

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALS,

AGRICULTURE AND GENERAL INTELLIGENCE.

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HINTS ON PROPHECY.

If an Index Exurgatorius were ever needed, it is in the department of prophetic interpretation. If the books in the Alexandrian library were all as worthless as is a great proportion of modern works on the predictions of the Bible, the name of the Caliph would have been immortalized with another kind of renown than that which now attaches to it. Our libraries are overrun with books which ought to be given to the trunk-makers. Many of them are of no more use than the vaticinations of the astrologer, or the calculations in Lilly's Almanac. In England, if we are rightly advised, this passion for religious soothsaying has been more rife than in our country. The adherents of the "personal reign," and of "the literal return," have not ceased with the life of Edward Irving. It is only the other day that we saw an elaborate effort to demonstrate that Isaiah had in mind the realm of Albert and Victoria, when he wrote in his 18th chapter, "Ho! land with rustling wings, beyond the streams of Ethiopia." Every great event in civil history, has been the *terminus ad quem* of a herd of writers. The knell of every demolished dynasty was rung by inspired seers centuries before. The current of Divine prediction has been made to flow continuously and parallel with the current of man's affairs in successive ages.

We need not search far for the causes of these misdirected efforts. One of the most influential is the passion so natural to man, which incites him to lift up the curtain that hides the future. We are dissatisfied with the past; we loathe the present; we long to gaze upon the secrets of the future. There is a restless desire to know that, of which the Son of God is ignorant, and which the Father has put within his own power. The manifestations of this original tendency in man's nature, are seen in all the pages of his history. It is alike revealed in the nearly incoherent jargon of the West African, in the Sagas of the Northmen, in the polished literature of the Augustan age, and in the Christian rhapsodies so much in vogue now. There is a passionate yearning, of which we are all more or less conscious, "to pry between the folded leaves." If this tendency is left to grow unchecked, it breaks out into all the luxuriance of the spiritualizing Papias or Cocceius. The entire future is peopled with images beautiful or fantastic according to the genius of the conjurer. Again, we like to try our skill at a hard problem. It is an honor to fail, where thousands have yet us the example. We would run the risk of being devoured by the monster, rather than not attempt to solve the enigma. The unraveling of the prophecies is confessedly a hard work. Thousands of acute men have exhausted their arithmetic, their historical knowledge, and their fancies, upon Daniel and the Apocalypse. But their lamentable failures serve only as a stimulant to succeeding adventurers. Though others may have been foiled, we shall not be. We have the advantage of their errors. We can avoid the rock upon which they split. We have a key which no other student of hieroglyphics has grasped. The most intricate wards will answer to its touch. Another cause, which has been very influential, is piety, mistaken indeed in some important respects, but sincere and estimable. Many enthusiastic students of the prophetic Scriptures have been animated with cordial love to the word of God. They have been afraid lest they should lose the apocalyptic blessing that alights upon "him who reads, and upon them who hear, the prophecies of this book." They have pored over the sacred symbols by night and by day. The visions of coming glory have passed before them in the midnight watch. Their lack of zeal in investigating the pages of the holy seer, they have mourned over as a sin almost mortal. While others hesitate before they plunge into the dark waters, they walk joyfully in, as if they were the river of life. Many Christians find their spiritual nutriment in the devotional Psalms, and in the discourses of our Lord; these draw water out of the deep wells of the evangelical prophet, or from the rocks of Patmos. The mass of believers are willing to wait, till the great Revelator shall make known the events of the "latter day;" these continually turn their spiritual telescope into the blue heavens, and imagine that they descry worlds hitherto unseen. It is no sinister motive which causes them thus to keep lonely watch. It is reverence for the word of God; the desire of drawing nourishment from its darker pages; and real regard, though mingled with much alloy for the glory of God.

From the Mother's Monthly Journal.

EARLY IMPRESSIONS.

"A short time since, just at sunset, I went," says Mr. Todd, "to the grave of a dear sister of mine. Her two little boys went with me. When we arrived there, I saw four little rose bushes standing, two at the head, and two at the foot of the grave, bending over, as if to meet and hang over the grave. 'That is her grave—our mother's grave,' said one of the boys. 'And those rose bushes' said I, as the tears started in my eyes. 'Those,' said the eldest brother, and I, and father set out soon after she was laid here. Those two at the head she planted in the garden herself, and we took them up and set them there, and call them 'mother's bushes.'"

"And what do you remember about your mother, my boys? 'Oh! every thing.' 'Well what in particular?' 'O, this uncle; there never was a day, since I can remember, in which she did not take us to her closet, and pray with us, unless she was sick on the bed!'"

"Never did that sister seem so dear to me, as at that moment; and never did my heart feel so full of hope in the words which were engraved on her tombstone—"

"No mortal woes
Can reach the peaceful sleeper here,
While Angels watch her soft repose."

This affecting anecdote shows the importance of giving religious instruction to children. Early impressions are proverbially strong. The old man, who scarcely remembers the events of last week, can easily recollect what happened when he was a child: the counsels of his father, the sports of his brother, the gate on which he swung, the tree he used to climb, the pond where he bathed in summer, and skated in winter. But of all early impressions, those of a religious character are the most tenacious. My childhood Sabbaths! How vividly are they written on my memory! The ministers who visited my father's family—morning and evening prayer—and the family Bible, "the old fashioned Bible, that lay on the stand." Though years have passed since then, these things are still retained in mind with all their original freshness. Last summer, after many years' wanderings, and wearied with the turbulent scenes of life, I went to visit the grave of my mother. While leaning over her tombstone, her affectionate look—the prayers she had offered in my behalf—her words of piety—and her cheerful confidence in Christ, amid the trials of life—all these came rushing in my mind with unusual vividness and power, and enabled me to return with renewed vigor to the toils and conflicts of life. I was then very deeply impressed with the value of pious parents, and with gratitude exclaimed—

"My boast is not, that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far, my proud pretensions rise—
The son of parents passed into the skies."

Children need such parents. Youth is a very critical period. It is the starting point of the mind in its everlasting career. The little rill, which is scarcely perceptible amid the tall grass of the meadow, may seem insignificant; but when you remember that this small stream will soon become a river, deepening and widening in its course, until it expands into the broad ocean, whose waters have every shore, then it becomes invested with a commanding importance. So, also, the little boy, that you see trundling his hoop, or whirling his top, may scarcely attract your attention. But there is a priceless jewel in that casket. He has within him an immortal intelligence—a soul that is destined to everlasting life or an eternal hell. Whatever influence is exerted upon him, is starting a wave which will extend wider and wider, and rise higher and higher upon a shoreless sea. It is touching a chord that will vibrate through everlasting ages.

