

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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

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RALEIGH, N. C., FRIDAY, DECEMBER 17, 1852.

WHOLE NO. 1231

Proceedings of the North Carolina Baptist State Convention.

(CONCLUDED.)

On motion of brother N. J. Palmer, a Committee of three was appointed to nominate delegates to the Southern Baptist Convention, to be held in Baltimore in May next. Committee to consist of William T. Brooks, John B. White and G. M. L. Finch.

Elder Elias Dodson from the committee appointed to nominate a Board of Managers, made a report recommending the following:

Elder Archibald McDowell, John Kerr, Esq., Hon. Calvin Graves, A. G. Stevens, James M. Allen, Elder Elias Dodson, Augustin Timberlake, William M. Faulkner, Joseph J. Yarbrough, Elder William T. Walters, Pointexter S. Henson, George W. Thompson, Dr. J. J. Boswell, Payne A. Dunn, Richard Newbill, Isaac Winston, William H. Kersey, Dr. William M. Crenshaw, Elder William Hill Jordan, Elder R. I. Devin.

Elder Thomas W. Tobey, life member by a subscription of one hundred dollars.

The report was unanimously adopted by the Convention.

On motion of Elder Thomas W. Tobey, a Committee was appointed to nominate persons to fill vacancies in the Board of Trustees of Wake Forest College. Elder Thomas W. Tobey, J. J. James and S. S. Biddle, were appointed on that committee.

Brother Nathaniel J. Palmer submitted the following resolution:

Resolved, That each of the Baptist Associations in North Carolina, be and they are hereby respectfully requested to establish Preparatory Schools to Wake Forest College, and report the same to the Convention.

The resolution was advocated by the mover, Elders Dodson, Barkley, Tobey, Devin, Montague, D. S. Williams, and brethren Winston, Lewis, when the Resolution was unanimously adopted.

Elder J. J. James submitted the following preamble and resolution:

WHEREAS, Female Colleges and Schools under the influence and patronage of our denomination have been established, and are now in successful operation in different parts of the State, therefore

Resolved, That our brethren and friends be and they are hereby earnestly requested to encourage these institutions by sending their daughters and wards to them, and aiding in their endowment.

The resolution was advocated by the mover and Elders Tobey, D. S. Williams and brother G. M. L. Finch, when the resolution was unanimously adopted.

Brother S. S. Biddle from the committee to nominate suitable persons to be appointed to fill vacancies in the Board of Trustees of Wake Forest College, reported the following:

Elder Thomas W. Tobey, T. H. Williams, R. I. Devin, J. P. Rascoe, A. J. Canaler, L. Simmons, James M. Allen, P. M. Powell, William Hill Jordan, A. J. Spivey, Dr. H. W. Montague, J. M. Brewer.

The report was adopted.

Professor William T. Brooks from the committee appointed to nominate delegates to the Biennial Session of the Southern Baptist Convention, to be held in Baltimore in May next, reported the following:

Rev. James McDaniel, William Hooper, D. D., J. J. James, Rev. R. I. Devin, William H. Jordan, Col. S. S. Biddle, Thomas W. Tobey, G. M. L. Finch, John H. Lacy, Nathaniel J. Palmer.

The report was unanimously adopted, and the delegates therein named appointed.

On motion of brother Nathaniel J. Palmer, the Convention adjourned until Monday morning nine o'clock, so as to give place to the annual meeting of the North Carolina Baptist Bible and Publication Society.

Prayer by Elder John B. White.

There were services in the Methodist church in the forenoon conducted by Elder John H. Lacy, and in the afternoon by Elder H. Minor. At night a general meeting was held in the Baptist church in reference to the education of young men to the ministry, and the endowment of Wake Forest College. The President of the Convention presiding.

The services after singing an appropriate hymn, were opened with prayer by Elder James S. Purify of Wake Forest.

The meeting was addressed successively by Elders Mark Bennett, William H. Jordan, President John B. White, of Wake Forest College, Elder James S. Purify and J. B. Jackson.

Upon a proposition being made by Elder Purify to be one of twenty to raise one hundred dollars by subscriptions of five dollars each, the same was responded to by the following individuals:—Elias Dodson, Mark Bennett, Nathaniel J. Palmer, J. B. Jackson, Mrs. Moore, J. M. Beasley, J. M. Patterson, William M. Faulkner, Mrs. Sarah Norcott, H. C. Strowd, Mrs. Guy, William Hill Jordan, H. G. Owen, W. H. McCullers, Isaac Winston, R. Ivey, J. J. James, S. S. Biddle, B. D. Rice.

The meeting was further addressed by Elders Elias Dodson, J. J. James and Professor William T. Brooks. A proposition being made by Elder Dodson to raise fifteen thousand dollars or more, to endow a professorship in Wake Forest College, by subscriptions of one hundred dollars payable in three annual instalments, commencing on the 25th of December, 1853. This proposition was responded to by ten individuals, making the sum of one thousand dollars. It is expected that this measure will be carried out by the friends of the college throughout the State.

The meeting was one of much interest, and adjourned at a late hour with singing the Christian doxology, and benediction by the President.

SUNDAY, October 17th, 1852.

At nine o'clock a Conventional prayer meeting was held in the Baptist church, conducted by the Secretary of the Convention. Interesting accounts were given of the work of God in their respective fields of labor, by Elders Blackwood, Barkley, Tobey and Devin. Elder Bennett and brother G. M. L. Finch led in prayer.

At eleven o'clock the Conventional Sermon was preached in the Baptist church, by Professor William T. Brooks of Wake Forest College, from Isaiah 16th chapter, 1st verse.

A public collection was taken up in aid of the funds of the Convention—\$14 28 cts.

At the same hour, Rev. William Hill Jordan preached in the Methodist church, and a public collection for the same object taken up there, which united with the other made the sum of \$40 33 cts. Elders A. D. Blackwood and J. P. Montague, preached to the colored people in the Academy.

In the afternoon the Rev. James McDaniel preached in the Methodist church, and the Rev. J. J. James in the Baptist church. In the former there was much feeling manifested at the close of the meeting, and a number presented themselves for the prayers of the people of God.

At night agreeable to appointment, a general meeting was held in the Baptist church on the subject of Foreign Missions, conducted by Elder McDaniel.

The exercises were opened after reading a portion of the sacred Scriptures; singing and prayer by Rev. G. M. L. Finch of Raleigh.

