecting its merits. From inquiry we were persuaded to use it, and must say we found it specific in its action upon diseases of the liver and digestive organs, and the powerful influence it exerts upon nervous prostration is really surprising. It calms and strengthens the nerves, bringing them into a state of repose, making sleep refreshing."

"If this medicine was more generally used, we are satisfied there would be less sickness, as from the stomach, liver, and nervous system the great majority of real and imaginary diseases emanate. Have them in a healthy condition, and you can bid defiance to epidemics generally. This extraordinary medicine we would advise our friends who are at all indisposed, to give a trial—it will recommend itself. It should in fact, be in every family. No other medicine can produce such evidence of merit."

Evidence upon evidence has been received (like the foregoing) from all sections of the Union, the last three years, and the strongest testimony in its favor, is that there is more of it used in the practice of the regular Physicians of Philadelphia, than all other nostrums combined, a fact that can easily be established, and fully proving that a scientific preparation will meet with their quiet approval when presented even in this form.

That this medicine will cure Liver Complaint and Dyspepsia, no one can doubt after using it as directed. It acts specifically upon the stomach and liver; it is preferable to Calomel in all bilious diseases—the effect is immediate. They can be administered to female or infant with safety and reliable benefit at any time.

Look well to the marks of the genuine.

They have the written signature of C. M. JACKSON upon the wrapper, and his name blown in the bottle, without which they are spurious.
For sale wholesale and retail at the GERMAN MEDICINE STORE, No. 150 Arch street, one door below Sixth, Philadelphia; and by respectable dealers generally through the country.

PRICES REDUCED.

To enable all classes of invalids to enjoy the advantages of their great restorative powers. Single Bottle 75 cents. 20-ly.

Also for Sale by P. F. Posend, Raleigh, N. C., and J. B. Ramsey, Pittsboro', N. C. Wholesale Agents for N. Carolina, S. Carolina and Georgia—Haviland Hall & Co., Charleston, S. C.

CHOWAN FEMALE COLLEGIATE INSTITUTE.

MURFREESBOROUGH, N. C.
REV. M. R. FORRY, A. M., Principal.
REV. R. H. LAND, A. M., Latin Languages and Literature.
MR. C. C. BABCOCK, Organist and Pianist.

THE Institution is located in one of the most healthful sections of Eastern Carolina. Its monthly session will open on the new premises of the Institute, on the 1st Wednesday in November. The organization of the different departments will be perfected, and the various educational facilities greatly increased. The domestic department will be conducted with special reference to the peculiar wants of the Students, and Lectures are delivered on all the most important and other preservatives of health. Calliothens are taught daily. The Institute has a Library, a Reading Room, and a Cabinet of Minerals. The Chemical, Astronomical and Philosophical Apparatus is not surpassed by that of any similar Institution in the South. The Literary Society of the Institute sustains a Monthly Periodical which is read at the regular meetings of the Society. Extensive courses of Lectures are delivered on all the most important and other preservatives of health. Calliothens are taught daily. 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