How momentous, therefore, is the condition of the youthful mind! How imperatively does it demand attention, connected as it is, with the interests of a future, and an endless world! And who is more suitable to give this attention than the parent! For this, he is particularly qualified by natural affection. How strong is parental love! How tenaciously do the father's affections cling around his growing boy. The mother's love is, if possible, stronger still! It is deep and abiding. Her children may forget her—but she never forgets them. They may, by their misconduct, forfeit the esteem of society, and be despised and hated by others—but the mother loves them still. She will plunge into the water, she will rush into the flames to secure the darling child. Now why has God implanted this peculiar and strong affection in the parental bosom? Not, surely, that children may be merely fed and clothed; but that their spiritual interests may be the more carefully guarded, that the mind may receive due attention at the beginning of its existence, and if this is not done, the principle of parental love is abused. He only who gives judicious counsel to his son, and guards him against influences which ruin the soul, and endeavors to train him up for the society and for the joys of heaven—he only exercises the feelings of a father. And she who hushes her child to rest by the still small voice of secret prayer, who aims to impress upon its mind a Saviour's worth, & point it upward to the realms of light—she only is a mother.

From the Christian Advocate and Journal.

THE SABBATH. ITS DATE.

Ancient testimonies concerning the universality of the hebdomadal division of time, confirm the doctrine of the institution of the sabbath at the creation of the world. That the principal antique nations of the earth have observed the septenary division of time, is a fact so universally known, that it is never called in question by any man of intelligence. Our narrow limits will not admit of our citing but a small part of the long list of ancient authors who have touched upon this point since the commencement of our various historical records. The following, however, will be sufficient to show the nature and variety of this kind of testimony. *Linus*, an ancient poet and musician of Greece, who flourished twelve hundred and sixty years before the birth of Christ, says, "All things were made perfect on the seventh day, and the seventh day is observed by holy persons."

Hesiod, a Grecian poet, who flourished 937 years before Christ, says, "The seventh day is holy."

Homer, who flourished 907 years before Christ, says, "Afterward came the seventh, the sacred day."

Aristobolus, who flourished several centuries later, in remarking on the universality of the weekly cycle, and the notion which prevailed among different nations of the sacredness of the seventh part of the time, quotes *Hesiod* and *Homer*, who speak of the seventh part of the time as holy.

Manasseh Ben-Israel tells us, "According to the tradition of the ancients, Abraham and his posterity, having preserved the memory of the creation, observed the sabbath also, in consequence of the natural law for that purpose."

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Josephus says, "There is no city, either of Greeks or barbarians, or any other nation, where the religion of the sabbath is not known."

Philo, a Platonic Jewish philosopher of the first century, tells us that "the sabbath is not a festival peculiar to any one people, or country, but is common to all the world, and therefore it may be named the general and public festival, or the festival of the nativity of the world."

Grotius says, "The memory of the creation being performed in seven days, was preserved, not only among the Greeks and Italians, but among the Celts and Indians, all of whom divide their time into weeks."

Eusebius says, "Almost all the philosophers and poets acknowledge the seventh day to be holy."

Other writers affirm that the Assyrians, Persians, Egyptians, Romans, Gauls, Britons, and Germans, all divide time into weeks.

Another argument in favour of the universality of the weekly cycle is drawn from names originally given to the days of the week. Those pagan nations that worshiped Saturn, dedicated to that planet the last day of the week, and called it *Satur's day*; hence Saturday. The first day of the week was dedicated to the sun, and called the *sun's day*; hence Sunday. The second day of the week, was dedicated to the moon, and called *moon's day*; hence Monday. So with the other days of the week. They each derive their name from the principal heathen deity to which they were dedicated. Now, I would ask, where did those pagan nations get this artificial division of time into periods of seven days, and this notion of the sacredness of the seventh part of time? This could not have been borrowed from the Jews, after the days of Moses, because the earlier period in which the custom prevailed, together with the situation of many of these nations, so remote from Judea, forbid such a conclusion. Would the Egyptians or the Assyrians, those bitter enemies of the Jews, copy from them this custom? Never. Neither would the fierce and independent tribes of Arabia, nor the Greeks or Romans, those proud and mighty masters of the world. How then is the prevalence of this custom of dividing time into weeks, and general practice of observing one day in seven as holy, to be accounted for? The answer to this question is plain. At the creation of the world God instituted the sabbath, & with this institution began the division of time into weeks, which was well known to all the antediluvian patriarchs. By Noah, the last of them, it was brought across the flood, and handed down by tradition, through all the branches of his family. Therefore, when men multiplied, and dispersed to different parts of the earth, they carried with them, from age to age, this weekly division of time, and to a greater or less extent, a perverted observance of the sabbath itself, just as traditional accounts of the deluge were preserved by all nations. This proves the sabbath to be as old as the world itself.

R. WESCOTT.

February 10, 1842.

From the Church of England Magazine.

SOLEMN REFLECTIONS.

From the Spanish.

O! let the soul her slumbers break,
Let thought be quickened and awake!
Awake to see
How soon this life is passed and gone,
And death comes softly stealing on—
How silently!
Swiftly our pleasures glide away,
Our hearts recall the parted day
With many sighs!
The moments that are speeding fast,
We heed not, but the past—the past—
More highly prize!
Our lives are rivers, gliding free,
To that unfathomed, boundless sea,
The silent grave!

Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In that dark wave!
Thither the mighty torrents stray—
Thither the brook pursues its way,
And tinkling rill!
There all are equal—side by side,
The poor man and the son of pride,
Lie calm and still!

This world is but the rugged road,
Which leads us to the bright abode
Of peace above!
So let us choose the narrow way,
Which leads no traveller's foot astray
From realms of love!

Our birth is but the starting place;
Our life the running of the race;
We reach the goal
When, in the mansions of the blest,
Death leads to its eternal rest,
The weary soul!

Honest Pride.—If a man has a right to be proud of any thing, it is of a good action, done as it ought to be, without any base interest lurking at the bottom of it.

STATISTICS OF THE BAPTISTS IN BOSTON, SHOWING THE INCREASE SINCE 1830.

In 1830, the number of churches was five; with an average number of communicants to each, of 264. The whole number of communicants was 1319. In 1842, the number of churches is 9; with an average number of 447 communicants; total number of communicants, 4023.

The annual cost of maintaining these several places of worship, exclusive of the African church, which is now in a condition of suspense was \$23,250; average cost to each, \$2,908. The average amount of salary paid to each minister is \$1700. The whole amount expended on meeting houses since 1830, is \$280,264. The whole amount of debt owed by all our churches in the city, is \$62,769; of this sum \$40,500, pertaining to three places of worship, has a provision for the payment of interest arising from rent of stores, school-rooms, &c., and a considerable portion of it is in process of liquidation. The meeting-house of the First Baptist church was built in 1823, but as a considerable portion of its cost has been paid since 1830, we have included it in the estimate. The meeting-house of Federal Street Baptist Church was built in 1826 and cost about \$40,000.

If to the annual expenditure of the several congregations we add one twelfth of the sum actually paid for meeting houses, we shall have an annual expenditure of \$35,480 by the Baptist church in this city, which is more than half of the amount ever raised in any one year by all the Baptists in the United States for Foreign Missions. We propose hereafter to embrace the statistics of the entire Boston Association.

BRAINERD ON HIS DEATH-BED.