Rev. Thomas W. Tobey, late Missionary to China, then addressed the meeting on the subject of Foreign Missions generally. He was followed by Rev. J. J. James, who urged with much force the importance of awakening a deeper interest among the members of our churches in the missionary enterprise. He was followed by President John B. White, as to the best means of promoting the cause of missions and the missionary spirit. The attendance was quite large, and all seemed to feel much interest in the importance of the cause, which for the time claimed their attention.

The following resolutions were proposed and unanimously adopted:

Resolved, That in view of the present favorable state of things, in the various nations of Heathendom, we feel called upon to put forth the most strenuous efforts, to advance the cause of Foreign Missions.

Resolved, That we consider the vast increase in the tide of Chinese immigration to our shores an indication of the intention of our Heavenly Father speedily to give to his Son the Heathen for an inheritance and the uttermost parts of the earth for a possession, and we deem it incumbent upon us, not to permit any of these Chinese to say with truth, "No man careth for my soul."

Resolved, That our brethren in Europe, who have been, and still are suffering for having dared to preach the gospel of Christ, shall receive our warmest sympathies and our earnest prayers.

Resolved, That we cannot understand the nature of that Christianity, which permits its professor to know that the heathen are perishing and yet prompts him to use no effort to effect their conversion, nor have we any sympathy with such a spirit.

Resolved, That we will not suffer any apparent want of success in our

Missions, to diminish our zeal, or cause us to slacken our efforts to benefit the unhappy and benighted heathen.

MONDAY MORNING, 9 o'clock, A. M.

The Convention met according to adjournment, and its proceedings were opened after reading a portion of the Scriptures, and singing and prayer by Elder H. Minor.

Elder D. S. Williams from the Committee of Finance, made a report which, after being committed for some alterations or additions, was received and the committee discharged.

On motion, the public collections taken up on yesterday amounting to the sum of \$40 33 cts, be equally divided between Home Missions and Education.

Elder R. I. Devin from the committee on Publications and Periodicals, made the following report which was adopted:

The Committee to whom was referred the subject of Periodicals, beg leave to offer the following resolutions:

Resolved, That the Biblical Recorder be and the same is hereby most earnestly commended to the patronage of our brethren and friends throughout the State, and that our Ministers, Missionaries and Deacons of churches are requested to act as voluntary Agents for the same.

Resolved, That the Home and Foreign Journal published in the city of Richmond, be and the same is also commended to the support of our brethren.

R. I. DEVIN, Chairman.

A letter from Elder T. Stradley, Sr., of the Western Baptist Convention, was presented by the Secretary and read, and the same referred to the Board of the Baptist Bible and Publication Society.

Elder William Hill Jordan from the committee on the Agency, made a report recommending the employment of a General Agent for the Convention, which was adopted and the appointment of the General Agent referred to the Board.

Elder D. S. Williams from the committee in relation to the subscription books of the late Agent, made a report which was received and adopted, and the book of the Agent directed to be handed over to the Treasurer of the Convention.

Brother Nathaniel J. Palmer submitted the following preamble and resolutions which were read, and being advocated by the mover and Elder Elias Dodson, were unanimously adopted.

In view of the importance of the monthly concert of prayer, in behalf of Domestic and Foreign Missions with regular contributions in their behalf.

Resolved, By this Convention that our churches be and they are hereby most earnestly requested to observe the same on the first Sunday or Monday evening in each month, not only as an evidence of their interest in this great cause, but as a means of grace and of blessings to themselves.

Resolved, That Pastors and Ministers ought to urge this matter in their public ministrations.

On motion of the same

Resolved, That each Baptist Association within the bounds of the Convention, is hereby affectionately requested to report annually to the Convention or its Board at Milton, the amount of missionary labor performed within their bounds, so that the same may be embraced in their annual report.

Resolved, That the Corresponding Secretary write to each of the Clerks of the Associations, urging a compliance with the above request.

On motion, Resolved, That the mistake in the report of the Committee of Finance, be referred to the Treasurer and Auditor.

On motion of Elder Thomas W. Tobey,

Resolved, That the thanks of this Convention be and they are hereby tendered to the citizens of Smithfield and vicinity, for their great kindness and hospitality extended to them and their friends attending this meeting.

Resolved also, That the thanks of the Convention be tendered to the authorities of the town of Smithfield, for the measures adopted by them to prevent the exhibitions of the travelling Circus Company during the session of the Convention.

On motion of Elder J. J. James,

In view of the demoralizing evils resulting from Circus exhibitions throughout the State,

Resolved, That a Committee of three be appointed to memorialize the Legislature of North Carolina on the subject of putting down the evil in that way which to them may seem best.

On motion of Elder D. S. Williams,

Ordered, That the Secretary be allowed the sum of fifty dollars for his services as Secretary of the Convention and of the Board at Milton, during the past year.

On motion of Elder J. J. James,

Resolved, That the Secretary of the Convention have one thousand copies of the Minutes of the Convention printed in pamphlet form and distributed, one half to the Associations at the expense of the Convention, and that the same be also published in the Biblical Recorder.

On motion of Elder John B. White,

Resolved, That all of the unfinished business of the Convention be referred to the Board.

On motion of Elder J. J. James,

Resolved unanimously, That the thanks of the Convention be and they are hereby tendered to Elder James McDaniel the President thereof, for the able and impartial manner with which he has discharged the duties of his appointment.

The Convention then agreed to adjourn sine die.

The President then delivered a short, but feeling address to the members, and after singing the parting hymn and prayer by Elder J. B. White, the Convention adjourned.

The next session to be held with the Baptist Church in Tarborough, N. C., commencing on Thursday before the third Sabbath in October, 1853.

JAMES MCDANIEL, President.

NATHANIEL J. PALMER, Secretary.

R. I. DEVIN, Assistant Secretary.

On the last day of the Convention there was preaching in the Methodist church by Rev. R. I. Devin, and the closing sermon in the Baptist church at night, by Rev. A. D. Blackwood.

From the Indian Advocate.

An Appeal,

IN BEHALF THE INDIAN MISSION ASSOCIATION.

The Board of the American Indian Mission Association finds its operations greatly embarrassed—its missionaries suffering—their schools and stations languishing—and its great work of evangelization straitened by reason of a deficiency in the Treasury. From some cause the churches have been remiss in forwarding their contribution—have permitted their benevolent efforts to be directed into other channels, and hence the unfavorable condition of affairs, and the necessity for this appeal. In view of which the Board would earnestly appeal to all the churches in this broad and happy land of ours to instantly and earnestly come to its aid.

At no previous time since the organization of the Society has the prospect for the accomplishment of great good through its agency been so favorable. God has very signally blessed several of the stations by conversions and other signal manifestations of his power and loving kindness. The gospel has been faithfully and effectually preached to hundreds and thousands, and its saving influence felt by many. The arts of peace and the blessings of civilized life have been introduced into barbarous districts, and in truth, "The wilderness has been made to rejoice and the desert and the solitary place to blossom like the rose."

Churches of believers have been organized, and their light burns brightly. Associational organizations have been formed which promise great efficiency, and the future seems to have in reserve a host of blessings for the poor Indian. At this juncture, with such auspicious omens to cheer the laborers, a dark cloud is impending over the prospect. The contributions have been inadequate to the pressing demands of the cause. With the strictest economy in expenditures and the closest watchfulness in the disbursement of moneys, debts have been incurred which are now due and demand speedy payment.

The salaries of the missionaries have not been paid. Balances are now due each of them. These sums though respectively small, are large in the aggregate, and every cent is greatly needed by the missionaries to meet their current expenses.

We are pained and mortified in making the announcement, that many of them have recently suffered for the actual necessities of life. Sickness has prostrated them, and in a distant section of country, remote from sympathizing friends, and unable to provide for the sustenance of their families, their situation has been extremely painful. All these sufferings they have borne with cheerfulness—with characteristic martyr spirit. The Board hears no complaining from any quarter. But such neglect—such treatment—amounts almost to cruelty.

The forbearance of the recipients does not palliate the wrong. And that wrong—that injustice to men and women who have forsaken all to preach Christ and him crucified, to whom is it chargeable? Have not we and all our brethren had some agency in permitting this

state of things to come to pass? Have we not been too indifferent to these mission interests? Have not our efforts relaxed?—our ears been deaf to the cries for help? Our consciences respond affirmatively, and we must stand corrected of neglect until relief—solid and substantial relief is furnished.

To the Baptists of every State—to all the lovers of the Red Man—to all who wish to see him elevated in the scale of morals—and happy by being civilized and christianized, we would especially appeal in this emergency.

Shall we be disappointed—shall our needy missionaries be disappointed—shall the poor Indian with his untutored mind and godless heart be disappointed? We hope not: the acknowledged goodness of the cause for which we plead forbids it. A small contribution from each church would instantly relieve the Board of the financial pressure now glooming its prospects for usefulness, and bring joy and gladness to the hearts of many now robed in sadness. A liberal contribution would meet all pressing demands, and enable the Board to respond favorably to some of the many calls for the extension of our missionary operations. In conclusion permit us to say, this is a work requiring mutual co-operation. Let the pastor, deacons, and members see to it: let them act promptly and the work is done.

In behalf of the Board,

JNO. L. KIRK,
WM. GARNETT,
A. W. LA RUE.

From the Christian Index.

Religious Instruction for Negroes.

BROTHER DAGG.—I send you a copy of the Minutes of the Washington Association, containing the report of a Committee on the religious instruction of the negroes; the publication of which in your paper, will very much oblige your brethren of this country. Of course, brethren of other Associations, will exercise their own judgment, as to the propriety or impropriety of the views presented in this report; but by us, they are regarded as sound and important. Since 1849, some of the churches composing our Association, have been laboring to impart scriptural knowledge to their colored membership, and their success thus far, has surpassed their most sanguine expectations. Many of this class of our people, have become better acquainted with their duties and privileges as church members, and consequently more efficient in sustaining the cause of religion amongst their associates and neighbors. Many also have been, as we trust, happily converted to the knowledge and practice of the truth through the instrumentality of these labors. Every where the improvement of the negroes is strikingly manifest. Not now as formerly are they satisfied with noisy, disorderly exercises which can afford no instruction. Truth is what they want, solid, bible truth, in the language of the Bible. Our method is to read over slowly plain passages two or three times, until these passages are permanently fixed in their memories. And happy, happy is the influence exerted upon the conduct of this people, where these labors of love have been bestowed.

Brethren employed in this service, find themselves richly compensated by the gratitude of these creatures, so manifest in their expressions, as they drink at the fountain of eternal truth, now more completely open to them than ever before. I have just closed a protracted meeting amongst them, of a week's continuance—exercises only at night, (and by the way, is this the first meeting of the kind ever held in the State) during which the utmost good order prevailed, and several conversions occurred. For some months past, there has been in the neighborhood where this meeting was held, a most happy state of religious feeling amongst this people. Their prayer meetings have been well attended, and it is absolutely astonishing to witness the fervency and scriptural character of their exercises. The singing especially is soul-inspiring. Could it be associated with "upper-tensim"—which God forbid—it would lay in the shade any Gotham exhibition over which the refined in that quarter have gone into ecstasies.

We feel that there are difficulties connected with this subject of no ordinary magnitude. It is not our desire that the laws governing negro assemblies should be changed. We do not intend to violate either the letter or spirit of the law in any particular. Yet it is our desire to see the mighty mass of negro mind around us, so elevated as that it shall be able to discriminate more clearly between right and wrong than it has heretofore done. We wish to see this people better informed as to their relations towards God, towards their fellow creatures, and especially towards their owners. Moral force, arising from scriptural principles, would probably go farther towards the suppression of vice amongst them than the fear of punishment; at any rate, there can be no harm in making the experiment.

The author of the report, which, I hope you will publish, is a good lawyer, a man of ripe experience, whose judgment upon this and every other subject, receives, as it deserves, a profound and respectful consideration. Besides he is practically a negro instructor, finding, as he assures me, a high source of pleasure, in the gratitude of those whose happiness he seeks to promote, and their fervent prayers for himself and his family.

While writing, I would say that the good Lord has smiled at late upon our efforts in this part of his earthly vineyard. Since the 1st of September, I have baptized about fifty persons in connection with the churches at Mt. Zion, Powelton, and Horeb. And the work is still onward. Our motto is "a whole year's rain!" May the Lord afford this blessing.

Affectionately yours,

W. H. STOKES.

Mayfield, Nov. 10, 1852.

REPORT.