"After he became in so low a state that he ceased to have any prospect of recovery, his mind was peculiarly cared with earnest concern for the prosperity of the Church of God on earth, which seemed very manifestly to arise from a pure, disinterested love to Christ, and desire of his glory.—The prosperity of Zion was a theme he dwelt on, and spake much of, and more and more the nearer death approached. He told me when near his end, that he never, in all his life, had his mind so led forth in desires and earnest prayers for the flourishing of Christ's kingdom on earth, as since he was brought so exceedingly low at Boston." He seemed much to wonder, that there appeared no more a disposition in ministry & people to pray for the flourish of religion through the world; and particularly, he several times expressed his wonder, that there appeared no more forwardness to comply with the proposal lately made from Scotland, for united extraordinary prayer among God's people for the coming of Christ's kingdom; and sent it as his dying advice to his own congregation, that they should practise agreeably to that proposal. But a little before his death, he said to me, as I came into the room, "My thoughts have been employed on the old dear theme—the prosperity of God's Church on earth. As I waked out of sleep," said he, "I was led to cry out for the pouring out of God's Spirit, and the advancement of Christ's kingdom which the dear Redeemer did and suffered so much for. It is that especially makes me long for it." But a few days before his death he desired us to sing a psalm that was concerning the prosperity of Zion which he signified his mind was engaged in the thoughts of, and desires after, above all things; and at his desire we sung a part of the hundred and second Psalm: And when we had done, though he was then so low that he could scarcely speak, he so exerted himself that he made prayer very audibly, wherein, besides praying for those present, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world."

Pres. Edwards.

THE TREASURE FOUND.

The young student spent in the library of the University the moments he could snatch from his academical labors. Books being then scarce, it was in his eyes a great privilege to be able to profit by this vast collection. One day, (he had been then two years at Erfurth, and was twenty years of age), he was opening the books of the library one after another, in order to read the names of the authors. One which he opened in its turn drew his attention. He had not seen any thing like it till that hour. He reads the title; it is the Bible! Rare book, unknown at that time. His interest is strongly excited; he is filled with astonishment at finding more in this volume than in those fragments of the gospel and epistles, which the Church has selected to be read to the people in their places every Sunday in the year. Till then he had thought that they were the whole word of God. And here so many pages, so many chapters, so many books, of which he had no idea! His heart beats as he holds in his hand all the Scriptures divinely inspired.—With eagerness and indescribable feelings he turns over these leaves of God's word. The first page that arrests his attention relates the history of Hannah and the young Samuel. He reads, and can scarcely restrain the joyful emotion. This child, whom his parents lend to the Lord as long as he liveth! Hannah's song, in which she declares that the Lord raiseth the poor out of the dust, and lifteth the beggar from the dunghill, to set him among princes; the young Samuel, who grows up in the temple before the Lord; all this history, all this relation which he has discovered, excites feelings till then unknown. He returns home with a full heart. "Oh!" thought he, "if God would give me such a book for my own!" Luther did not understand Greek nor Hebrew.—It is not probable that he should have studied those languages du-

ring the first two or three years of his residence in the university. The Bible that had filled him with transport was in Latin. He soon returned to the library to find his treasure again. He read and re-read, and then, in his surprise and joy he went to read again. The first gleams of a new truth then rose in his mind.

Thus has God caused him to find His word!—He has discovered that book of which he is one day to give to his countrymen that admirable translation, in which the Germans, for three centuries, have read the oracles of God. For the first time, perhaps, this precious volume has been removed from the place that it occupied in the library of Erfurth. This book, deposited upon the unknown shelves of a dark room is soon to become the book of life to a whole nation! The Reformation lay hid in the Bible.

D'Aubigne's History of the Reformation.

HINTS TO YOUNG MINISTERS.

REMOVING MEN'S FALSE NOTIONS.—The most speedy and effectual way of driving out the bats from a dark garret, is to uncover it and let in the light. If you attempt to hunt them down one by one in the dark, you will make but slow progress and will be continually in danger of getting your fingers bitten.

CALLING NAMES.—Do not begin by calling men fools. Enlighten them, and they will discover the fact themselves; and then, perhaps, they will be willing to acknowledge it.

THE GOSPEL AND ETHICAL ESSAYS.—Never at tempt to melt and warm the frozen soul, by concentrating moonshine upon it. Lay it open to the beams of the sun.

JUDGING OF MEN'S STATE.—There is a certain gas known to Chemists under the name of Chlorine. It is a universal bleacher. The hand or the foot of the Ethiopian, immersed in water impregnated with it, becomes perfectly white. But, when withdrawn, it speedily returns to its original hue, because the internal constitution of the man upon whom this hue depends, has not been changed. Learn to distinguish between a chlorine-bleach of the skin, and an inward change of the constitution.

SUPERFICIAL AND THOROUGH CONVICTION.—A January thaw carries off all the snow, but leaves the ground a solid mass of ice, or at best, a continent of mud. The beams of the vernal sun, on the contrary, penetrate the soil, warm it, & prepare it for tillage. Do not mistake a melting produced in mid-winter by a casual southern wind, for the melting of the returning sun of spring, nor start your plough upon the basis of a January thaw.

THE INWARD FOUNTAIN OF LOVE.—A vein of living water in the earth will find vent. Stop it in one place, and it will gush out in another. But a broken cistern cannot be made to flow steadily with ever so much pumping. A little fetid, muddy water is the utmost that can be forced from it. Do not call such broken cisterns fountains; nor allow others to do so.

A TEST.—A bag of wind may be detected by pricking it, and a hypocrite by examining into his daily life.—*Ohio Observer*.

PRAYER.

Come to the morning prayer,
Come, let us kneel and pray,
Prayer is the Christian's staff
To walk with God all day.

At noon, beneath the Rock
Of Ages, rest and pray;
Sweet is that shadow from the heat,
When the sun smites by day.

At eve, shut the door;
Round the home-alter pray;
And, finding there "the house of God,"
At "heaven's gate" close the day.

When midnight seals our eyes,
Oh, it is good to say,
"I sleep, but may heart waketh," Lord!
With thee to watch and pray.

J. MONTGOMERY.

The Mount, Sheffield, Aug. 4, 1842.

From the New York Observer. KNOWLEDGE AND LOVE.

THE CHILD'S WISH.

One day a bright eyed boy said to his father, "What is the meaning of the words, Cherubim and Seraphim, that we meet with so often in the Bible?"

"Cherubim," replied the father, "is a Hebrew word which means knowledge, and Seraphim is another that signifies a flame; and it has been supposed that the cherubim are angels who excel in knowledge, & the seraphim, angels who excel in loving God."

"I hope then," said the boy, "that when I die, I shall be a seraph; for I would rather love God than know all things!"

A very good wish for a child; but when he grows wiser, he will learn that the knowledge and love of God keep pace in the sanctified soul. The more it knows of God the more it will love God.

True, the wisest of men, as the world weighs wisdom, are not the nearest to the heart of God, and do not feel the warmest influences of his love. And often you may find men who have studied

the Bible long and deeply, grasped its strong doctrines, and expounded on its charms, who never- theless, are far from excelling in the love of him whose character is revealed to the eye of faith in every line. Now these students of the Bible, though their fame may have traveled the world over, and their works may descend to generations yet unborn, are not theologians. Theology means the knowledge of God, but what does that mean? God, who has no soul to rejoice in the smile of holiness, to respond to the sympathies of infinite benevolence, and feel the soft influences of divine compassion and redeeming love? In Germany and in our own land, how many then become distinguished as Bible scholars, whose writing and whose conversation show that they study the letter that killeth, and neglect the spirit that giveth life.