When Christ appeared to his people after he was crucified, and before he ascended his Throne in Heaven, he gave his people this command, "Go ye therefore, and teach (or make disciples) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." Math. 28—19, 20. Your Committee have approached this subject, with a view of its importance; nor are they at all unmindful of the difficulties attendant on the subject.—First, its importance.

We think but few christians have duly reflected on the subject; we confess we have not always thought upon it as we do now, since we have been awakened to the wants of this people, and a sense of our peculiar duties, and more especially to our responsibilities. Take Hancock county for example, there is in the county a fraction over 4,000 white inhabitants, there is a fraction under 8,000 colored population, nearly two blacks to one white person; the active labor of these 8,000 colored people goes into the hands of that portion of the 4,000 whites who own them; the owners of these 8,000 slaves are thus enabled not only to procure all the necessities and most of the luxuries of life, but to send their own children to schools and colleges;—to contribute the present year \$1,200 to the education of the poor of the county—to contribute a much greater sum towards the instruction of the destitute in other parts, and even to aid largely in carrying out that command of Christ, "Go ye into all the world and teach men everywhere to repent and believe the gospel," by sending missionaries to the destitute of our land, foreign lands—even to Africa itself.

By their labor all the works of benevolence on which we have entered, have been sustained. Imagine the lights of the gospel to be suspended for one year in Hancock county, would not every christian within the bounds of this association, not embraced in that county, pray most earnestly for this benighted region? Would not there be found among the Baptist Ministers of Georgia and other States, men who would voluntarily enter on this field of labor? Would not a portion of the wealth of brethren, be at once, and speedily, dedicated to the purpose of christianizing this people? What is the true picture of the people whose wants we are considering? Whilst there are eleven Baptist ministers of the gospel residing in Hancock county, who are devoting their lives to the ministry for these 4,000 inhabitants, there is not one laboring exclusively for the colored population. Who among us, that is a slaveholder, can, with a clear conscience, say or feel, he has as a Christian, discharged his duty to this people? Is there one single Baptist minister dedicating his services to these 8,000 colored people? How few of them ever heard the ten commandments read? Thousands of dollars are expended annually, by the Baptist denomination for the heathen, how little has been done the present year for the instruction of these 8,000 colored persons at home! The late John Randolph is said to have visited the family of some friend in his much beloved State, where were many small negroes around, some not well clad; he found the family busy in making up clothing. On enquiry he was told the clothing was desired for the Greeks; pointing significantly at the half clad young Africans, he said, "behold! the Greeks are at your door!" Christian owners, let us apply his remark to ourselves.

But as to the difficulties attending the carrying out of the proposal, your committee admit there are many, and of much delicacy. The question which presents itself to us, are these difficulties insurmountable? If our Savior meant what he said, and "lo, I am with you even to the end of the world," then the difficulties are not insurmountable. Your Committee do not assume to be able to point out the precise, most practicable plan, but the commandment is, "Go ye," &c., that is act—this you have not done; His command is to preach the Gospel to every creature, this you have not done to your own servants and to your neighbor's servants—His command is to "teach them to observe all things whatsoever I have commanded you;" this you have not done to your own servants and to your neighbor's servants. What a vast and mighty field, even for the county of Hancock! What an opening for men of the very first order of talents! Brethren you say, and you say truly, that it is a delicate subject; we think you are called on to bring forth into this field, the very first order of talents in your denomination. To our ministers we say, will you not enter into this field? The command is "go," or act; do you fulfill the mission to which you are called, by preaching to one white man, leaving two black men whose spiritual wants are in a measure unattended to? To the churches we say, provide for this portion of your flock, teaching them to observe, &c.

But to owners of slaves we appeal with great confidence. We feel assured your own consciences are not clear on this subject; we have a responsibility which grows and magnifies as we contemplate; without much reflection we are content, but in contemplating, we confess ourselves alarmed at the account that awaits us. Thus much we could do, as we employ teachers to teach them to observe all things whatsoever Christ has commanded us—we need not violate the law, we should not; Christ, we are assured, will be with us in this matter, let us do our duty, and we need not fear the result. To the Washington Association, we appeal as Christians, we say, as missionary christians, as slave-owning christians, we say, contemplate this subject.

But your Committee are called upon to devise some plan.

1. We recommend that each church carry out the recommendation of this Association, made at Bethel, in the year 1849, and carry it out faithfully and prayerfully.

2. We recommend that each church, especially provide for the preaching of the gospel to the colored members, at least once in each month by a competent white preacher.

3. We recommend that all owners of slaves, either singly or by combination, employ some competent minister to visit and instruct his slaves in religion, at least once in each month.

4. We recommend that all efforts to instruct our slaves in religious matters, whether as churches or individuals, that they be especially enjoined not to violate the laws of Georgia, which tolerate and do not prohibit vice and vital religion, and that no just cause of offence should be given, even to the prejudices of any community, although not in violation of law.

5. We recommend churches, that in employing Pastors for the white portion of their population, to stipulate for the services of such pastor at least a part of one Sabbath in each month, unless a separate pastor is employed for the black population.

JAMES THOMAS, Chairman.

None have ever been so good and so great, or have raised themselves so high as to be above the reach of troubles. Our Lord was a man of sorrow.

The Colporteur and the Old Soldier.

It was in the month of December last. All France was agitated by Louis Napoleon's usurpation of the government. In city and country, friends of monarchy and republicans were discussing eagerly political affairs; government spies penetrated every where, heard every thing, and terror mingled with anger spread rapidly among the different classes of the population.

One night, tired with the day's journey, a colporteur came to a village inn. The common room was completely filled, not only with strangers, but with the villagers. The conversation was animated, and even angry. Our colporteur, who was drenched with rain, and had no change of clothes, because he had filled his knapsack with copies of the Bible, stood near the fire to dry himself. He soon understood the subject of the conversation: the late law authorizing prefects of departments to suppress taverns and other suspected houses. The older persons seemed to approve the measure, because they saw in it a good means of suppressing intemperance; the others, on the contrary, attacked sharply this law which they regarded as arbitrary, illegal, and infringing the rights of property.