The knowledge of God is not to be found in books. It is not revealed even in the Bible to them whose eyes are hidden by sin. The knowledge of God is the gift of God. It is wisdom that cometh down from above. And he who loves God most will draw from him the richest measure of that wisdom which clothes the soul with the moral image of his Maker.

If I were, therefore, looking for the real theologian—the true student of God—I would not go to the bookworm eating his way through huge volumes, I would seek the most humble disciple who walks with God, and with simple faith looks up to him and leans on him, and draws daily and full supplies from the fountains of the living mind. Such a pupil in the school of Christ will learn more of God than books can teach. He that loves most will know most.

And knowing more, the believer will love more. So will angels and spirits of the just made perfect. As cherubim and seraphim press on in hopeless but joyful endeavors to fathom the "depth of the riches both of the wisdom and knowledge of God," they are more and more persuaded that "neither height nor depth shall be able to separate them from the love of God which is in Christ Jesus our Lord."

PRIMED, BUT NOT CHARGED.

Rev. Om. Jay, of Bath, England, has given many excellent hints on preaching, no less important and applicable on this side of the Atlantic than on the other. Some of his hints were dropped in his usual pleasant way, at the jubilee of Cheshunt College, on which occasion this venerable and excellent minister was appointed to preach. The following extracts will be read with interest; and, if regarded with the attention they deserve by those for whom they are intended, with profit:

"I fear the preacher may seem to be taking freedom—but he has been now many years in the ministry, and has been placed in a situation and circumstances favorable for comparison and remark. And, my brethren, he confesses, while there are many things to please and encourage him, yet there are some with which he is by no means completely satisfied. What he deems wanting is a mode of preaching remote from scholasticism; warm and experimental; not highly doctrinal, nor unduly practical, but blending the doctrines and practice of Christianity strongly with the affections; abounding with point and interest; and which shall come home not only to every man's business, but to every man's bosom; which shall make the hearers weep, rather than wonder, and talk more of the subject than the preacher. Whether he grows more fastidious as he grows older, he knows not; but he seems to appreciate a considerable difference between many of our present young men and those of his early days. He refers now chiefly to the manner of some of our moderns. For instance, they show no little self-confidence, by choosing difficult topics, and expressing themselves with dogmatism, where others feel difficulty. By their lengthiness, they take for granted their peculiar acceptance; and instead of bespeaking the candor of their audience, by at least apparent modesty and diffidence, they challenge their judgment and demand their approbation, by a fearless and daring kind of address. They sometimes show also by a satisfied and careless demeanor, that they are above the usual auxiliaries needful to some of their brethren and fathers. He one day heard of a young minister of this calibre, (I know not that he is in this crowd, but if he be it will not much signify,) who, being about to preach, was asked whether he did not wish to retire before he went into the pulpit? 'No,' said he, 'I am charged and primed.' He was primed indeed, but not charged: when he went off, it was only a flash in the pan.

"One thing more. True eloquence is not as some suppose, to be judged of by excitement—but rather by impression. The preacher is persuaded that no kind of eloquence will ever, much or long, tell in the pulpit, but that which arises from feeling; but feeling is always eloquent. Little is to be done by fine words and made-up gestures, and stupid action, and start and stare, and theatric! What did affection ever do? What made Whitfield? Grace and nature. Not grace without nature, nor nature without grace; but what can withstand the attractions of both?"

A VERY DIFFERENT VIEW.—When Xerxes at the head of two millions of soldiers, halted with his hosts, and himself sat down and wept—it was because the thought occurred to him that "in one hundred years all that mighty host will be dead." This was a very just reflection, and it is almost the wisest thing recorded of the heathen monarch. Xerxes' vision extended no farther than their death. He wept for their mortality and his own; but he had no tears to shed for the destiny of these two millions beyond the tomb. From this view of Xerxes we turn to another, and we behold the Son of God in tears. He sat down, as he drew near to Jerusalem, on Mount Olivet, which overlooked the city and wept! This tears of the Divine Redeemer fell, not because within less than one hundred years Jerusalem should be desolate, without inhabitant, and the thousands which thronged its streets should be dead—but He looked beyond the tomb. His vision extended century on century into the great future of eternity, and Christ wept because the thousands of that great metropolis were rejecting the gospel of life and treasuring up the wrath of God upon their undying spirits. The reflections

of the one were bounded by time; the other, by eternity.—*Morning Star.*

"THE WONDER OF THE NINETEENTH CENTURY."

A Narrative of the *Miraculous Virgins of the Tyrol*, as seen and described by numerous eye-witnesses.—By Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travelers of all countries, languages, and various denominations.—particularly by Goetres, one of the most eminent men in Germany, by Dr. Bians of London, by Mr. Cornelly [formerly Protestant minister at Natchez,] by Lord Shrewsbury, by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the *One True Fold*; from the unerring testimony of these standing miracles of the Catholic Church. * * Two fine copper-plate engravings, from drawings made on the spot, are given in the work; illustrative of the usual appearance of these extraordinary beings, whether in a state of ecstasy or of suffering.

Conversion of Ratisbonne, son.

CASSERLY & SONS: 108 Nassau st."

We cannot express our opinion on this subject in a better style, than in the following, from a daily paper of this city, whose proprietor avows himself a Roman Catholic. Hence, his testimony is valuable. In our next we will show up this bold imposture which surpasses in impudence and blasphemy any thing since the Dark Ages.

Prot. Find.

"MODERN MIRACLES.—It is not easy to fathom the depth of human credulity. The attempt has, however, just been made by a Roman Catholic publishing house in this city. The instrument by which these gentlemen are determined to sound the 'vast deep' of the gullibility of their religious brethren, is in the form of a pamphlet, purporting to contain a 'Letter from the Earl of Shrewsbury, descriptive of the estates of Caldara, and the Adolofrata of Capriana.' One of these 'Virgins of the Tyrol,' is represented as having lived for the last eight years without having eaten, drank, or slept, and exhibiting in her person a perfect *fascination* to the wound inflicted on the person of the Saviour in his crucifixion! The other presents, it is stated, pretty much the same appearance—the marks of the crown of thorns, the wounds in the side and hands and feet—she communes only with heaven and the angels, and has lived for six or seven years on a few grapes.

Such is the ridiculous and blasphemous story, which is gravely spun out to nearly one hundred pages, and thrust before the public as an accredited publication of the Catholic Church. The enlightened clergy of that persuasion should do all in their power to discountenance such a clumsily constructed imposture, unless they mean to be regarded as its god-fathers."

THE BIBLICAL RECORDER.

RALEIGH, MARCH, SATURDAY 5, 1843.

TERMS.—Two dollars per annum in advance. See Prospectus on the next page.

THE CHRISTIAN CHURCH No. XIII.

Evangelists.

It will be borne in mind that ministers of the present age have been divided into two classes—Pastors and Evangelists—or those who have the oversight of churches; and those who have not. The duties of Pastors have been considered at length; those of Evangelists claim our recent attention.