The company had not at first remarked the colporteur's presence. At last, one of the village orators, suspecting that this stranger might be a police-agent, felt afraid of him, and turning to him, asked what was his opinion on the subject in debate, our friend replied in a quiet tone, that without approving the arbitrary measures, he thought there were too many taverns and coffee-houses. Hardly had he uttered these words, when the man who had accosted him became violently angry, and spoke to him so insultingly that the by-standers formed a circle around the two speakers. The colporteur without being disconcerted or frightened, lifted his heart to the Lord, begging him to come to his aid in this trying moment. Aid from on high was not lacking, for he was enabled to announce the principles of his faith with great freedom of mind, and to make a serious appeal to his hearers. These listened at first in silence; they appeared even to take an interest in what he told them of his personal history; but when, at the close of his remarks, he brought home to them the law and the Gospel,—when he spoke to them of righteousness, temperance, and judgement to come, as Paul to Felix, murmurs arose from all sides against him, and he was ordered to be silent. Some of the hearers were so furious that the colporteur feared some act of violence from them.

Things were thus, when from the bottom of the room, a voice exclaimed: "Do not touch that good man; I take him under my protection. What he says is true, and those who trouble him will soon be sorry for it, if they listen to me." At these words, all turned with curiosity towards the stranger who spoke. He was a man of tall stature, advanced in years, whose hair, beard and moustaches were whitened with age, but whose appearance indicated strength and health—"Yes," continued the old man, "this good man has told you the truth, for he finds it in the Word of God."

"The Word of God, the Word of God!" exclaimed the company laughing; where is it? what does it say?"

"I have already offered it to you," replied the colporteur, "my knapsack is full of copies of this holy Word."

"It fell from heaven into your hands," continued the scoffers, and their bursts of laughter were redoubled.

"Stop," said the old man "stop! do not jest, I pray you, with such a subject."

"But who are you, then, to harangue us in this way?" said some one.

"Who am I? Well! I am going to tell you. I am an old soldier, yes, old, very old, for soon eighty years will have passed over my head. I have fought for the first Republic, and I have seen all sorts of things in my long life.—If you could count the marks of balls and of blows of the sword which I have received here," he added, pointing to his arms and to his breast, "you would wonder how I am still alive, and you would be more astonished if you knew all the battles in which I have been engaged. But enough of myself; to return to the word of God. This Book I have read more than once, and it seems to me always new; it interests me more at every reading. How unhappy you are not to know it!"

"Enough! enough!" interrupted one of the company; "this is good for old folks who are going to leave the world. But for us young people, something else is needed. What we want is politics!"

"Fools!" resumed the old man, "you are misled by your politics. Instead of learning to enjoy your rights as good citizens, you sacrifice what might make you truly useful."

"But what are your politics?"

"The politics of God!"

"The politics of God! what does that mean?"

"Pardon and love! my friends. Yes, I assure you, he who knows the ways of God by reading his Word, discovers soon that all he has done for us is pardon and love. There we find no deception, nor falsehood as in men's politics!"

Thus saying, the old man drew from his pocket a New Testament, he read to them several passages on the expiatory death of Jesus Christ, and on the salvation he gives to those who believe in him. "I can assure you," adds the colporteur in closing his narrative, "that I have rarely heard such eloquent and impressive words." All the hearers were strongly moved, and no one laughed at this old soldier, who had found in the simple reading of the Bible so firm and effectual a faith.—Cor. N. Y. Observer.

That One Word.

Fellow-disciple, have you never yet spoken one word to an impenitent friend about the most momentous of all questions? Then I fear you will find no one in heaven whom you were the means, under God, of sending there.

THE BIBLICAL RECORDER.

RALPHIGH, N. C.

FRIDAY, DECEMBER 17, 1852.

Wake Forest College.

This Institution in whose prosperity the Baptists of N. C. feel so deep an interest, has recently closed its Fall Session. During the term, the attendance of the students has been somewhat interrupted by cases of sickness which have occurred. Those who have been enabled to pursue the regular course have made the usual amount of proficiency, and passed examinations pleasing to themselves, and creditable to their instructors.

The resignation of the President, Rev. J. B. White, in October, had an unfavorable influence upon the prosperity of the Institution, although not manifested in any great degree. President White has labored for fifteen years to advance the interests of the College, and his efforts have been crowned with success. He is favorably known in our own, and in neighboring States, as an Instructor. Few men surpass him in the art of government. In the various studies to which his attention has been directed, he has been remarkably successful in imparting instruction. Yet he has been compelled to labor under disadvantages—many and peculiar. The Institution not being endowed, has constantly suffered for want of funds.

From various considerations, President White was induced to accept an invitation to take the charge of a Female College in Brownsville, Tenn., and made all necessary arrangements for his journey to that place. Before his term of office had expired, and the time of his departure arrived, his lady was taken seriously ill. Her situation was such that he could not take her with him on such a journey, nor could he think of leaving her, not knowing how soon she might be called to her final home. At this juncture, notice was given to the Board of Trustees, that the President chosen to succeed brother White had declined the acceptance of the appointment. A called meeting was held on Tuesday, December 7th, and brother White was unanimously re-elected to the vacant Presidency. He has accepted the appointment, feeling assured that the Trustees of the Institution in Brownsville will acknowledge the hand of Providence in the circumstances which have prevented him from complying with their wishes, and taking up his abode with them.

The Board of Trustees also ordered an appropriation to be made for the purchase of Chemical and Philosophical Apparatus for the College.

We understand that the President expects during the next session to impart instruction in Chemistry to the members of the Senior and Junior Classes, accompanying his instructions with interesting experiments. We would suggest the propriety of permitting students in the partial course, not in the regular classes to attend upon these lectures.

We hope also, that the President will take occasion to prepare a Report on the state of the College, embodying such recommendations for improvement as his experience may suggest, to be read before the Board of Trustees at the meeting in June.

The spirit of the age demands a change in the ancient order of things, and it becomes our Colleges to yield in a certain degree to this demand. The distinguished President of Brown University, Dr. F. Wayland, has nobly set the example in the work of reform and improvement. He is now in the increased prosperity of the Institution, richly rewarded for his zealous and well bestowed efforts—the result of far-reaching sagacity and wisdom. His example is well worthy of imitation. The Baptist of N. C. ought to endow Wake Forest College before another year passes away. They have the power if they will but employ it, to accomplish this object speedily.

We sincerely hope that brother Wingate, the newly appointed Agent, will meet with a cordial reception in all parts of the State, and bear away substantial tokens of the love which the Baptists of N. C. cherish for their own College.

The officers of the Institution are:

REV. JOHN B. WHITE, A. M., President.

AND PROFESSOR OF NATURAL AND INTELLECTUAL PHILOSOPHY.