There is no duty belonging to the Evangelist which does not appertain to the Pastor; although there are several incumbent on the latter, which have no connexion with the former. The principal, and almost exclusive duty of the Evangelist, is that of preaching the gospel. And as nothing was said touching this point under the preceding head, a few remarks may not be out of place here.

The great end of preaching is to make mankind better, both in character and condition—to bring them to repentance and reformation of life, that they may be holy here, and happy hereafter. This object was kept distinctly and primarily in view by John, by Jesus, and by the apostles. That the same end should be kept equally in view by ministers of all subsequent ages, both evangelists and pastors, will be doubted by none. As was the message then, so it should be now—"Repent ye, for the kingdom of heaven is at hand." "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

The great theme of the gospel preacher should be "Christ and him crucified." Variety is not only admissible, but indispensable. The most ample range of thought, of argument, of illustration, and of discussion, is allowed and approved. But the tendency should always be, more or less directly, to set forth Christ as the "Lamb that was slain," but now "exalted to give repentance to Israel and remission of sins." "God forbid," said the inspired Paul, "that I should glory save in the cross of Jesus Christ." Such should be the spirit and the determination of every minister of the present day.

The model of preaching should be that of Christ and the apostles. Ministers of the present day are too apt to imitate one another; and in this way to depart, as it respects both method and manner, and I may say temper too, from the ever-during standard of the New Testament. Hence it is that we have so much vain and empty declamation—so much useless and hurtful speculation—so much rant, and noise, and confusion. Hence it is too, that doctrines, in themselves correct and important, are treated so as to be perverted and misunderstood; and so as to defeat the very ends for which they were primarily promulgated. The only effectual remedy for these and other similar evils, is to set aside the devices and customs of men, and come back to the simple style, the plain and practical method, and the quiet and dignified manner of primitive times. The example of Christ and the apostles, both as it respects the things taught and the manner of teaching them, cannot be too carefully studied, nor too closely imitated. It is not to be inferred from the last remark, however, that I favor a cold, formal, heartless style of preaching. On the contrary, I

hold that the preacher should be a man of a noble and generous soul, of a high and holy character, of a deep and earnest faith, of a pure and unblemished life. It may be said, that this is a high standard, and that few men are capable of it. I answer, that this is a high standard, and that few men are capable of it. It may be said, that this is a high standard, and that few men are capable of it. I answer, that this is a high standard, and that few men are capable of it.

There is a pathos and a deep earnestness in the application of the law to the heart, which is the true power of the word. The other is an empty and rapid ranting, consisting for the most part of sound without sense, and designed to produce its effect by the intensity of its action on the outer man. The former I commend as the life and soul of an effective sermon. The latter I deprecate as an evil, as uncongenial with the spirit of the gospel, as it is unadapted to the great ends of evangelic preaching. Of the former we find five specimens in the addresses of Paul, of Peter, and of Stephen. Of the latter we find no specimens in the scriptures, unless it be in the frantic exclamations of the prophets of Baal.

MR. JETER'S SERMON.—Review Continued.

The author's fourth specification is as follows:—"That the remission of sins was, in various cases, possessed and enjoyed by faith with or before baptism." To the truth of this proposition we make no objection, although we object somewhat to its form. The question under consideration was, at the outset, thus stated by the author:—"Has God suspended the remission of sins on that which is vital or that which is ceremonial?" It will be observed that the term *baptism*, in the specification, is substituted in place of the term *ceremonial*, in the general proposition. To most persons this deviation will probably appear unimportant; and, so far as the refutation of Mr. Campbell's theory is concerned, it perhaps is so. But for the sake of perspicuity and precision it would doubtless have been better to have used the latter instead of the former expression. With this slight qualification, we proceed to consider the details under the above stated fourth and last specification.

The first case introduced is that of the penitent thief, who, it is alleged, believed and was forgiven and saved without baptism. This case proves, we presume, all that it was intended to prove, namely, that remission was attainable in certain cases without baptism. It does not, however, contain proof, in our view, of the soundness of our author's general proposition—still less does it contain proof, that the spiritual and corporeal parts of religion under the gospel, are not inseparable elements of the one great and glorious system of redemption. It proves nothing further than that all general rules may have their exceptions—that men are not held responsible for not doing what it is clearly out of their power to do—and that the forms of religion may be set aside, when, in the nature of things, they are clearly impracticable.

The next case adduced is the case of the publican, who went up to the temple to pray, and of whom it is said "This man went down to his house justified rather than the other." Here, it is alleged, is a case of justification, and of course, of remission, without baptism. To this it will be sufficient to reply, that the case in hand was a parable—not a matter of fact. It was intended for the benefit of Jews—not of Christians. It was designed to illustrate a matter under the legal dispensation—not under the Christian. And its object was to show the superiority of genuine penitence over all the vainings of an inflated and ostentatious hypocrisy. We do not perceive how it can have any appropriate bearing on the matter in question—still less do we see how it can prove that the spiritual and corporeal part of religion under the gospel, may be lawfully and safely disunited.

The next and only remaining case adduced under this head, is the case of Cornelius and his household. We cheerfully grant that this case proves all that the author seems to have intended it to prove; namely, the unsoundness of the dogma "that we have the remission of sins in and through baptism." But while we grant this, we do not grant that it proves all that seems to be included in our friend's main proposition. On the contrary, we consider the case as containing a strong argument against it. That is, instead of proving that the vital and ceremonial parts of christianity may be put asunder, it goes to prove the close and inseparable nature of the bond by which they are held together. For no sooner had the apostle witnessed the descent of the Holy Spirit upon these gentiles than his mind was led to the rite of baptism. In other words, he had no sooner obtained evidence of the existence of the vital part of christianity, than he was led to call for the application of the ceremonial part. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" A more striking illustration of the elevated position occupied by the baptismal ceremony in the New Testament institution, as well as its necessity and inseparable connexion with the moral or spiritual department of Christianity, could not, in our opinion, be furnished nor asked for.

We have now got through with our author's scriptural facts in support of his fourth and last specification. And to guard against all possible misconception of our views, as expressed above, and to prepare the way for what is to follow, we beg leave to submit the following brief observations:

1. We believe that the author has fully succeeded in exploring Mr. Campbell's theory of baptismal Remission—that is, of remission exclusively in baptism.

2. In doing this, he has used a two edged sword, which seems to have cut away a good deal more than was probably intended. In other words, he seems to have made an impression—without the proof—that the spiritual and ceremonial parts of religion under the gospel, have no necessary or essential connexion, and that baptism occupies the rank only of an ordinary duty, which may be observed or set aside without materially affecting the sinner's salvation.

3. Our own view of the matter is—and this will appear more fully hereafter—that the spiritual and ceremonial parts of Christianity—otherwise called the moral and positive requirements of the new testament, constitute different but necessary and indispensable portions of the

gospel system of salvation—that one of these always implies the existence of the other—that the authority which has required the one has also required the other—that either being set aside the gospel system of salvation is nullified, if not destroyed—and that in some instances they are used convertibly the one for the other.