WILLIAM H. OWEN, A. M.,

PROFESSOR OF GREEK, LATIN AND FRENCH.

REV. WILLIAM T. BROOKS, A. M.,

ADJUNCT PROFESSOR OF LANGUAGES, AND TEACHER IN THE ACADEMICAL DEPARTMENT.

REV. WILLIAM T. WALTERS, A. M.,

PROFESSOR OF MATHEMATICS.

WILLIAM G. SIMMONS, A. B.,

TUTOR IN NATURAL SCIENCE.

The most of these gentlemen have been long engaged in imparting instruction, and are quite at home in their respective departments. Having spent many years in qualifying themselves for their stations, they will without doubt use every effort to advance the interests of the Institution, and contribute to the improvement of those committed to their charge.—They are well known in the State, and have hitherto performed their duties in a satisfactory manner. To use the words of another, "we like their accents, and their antecedents." They are "Southern men, well fitted to prepare Southern youth for Southern fields of labor." The mere fact that President White first drew breath in another State, does not make him any the less a southern man than the others, nor does it in the slightest degree disqualify him for the duties of his office. His feelings, his interests, and his attachments are with the people of this State.

We have every reason for expecting that "the aspirations, feelings, and exertions of all the members of the Faculty will be in unison with the activities, energies and exertions of a young and rising Institution."

We would suggest that the Preparatory Department be so arranged that the younger pupils may, during the hours of study, be under the eye of the instructor. It is to this department that the Institution must look for a supply of well trained students for the College proper.

The Preparatory Department of Columbia College is under the direct supervision of one of the best classical scholars in the United States, and receives from him that attention which its importance deserves.

We hope that those parents who intend sending their children to college, will make arrangements to have them pursue their preparatory studies under the direction of our esteemed brother Brooks, to whom the management of this department has been intrusted. Students who do not intend to study the Latin and Greek languages, will do well to spend

some time at the College, giving attention to such branches as may be of use to them in practical life.

Secetarian Schools.

We were much interested not long ago, in the statements of a brother Baptist, who had placed his son in a celebrated Methodist High School. He was giving an account of an interesting revival of religion, which had taken place in the school. His son was one of the subjects of it. "What church has your son joined," we ventured to inquire. "Not any yet, but he is thinking of joining the Methodists." A young man might do a much worse thing than to join the Methodist church; in fact, he would find there a large body of pious and useful men and women, but we should much prefer that a friend of ours should, on professing conversion, join the Baptists.

We should not fear in sending him to a school under the direction of Baptists, that an undue influence towards the water would be exercised, for as a general thing, Baptists are very remiss in their duty in this particular. They seem, oftentimes, to feel so well assured that the matter is perfectly plain, that they do not exert that influence in favor of the truth, which they are in duty bound to exert.

Willis Harris.

We have learned from good authority, that this man who has been so prominently brought before the public as the defender of Infant Spiritism, is an expelled member of the Methodist Protestant church. His letter in our paper of last week, shows the nature of his acquaintance with the English language.

For the Recorder.

To its Patrons.

DEAR BRETHREN:—I do sincerely desire that you will not discontinue the Recorder because of the unpleasant things which have appeared in it, growing out of the resolutions of the Raleigh Association. I have been exceedingly mortified at the appearance of several articles upon that subject, both from the friends and opposer, and last, though not least, the card from the College, had the Editor or Publisher refused, it would, I suppose, have appeared in the political papers, and that would have been worse. To quit the Recorder as some of us have thought of, would be wrong. "To err is human." If the Editor has erred, others have also.

The Recorder is the Organ of the Denomination, without which, we should be very much retarded in our missionary and denominational interest.

To quit the paper injures sister Meredith, not the Editor. She is toiling to publish the paper as a means of support, and to benefit the Baptist denomination. She has nothing to do with the communications, or editorials, at which offence is taken. If we quit the paper, we deprive ourselves of the weekly visits of the Recorder, which with all its imperfections, whether real or imaginary, would be a serious loss to every warm hearted christian.

Should the withdrawal of patronage cause the discontinuance of the Recorder, we should be thrown back half a century as a denomination. The Editor has no pecuniary interest in the paper. Instead of taking a "miff" and quitting the paper, let us try to correct the errors, &c., of which we complain.

It is much easier to find fault of an Editor than to prevent giving offence. Were we in his place, let us then do, as we would be done by, bear and forbear. Why are the errors or faults of Editors, never to be looked over or forgiven? Is perfection to be found among them, when we admit we are so imperfect? The Recorder notwithstanding the objections referred to, is doing much for us as a denomination; much light is sent forth upon our distinguishing features as a denomination. Let us then one and all hold on, at least one more year, and probably our difficulties will soon be removed.

Geo. W. Purify.

For the Recorder.

LEXINGTON, Miss., October 29, 1852.

DEAR BROTHER:—A cold rain drenches me in doors this morning, and the occasion will be improved by writing you and enclosing to you another remittance. Perhaps our Mississippi brethren who read the Recorder begin to think in the words of the Scottish bard,

"A chiel's among us takin notes
Faith and he'll prent' em."

But my wounds (if any) shall be those of a friend. Since my last communication, I have been down within a few miles of Canton, near which place, many of our Carolina friends have settled; and had time permitted should have been well pleased to have visited them.

There were incidents connected with the session of the Yazoo Association that I shall never forget. A great evil among the churches in this country, is the frequent change of pastors. The evil affects the ministry as unfavorably as it does the churches. Some years a minister will have every Lord's day occupied, and receive a support that gladdens his heart, and cheers his wife and little ones; but a more popular preacher visits them, and the faithful pastor is set aside, thus driven to the cotton field, to law, merchandise, or a mechanic's shop for the means of supporting a dependent family. One minister living in an adjoining county, told me that when he commenced preaching he had a comfortable estate but now said he, "it is all gone." By such frequent changes, churches become fastidious and acquire "itching ears" so that finally no minister can suit them. Sad, sad state!

It is gratifying to know, that in the Zion Association a movement is being made, that will tend to give permanency to the pastoral relation. The plan is for two or more churches to combine (where a single church is unable to accomplish it) and purchase a plantation convenient to the field of labor, settle their pastor on it, provide the parsonage with the comforts necessary to the well being of a family, and thus support a pastor, whose whole time may be given to the holy calling. This is the old apostolic Baptist usage, and the sooner we recur to it, the better it will be for us. When the trial is made, it will be found that ministers may be supported in the manner indicated, with just as much ease as on the modern anti-apostolic plan of having services only once a month. With services on every Lord's day the duties of religion, the devotions of the sanctuary, the Bible class, the Sunday School, the prayer-meeting all become pleasant, and we feel conscious of the obligations resting upon us. On the other hand members become indifferent, take no pleasure in the Sunday School, the prayer-meeting is unheeded, and were it not that their names are called by the Clerk at the monthly meeting, many would forget the assembling themselves together, even once a month. It was not so at the first, and even in the early settlement of the Baptists in our own Carolina, a church never thought of asking to be constituted as an independent body, until a pastor was settled and his means of support provided. Let

us return to the good old way. The Baptist State Convention of Mississippi does not combine the entire strength of the churches in the State. Perhaps the Yalabusha Association is doing as much or more in some department of christian benevolence as the State organization. While other States have been visited by missionaries returned from heathen lands, or stimulated by the zealous efforts of missionaries elect, I am not aware that this State has ever been visited by a single one; yet her contributions have flowed in one unbroken stream to the treasury of the Foreign Mission Board. The resources of Mississippi are immense, nor have they ever been tested. There is no State organ; Tennessee on one hand and Alabama on the other, afford brethren here a weekly journal, with here and there a Biblical Recorder from Carolina, or an Index from Georgia. If there be an exception to the truth of the old Latin proverb, "illi qui trans mare currunt," &c., it may be found in Mississippi. By force of climate, social organization, or some other inscrutable agency, the character of this people, from whatever source derived, becomes homogeneous. Whether their origin be traced to New England's barren rocks, or Carolina's soil; to Erin's green isle; de faderland; or la belle France; an assimilation soon takes place. From this condition, a new order of things springs up; energy is stamped on all you see. "Go ahead" is the watchword from the Gulf to the Tennessee line. A magnificent project is thought of, carried out, and almost forgotten, before we in some of the older States would be prepared to act in the premises.

You would be oppressed with a sense of the freshness, the novelty of all you see and hear—perhaps in approaching a rancho, of whose euphonious name, derived from the language of the aborigines, or from old Spain, you with difficulty retain a recollection, you imagine that a few log houses or mud covered huts, will constitute the tout ensemble; but how you will be mistaken, as from some distant hill, you survey the regular streets, handsomely painted houses, the decorated verandahs, and gilded cupolas, or heaven pointing spires constructed and erected by this people of a day. In this village, named perhaps for our Lexington in Davidson county, I had thought to see such a place as Rolesville, Windsor or Germantown, but how mistaken: here is a lovely village of one or two thousand inhabitants, streets beautifully arranged, a large public square in the centre, covered with green grass and shaded by beautiful native trees, churches in every direction, several schools, and private dwellings that might grace even Hillsboro street in your far famed "City of Oaks." Of the Female Institute in Lexington, allow me to speak more particularly. It is a brick building of ample dimensions, splendid colonnade front; the pediment of handsome style, supported by five immense corinthian columns extending from the basement to the eaves; the recess of the pediment ornamented with a gilded lyre of huge size.—The capitals on the columns are of cast iron, and I should think 5-12 feet high by three feet in diameter; they were cast in New York and cost \$60 each. In all my travels, I have not seen a village of the size of Windsor or Oxford that did not contain an academy of large size, and what is better affording remuneration that would be tempting to an eastern man. Had I the names of some half dozen educated, pious men, I might aid them in securing places worth from \$1000 to \$3000 per annum, and an often called upon to recommend teachers.

At Lexington, I was gratified in meeting two old college friends. Sitting down at the dinner table of Union Hotel, I found opposite me, a face that I knew well, more than twenty years ago, in school boy days we knew him simply as Brooke, a clever fellow and good student, but now he is the Hon. Walker Brooke, U. S. Senator from Mississippi. After discussing dinner, we retired to an office, and spent a few hours, very pleasantly in reverting to scenes of olden time and reviewing the events of the day, the characters of some of his distinguished colleagues. In Dr. Rowe, I recognized an old acquaintance, now actively engaged in the practice of the healing art. The Dr. is one of the strong pillars of the Baptist church in Lexington, and highly esteemed as a physician and a citizen. In a former letter, I spoke of Elder J. K. Clinton; judging from the extent of his labors, I expected to see a man venerable in years, and felt a sense of timidity in approaching his hoary head and whitened locks. He has built up 14 churches, some of them the largest and most efficient in the State; baptized nearly 1500 persons, among them several Presbyterian ministers, one of them a learned Presbyterian divine; and as I approached his domicile you may imagine my feelings: here again I was mistaken, as I saw a pleasant young man of some thirty summers, blooming cheek and almost beardless chin; to whom I was introduced as the Rev. J. K. Clinton. As you have already learned, Elder C. is a native of Clinton, the county seat of Sampson, where many of his relatives still reside. He feels a deep solicitude for the spiritual welfare of his native State, and especially of his native county, and I doubt not, would be pleased to go to Sampson to aid in a series of meetings of month's duration, if solicited. Brother Clinton commenced to study law, and was on his way to commence the study, when arrested by divine power and induced to take up the cross. He has labored faithfully in the gospel field; but unfortunately has not reaped the harvest, and is now toiling in a secular occupation to obtain a support for his little family. It is to be hoped that he will visit North Carolina, and should he do so, the visit will be long remembered by those who may enjoy his ministrations in the gospel.

A stranger will be puzzled to remember the names of places and streams, which appear to be so familiar with older settlers. Some remarkable event, you are told, occurred on the Funnysusha—a memorable baptismal scene was witnessed on the Beaupump—some noted old Indian dwelt once near Buttupump. Be cautious in pronouncing Youghcanapatawaw, lest your jaw be dislocated. Other names are quite pretty, as for instance Issaquera-towamba, Teotatalaya, Loosacoona, Lusacpella, and others.

But my sheet is filled and what should be here said, must be reserved until a more convenient season.

S. J. W.

For the Recorder.