4. One of the great advantages resulting from the above positions, if they be correct, will be to furnish a clear and easy solution of sundry passages of scripture which our worthy brother Jeter, and others who think with him, seem to have found very much in their way. The examination of these we shall reserve for next week.

S. C. BAPTIST STATE CONVENTION. This body held its twenty second anniversary at Anderson C. H., on the 10-12 Dec. 1842. The Introductory sermon was preached by Rev. J. M. Chiles, after which Wm. B. Johnson was chosen President, J. Davis, Vice President, and Jas. C. Pharran, Secretary. Among other points of general interest that came before the meeting, was a proposition from the Georgia State Convention, to unite with North and South Carolina, or S. Carolina and Alabama, in support of one Theological Seminary, for the benefit of the three States aforesaid; each State furnishing a compensation for one professor. The plan is a good one; and is the same, if we mistake not, which the editor of this paper recommended, several years ago, to S. Carolina. The next meeting is to be held at the usual time, at the Flat Rock church, Kershaw district—Wm. B. Johnson, D. D. to preach the Introductory sermon, and J. C. Pharran his alternate.

THE CHARLESTON ASSOCIATION. This institution held its ninety-second anniversary at the Four Holes church, Orangeburg district, Nov. 5-8, 1842—S. Furman, Moderator, and Wm. E. Hughson, Clerk. This, we believe, is the oldest and most efficient association in S. Carolina. It numbers 38 churches, which contain an aggregate of nearly 6,000 members. One hundred and forty six were added by baptism the last year. This is a liberal and enlightened body—favorable to all the benevolent institutions of the day, and setting an example of practical usefulness to her juniors. Five hundred and thirty dollars were contributed last year for benevolent objects.

ROMANISM. Many persons suppose that but little is to be apprehended from the spread of Romanism in this country. We trust it may be so; but we must confess that we are not without our doubts and misgivings. It is true, the present is an age of light, of liberty, & of free discussion. But then it is also an age of levity, fanaticism, and innovation. It is an age of feeling, of steam, and of swift motion. It is an age in which men have no time to think, and in which the love of novelty engrosses all other considerations. The same tendency in the public mind which prepares the way for Millerism, Mormonism, Perfectionism, Mesmerism, and fifty other isms of similar character and pretensions, cannot be unfavorable to the spread of Romanism—especially could it be made to appear in a new dress. And this object seems likely to be effected in the propagation of Puseyism. Indeed the remarkable spread of the latter, affords but too clear an illustration of the depraved state of the public mind, and of its readiness to embrace the worst principles of the Romish creed. In our opinion the hope of the country lies in the cultivation of the understanding—the spread of evangelical truth—the propagation of private virtue and piety, a faithful exposure of all errors, heresies, novelties, and phantasies, superadded to a full and unconditional dependence on God's providence and blessing. If there ever can be a time when men should be exhorted to "seek the old paths," to "hold fast the form of sound words," and to "repent and do their first works," that time is the present.

SOUTHERN BAPTIST ADVOCATE. We are indebted to the attention of a friend for the 1st number of this paper, which is published in Charleston by our old acquaintances, *Burges and James*, and Edited by *Thomas Curtis*, D. D. It is neatly printed on an imperial sheet; and if properly sustained, cannot be otherwise than acceptable to our old friends of the South State. The present number bears date the 4th of February, and should have received an earlier notice had we been advised of its existence. Whether a second number has been issued we have not learned.

ELDER Wm. JONES requests us to state, that all letters and papers intended for him, should be directed to Chapel Hill—he having lately removed his residence to the vicinity of that place.

REVIVALS IN N. YORK CITY. We learn from the N. York *Bap. Advocate*, that there are extensive revivals in several of the churches in N. York and Brooklyn. On Lord's day, a week ago, 25 were baptized in connexion with the Cannon Street church—13 in connexion with the sixteenth Baptist church—15 in connexion with the Berard church—and 28 in connexion with the first Baptist church in Brooklyn.

It is further stated by the *Advocate*, that it is thought, from recent intelligence, that the Baptist churches in Western N. York, have at no previous period received such numerous accessions as they have done the present season.

INDIAN MISSION CONVENTION. At a meeting of the Western Baptist Convention held in Cincinnati, Ohio, in Oct. last, a resolution was offered and passed unanimously, declaring it to be expedient to organize an Indian Mission Association;—whereupon such association was organized accordingly, the board of which was located at Louisville, Ken. The object of this institution is to take specially in charge the religious interests of the aboriginal tribes situated west of the Mississippi. The project seems to have been in contemplation for some time, and is now carried into effect, so far as we can judge, with the general approbation of the denomination. We trust it may be productive of all the good which seems to be anticipated for it.

SELECTION AND MURDER. Among our deferred articles, this week, will be found one of a singularly exciting character. We refer to the murder of Heberion by Mercer, in revenge for the seduction and abduction of his sister. We mention the circumstance now for the purpose of adding our testimony to that of several papers which have come to hand, all going to show that both public opinion, and the laws of the land, are sadly at fault in cases of this sort. It is high time that the question was proposed, and answered, why the vile and unprincipled wretch who has wrongfully robbed a female of her virtue, and a whole family of its honor and its peace, should be subjected to no penalty, leaving some proportion to the nature of his crime? It would be well to

ask, too, why it is, that men who are known to have committed such deeds, are allowed a place in respectable society, and even received with favor by the gentler sex? It is indeed passing strange, that a being of all others the most foul and corrupt in principle, the most dangerous to virtue, and the most ruinous to domestic tranquility, should be not only tolerated, but even welcomed and adored by the best family circles. The truth is, if a man deserved hanging, it is he who wears the garb of a gentleman, only the more successfully to deceive and destroy. And if all such were driven from the society of the virtuous, and compelled to associate with those of their own caste, we should probably have fewer cases, such as that which has elicited the foregoing remarks. We repeat, it is high time that something was done on this subject, and it is sincerely hoped that the present occurrence may not be suffered to pass unimpaired.

A NEW REVELATION.

The *Bap. Advocate* says the Millerites endeavor to escape from the plain meaning of Scripture which declares that "of that day and hour knoweth no man, not the angels in heaven," by pretending that the prophecies on that subject were "sealed" until lately, but that now they are unsealed. What does this amount to but that a new revelation has been made? A Millerite whose correspondence is published in the *Reflector* expressly declares his belief in such a revelation.

ALABAMA FUNDS. Several of our old subscribers have written us to enquire whether we can take Alabama funds in payment for the *Recorder*. At present we are compelled to say that we *can not*. The bills of that State are subject to so heavy a discount that they would be but little or no use to us. To show our friends, however, that we are disposed to accommodate as far as possible, we will make an exception to our general rule, in their favor, by allowing them 12 months for payment, without exacting more than the advance price—hoping that, in the course of that time, they may be able to lay their hand on a vagrant 2 dollar bill, on some Carolina bank, which will suit us exactly.

REVIVAL AT TRENTON N. J. At Trenton the Methodists have received on probation one hundred and seventy-six persons.

BAPTIST MISSIONARY MAGAZINE. The March number of this periodical is at hand. It contains, we believe, but little *news*. Its contents consist chiefly of extracts from the *Journals of missionaries*, Notes on Liberia, with a map, and Notices of sundry missionary operations. The most interesting article is a Review of the present condition of the English Baptist mission—which we shall probably copy, in whole or in part, next week.

ELDER KNAPP. We learn from the *Herald* that our friend Knapp is still in Washington city, and that his labors have resulted in the conversion of many souls. We hear nothing however of the tremendous effect generally produced by his preaching in the northern cities. Can any-body account for this? It is to us a question of deep interest, and we should be pleased to see the problem solved.

DISTRESSING OCCURRENCE. What is called a *land slide* took place a short time since in the city of Troy, by which several houses with their inmates were instantly buried, and some thirty or forty lives destroyed. Within an hour it is said nine bodies were dug from the ruins, five of which were dead.

MORE BAPTIST PAPERS. We learn from the Religious *Herald*, that a new paper has just been commenced at Marion, Ala.—It is said to be published under the auspices of the Ala. Bap. State Convention, and for the time being, is under the editorial conduct of an Editing Committee. We have not seen it.

REMEDY FOR HARD TIMES. We call attention to an article under this title, to be found on our last page. And if any farmer will read it, and *practise* it, we venture to predict, that he will find it more efficacious than all the stay-laws, treasury notes, or bank emissions, of the land. Indeed we give it as *our opinion*, that the article aforesaid, if duly regarded, will be worth more to any common farmer, than twice the cost of our paper.

HINTS ON PROPHECY. On our first page will be found an article under this caption, of uncommon merit. It is exactly suited to the times. The only thing we have to regret about it is, that we know not whom to credit with it. It was copied, we believe, from the *Christian Watchman*, though it had no appearance of having been original in that paper.

For the Biblical Recorder.

PARENTAL OBLIGATION.

EXTRACT FROM A SERMON.

Text—"Lord what wilt thou have me to do?"

It becomes parents to enquire, "Lord what wilt thou have us to do?"

The answer is plain—hear it in the language of God himself. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Train up a child in the way he should go, and when he is old, he will not depart from it. In these and similar passages, every parent, who is at all anxious to ascertain his duty to his children, may easily do so—it is stated, briefly to educate them religiously—to train them up in the way of holiness.

Every one who has at all reflected upon the intimate relation which subsists between parents and children, and the almost unbounded influence exerted by the former over the latter, must perceive, that a most important charge is committed to parents.

And yet, important & responsible as this charge is, allowed to be, there is nothing so little attended to in the moral training of children, as their religious principles. Great attention is paid now-a-days to mere external accomplishments. While the heart is left, in a great measure, unimproved—children, in many instances, are suffered to grow up to manhood, and to enter upon life's busy stage, as barren of religious knowledge as if they were reared in heathen lands—as ignorant of the living and true God, their accountability to him, and their need of a Saviour, as if we were wholly destitute of Bible. It is to be feared, that many parents consider the instruction imparted at the Sabbath school, as all sufficient—that as their children enjoy this privilege, they are relieved from farther responsibility. Now, whatever may be said in favor of Sabbath schools, the instruction there received, can never relieve parents from a direct and personal responsibility. This is a matter which will

not left to others. If you neglect the religious instruction of your children, it is, surely, an act of kindness to another to supply your neglect. Still, the responsibility rests upon you. You are the natural instructors of your children. You have means of access to the infant mind, and control over the infant heart, which can never be acquired by others; and if you would enter upon this business with the same zeal and patience, which are often devoted to objects comparatively unimportant of your pursuit, more would be done for the moral welfare of mankind by parental instruction, than the most ardent mind has ever yet anticipated. While others are laboring to leave their offspring a name, or an estate, let Christian parents remember, that the richest, the most enduring legacy you can bestow upon them, is a *pious education*. With this, under the blessing of heaven, they will pass safely and honorably through life, and inherit, hereafter, a crown of righteousness. Without it, and what can institutions of learning, what can riches do for them? They may die beggars, and their names perish forever.

There can be no doubt, that parents are bound to guard their offspring from all associations of an injurious nature. I am aware, the opinion is held by some, that children should be exposed to various temptations, in order to test their principles, and disgust them with vice. But, not to insist on the fact, which is daily met with, that they are influenced more by feeling, than by principle; if, as the scriptures teach, "evil communications corrupt good manners," it is a duty, highly incumbent on you, to keep them, as far as possible, from all injurious influences. This, I apprehend, is a point too little understood even by Christian parents. The plague was raging in the neighborhood, how solicitous would you be to remove them from the infected region? This would be perfectly natural. And yet, with a strange unnaturalness, you expose them to influences and circumstances tenfold more injurious to their souls, than the plague could possibly be to their bodies. I would remark, in short, to all, but especially to Christian parents, that you are greatly wanting in your duty to God, and to those whom he has committed to your keeping and training, to allow them at any time to engage in any amusement, or to associate with any company, that will, in the least degree, endanger their religious character. It will not do to say as some are ready to do, "the child wishes so, and so, and it is well to gratify it." God requires you to train that child religiously; & knowingly to permit him to pursue a course contrary to his requirement, is to sin against him. How then, can you reconcile it to your convictions of duty, not only to allow, but actually to conform so far to the usages of a sinful world, as to send them balls, and fashionable parties, and dancing schools? To say the least of such places, the influence they exert on the youthful mind, is of a doubtful nature. You cannot certainly determine that, amid such scenes, they will not be injured. Let me, then, with all faithfulness, counsel you to interrogate yourselves in some such way as this—*"Am I doing my duty to my children? Am I sedulously training them for heaven? Am I not rather guilty of exposing them to influences which will endanger their salvation?"* These, and such like, questions, I solemnly charge you, seriously to address to your consciences, and to ponder before God. And ever bear in mind, that in the education of children, he has assigned to you a work of faithful responsibility.

From the Banner and Pioneer,
MISSISSIPPI HINDS CO.,
Nov. 8, 1842.

Dear Bro. Granbery:

I sit down to give some account of our meeting at Palestine, which commenced on Friday the 28th Oct. The church as you know had been in rather a cold state for a considerable time; and we appointed a protracted meeting, hoping that the Lord would revive his work in our souls, and pour out his spirit upon his people in this vicinity and neighborhood. And we have abundant reason to adore the Goodness of our Heavenly Father, that he has heard and answered our prayers, and that his power was present to heal the sin-sick soul. Parents received their children in the Gospel of Christ wives and husbands met in Christ's kingdom to travel together to the heavenly Canaan.