DEAR BROTHER TOBEY:—A few words on the STANDARD OF HOLINESS, in the every day walks of christian life. This standard has ebbed and flowed through all the history of the church. This remark is true, whether we embrace all the sects, or only regard a single denomination. Even in that branch of it which we trace from Novatian, A. D. 250, thro' the Docetists of 300, the Paulicians, Acaphali, Philipopolitans, Paterini, Cathari, Bulgarians, Publicians, Boni homines, and Albigenes, of 653, and the Paterines, Gazari, Puritans, Manicheans, Josephists, and Passivages, of 948 to the Reformation, this rising and lowering of the standard has been every where seen.

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was never seen or heard of more. From that morning until to-day, his widow, having lost her reason, ever rows her husband's pram about the spot where he perished, in full persuasion that he has gone to seek a sunken net, and in a little while will emerge again; and so she prays the crew of every vessel sailing by, to stay and see the truth of what she said.

Indian Queries.

In the published collections of the Massachusetts Historical Society, many other things are recorded in relation to the early history of this section of the country. We copy the following questions from one of the volumes, as they indicate the shrewdness of the Indian character. They were reported by the early missionaries to the tribes in this vicinity.—The record is interesting, inasmuch as it indicates the turn of mind in a heathen people, when the gospel is first brought to their notice. These questions were asked during a friendly conversation, after the truths of Christianity had been preached. We copy the questions as they are reported by the missionary.

The natives asked whether Englishmen were ever so ignorant of Jesus Christ as the Indians?

Whether Jesus Christ could understand prayers in the Indian language?

How man was made in the image of God, when it was forbidden in the commandments?

How it came to pass that sea water was salt, and river water fresh?

Several asked how Judas could deserve blame for facilitating the end which it was the purpose of God to effect?

One asked if she was entitled to consider herself as having prayed, when she merely joined with her husband, who prayed by her side?

A squaw asked if her husband's prayer signified anything while he continued to beat her?

One old sachem sent for a converted Indian, and asked him how many Gods the English had? When he heard that they had but one, he replied scornfully, "Is that all? I have thirty-seven! Do they suppose I would exchange so many for one?" [Boston Transcript.

What is a Fop?

Mr. Stark, in a lecture before the Young Men's Association of Troy, N. Y., gave a definition of the above:

"The fop is a complete specimen of an outside philosopher. He is one-third collar, one-sixth patent leather, one fourth walking stick, and the rest gloves and hair. As to his remote ancestry, there is some doubt; but it is now pretty well settled that he is the son of a tailor's goose. He becomes ecstatic at the smell of new cloth. He is somewhat nervous, and to dream of a tailor's bill gives him the nightmare. By his air, one would judge he had been dipped like Achilles; but it is evident that the goddess held him by the head instead of the heels. Nevertheless, such men are useful. If there were no tadpoles, there would be no frogs. They are not so entirely to blame for being so devoted to externals. Paste diamonds must have a splendid setting to make them sell. Only it does seem a waste of materials to put \$5 worth of beaver on five cents worth of brains."

Prevention of Salivation.

"I wish to communicate a fact to you that has recently fallen under my observation, which may be of some interest to the profession generally. All physicians are aware of the salivating effect of calomel, and of the inconvenience that arises from sore mouths and other irritating complaints that effect the patients. I have had several persons under my care, to whom I have been obliged to administer calomel, which I have mixed with supercarbonate of soda, in the proportion of about twice the amount by weight of soda. To one patient in particular, whom I have attended for about ten weeks, I have given three grains of calomel with six grains of soda daily for five weeks, besides administering it frequently during the rest of the time. As yet he has not suffered at all from the salivating effect of the calomel, which has nevertheless been very beneficial to him. Is it possible that these were all persons not susceptible to salivation? Or is the absence of salivation to be attributed to the supercarbonate of soda?"

DR. STEARNS.

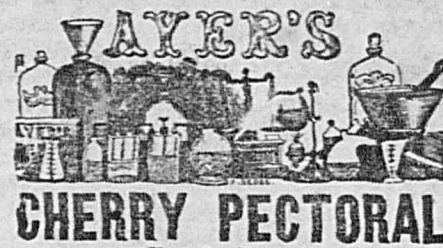
[Charleston Mercury, S. C.

To Prepare Seed to Obtain Crops without Manure.

About nine months ago there were some extracts published in the daily papers, as items of foreign news, wherein it was stated that a discovery had been made in France, whereby seed could be prepared so as to obviate the practice of manuring lands, crops being obtained thereby equally as good as by the old plans. We have had some inquiries about this discovery, our readers supposing that if there was anything in it we would know something about it. We can only say that Liebig has obtained good results by treating grains in the following manner: the seeds were softened by being steeped in liquid manure, then sprinkled over in a moist state with a mixture of 20 per cent. of bones in fine powder, and one of plaster of Paris; in sprinkling water over these, and sifting more bone powder and lime over them the second time, the layer of manure which enveloped the seeds was more durable. The seeds were then dried in the air and sown in the usual manner. This process (adds Liebig) is not perhaps sufficiently simple to be made use of on a large scale, and is replaced advantageously by the use of a good manure of plaster and bones applied in the usual way.

It will not do to hoe a great field for little crops, nor to mow twenty acres for five loads of hay. Enrich the land and it will pay for it.—Better farm twenty acres well than fifty acres by halves.

It is best to cut grain before it is fully or dead ripe. When the straw immediately below the grain is dry that on twisting it, no juice is extracted, it should be cut. For there is no circulation of juice for the ear.—Every day it stands uncouth after this stage, is attended with loss.



VAYER'S CHERRY PECTORAL

For the Cure of
COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH,
CROUP, ASTHMA, AND
CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the CHERRY PECTORAL on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the CHERRY PECTORAL on going to bed, they may be sure of sound, unbroken sleep, and consequently refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

From two eminent Physicians in
FAYETTEVILLE, TENN., APRIL 16th, 1851.

SIR:—We have given your CHERRY PECTORAL an extensive trial in our practice, and find it to surpass every other remedy we have for curing affections of the respiratory organs.

DRS. DIEMER & HAMPTON.
TO SINGERS AND PUBLIC SPEAKERS this remedy is valuable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured by CHERRY PECTORAL. But there are some cases so obstinate as to yield entirely to no medicine. CHERRY PECTORAL will cure them, if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking CHERRY PECTORAL in small and frequent doses. The uncomfortable oppression is soon relieved.

Rev. Doct. LANSING, of Brooklyn New York, states:—

"I have seen the CHERRY PECTORAL cure such cases of Asthma and Bronchitis as leads me to believe it can rarely fail to cure those diseases."

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