The meeting continued seven days, and there were forty-four baptized, two received for baptism, and one received by letter, making forty-seven added to the church during the meeting. The first day of the meeting there was no minister attended but yourself, (as you know) on Saturday. Brother Caldwell, brother Whitfield and brother Crenshaw, came up to the help of the Lord against the mighty; and on Monday the day that you left, in the evening, brother Holloway came in. The first day of the meeting we received 3, on the second day 7; on the third day 6, and baptized 15, which was Sabbath. On Monday received 12, & baptized none, as you recollect, you then left the meeting. On Tuesday we received 3, and baptized 16. Brethren Caldwell, Whitfield, and Crenshaw, then left, and there was no one to assist me but brother Holloway. On Wednesday we received 10, and baptized six, and I think it was one of the best days I have ever witnessed in my life. And on Thursday, the last day we received 5, and baptized 12. Bro Holloway left on Wednesday evening, and there was no one to assist me the last day, only the lay brethren, many of whom appeared much interested; and there were some when the meeting closed that left the place with reluctance; besides a number of mourners, who were anxiously inquiring the way to Zion; most of whom I have visited since the meeting, and they profess to have obtained peace of mind and calculate to unite with the church at the next meeting, which will take place next Saturday. And we look forward to our next meeting with great interest, hoping that we shall have a number more relating what great things the Lord has done for them. I think Bro Granbery, the last day of the meeting I witnessed, one of the most delightful scenes of my life, I saw nearly all the converts received at the meeting seated together at once. I read to them a portion of scripture, addressed them on the relation they now sustain to the church, & the world, & some of the duties that now devolve upon them. We then prayed for them especially, and while the church extended to them the right hand of fellowship, we sung one of Zion's songs, and had a happy season. This meeting has effected much for our neighborhood; there was unpleasant feeling existing between some, but now it is entirely removed; and it proves that, the religion of the Bible will do that which nothing else will accomplish.

I remain yours, in the love of Christ.

SAMUEL THIGPEN.

The above letter from Elder Thigpen we received some time since, but have delayed its publication for certain reasons. We think it cannot fail to interest our brethren generally. The revival at Palestine is still progressing. There has been at two meetings, since the above letter was written, 23 baptized, and still a prospect of more.

The work of the Lord is still progressing in this region. We baptize more or less almost every week; at the two last meetings in Yazoo county we baptized twenty-five. At the last meeting at Society Ridge, there were eight baptized. We can say of a truth the Lord has done great things for us, whereof we are glad.

There is an interesting state of religious feeling in Baker's Creek church, (where Elder Thigpen preaches.) There was a protracted meeting held there a few weeks since, and ten were baptized.

N. R. G.

MRS. GUTZLAFF'S BLIND CHILDREN

Many Editors.—Having had occasion to call a few weeks since, at the house where Mrs. Gutzlaff, with her interesting group of Chinese children, were staying, we were exceedingly interested by their appearance. Their mild, sprightly, and intelligent countenances, their affectionate and discreet behaviour, evincing excellent dispositions and good training. Three of the children are entirely blind, and were taken from beggary in the street, and exposure to want and death. The third and youngest, who can see, an interesting and

sprightly child, when a feeble infant had been devoted to an unnatural father to death, but her mother wished to save her, and Mrs. Gutzlaff was induced to take her under her protection. These children she has supported and educated, and she has been instructed for the last six years. The three blind girls, though quite young, read the Bible freely with raised letters, and evince that immense labor must have been bestowed upon their instruction by their kind provider. One of the blind children has been kindly provided for, for five years, and probably longer, by William Chapin, Esq., principal of the Institution for the Blind in Ohio, and George Douglass, Esq., of Douglass Farm, has engaged to make a similar provision for another of the blind children in the New York Institution, and the youngest child (who can see) is at present provided for. But for the third blind child no provision has yet been made, and the child which is destined for Ohio, must be supported here for three months, until the season shall permit of her removal. Mrs. Gutzlaff, finding it impossible suitably to aid her husband in his missionary work with this heavy charge on her hands, has crossed the wide ocean at children to the kind protection of American Christians. She wishes to rejoin her husband in his missionary labors in China, and one good opportunity for doing so, has been compelled to forego because the object of her visit to this country was but partially accomplished, and another, which will soon occur, she wishes to embrace; but she will return with a heavy heart, if the remaining child shall not be previously provided for.

Ye who admire the conduct of this heroic woman in her pilgrimage of benevolence, will you not respond to her call? Ye who honor the name of Gutzlaff, the devoted missionary of China, his wife is among you, a stranger in a strange land, come to make proof of your compassion for poor blind children—will you not relieve her of her charge, and suffer her to return to her husband and her proper work as a missionary? Ye who profess compassion for the heathen, will ye not do good to them when brought in, affecting circumstances, to your own doors? These blind children may yet be prepared to teach blind children in their own country to read the Bible. And the little child who can see, may have been sent among you to be trained up for a missionary. It is not much that remains to be done—shall it be done without delay? Mr. Chapin, of the Ohio Blind Institute, has addressed a most cheering letter to Mrs. Gutzlaff. The following affecting letter was in raised letters printed by a blind child in the Ohio Institute, about eleven years old.

Ohio Institute for the Blind.

To the Little Blind Girl from China.—I am very glad to hear that you have arrived in this country, and shall be more so when I can welcome you to our Institution, where you will receive a good education. You will learn to read the word of God, which you will like very well. Music is one of the most interesting studies that is taught here. We are taught to do some nice work in the afternoon. There are 53 pupils at present in the institution. The teachers are all kind to us, and Mr. and Mrs. Chapin are a father and mother to the blind.

N. Y. Obs. LUCINDA M. SHAW.

THE CAUSE IN HAMBURG, AND DENMARK.

A letter from Br. Oncken, of Hamburg, of 29th Nov. last, to Br. J. T. Hinton, of St. Louis, one of the editors of the Missouri Baptist, gives the following information: Our dear brethren in Denmark are still subjected to considerable sufferings, on account of their adherence to the truth. Our brethren, Peter and Adolph Menster, are at liberty, and fully engaged in preaching and baptizing and confirming the disciples in the capital, and various parts of the country; but many of the brethren who refuse to have their children christened, are thereby exposed to the loss of their little property. The word is however growing mightily, and if our brethren persevere in humble dependence upon God, and adhere closely to the Bible, we may look forward with confidence to a large gathering of God's elect in Denmark, and the final overthrow of the doctrines and commandments of erring men.

"I have not the slightest misgivings as to the triumph of our cause, though every step we advance is at the point of the sword, and through a host of formidable ecclesiastical enemies. The thing which lays most on my heart, is to have the right kind of men for the work; men brought up in the college of Christ—with a humble broken spirit—of deep piety, and a childlike surrender of reason, of feeling, to the whole of the Bible. With such instruments, and the God of such instruments, we need not fear men or devils. Let us, dear brother, wrestle with the Lord to raise up such individuals on the continent of Europe, that the Redeemer's kingdom may be spread far and wide.

"The converts in Denmark amount to nearly 250, and it is only three years just now when I visited Copenhagen for the first time, and immersed 11 converts! An attempt has been made to introduce the gospel in Norway. Br. Enoch Sweet, a native of that country, was appointed to the work of an evangelist last autumn. He has met with a favorable reception so far. There is considerable religious liberty in Norway."

The great fire in Hamburg has proved a blessing in disguise, for the church has enjoyed undisturbed quiet ever since; forty have been immersed, and others are waiting to be baptized. Nine brethren, with himself, are in the field as missionaries and collectors supported at \$2,000 annually. The various churches have been enlarged and strengthened in different parts of Germany.

BROTHER ONCKEN.

We have just received from the Secretary of the Baptist Continental Aid Society, an extract of a letter from Mr. Oncken, saying that the general state of the churches in the north of Europe is very encouraging; that ten brethren are in the field as missionaries, three at Hamburg, one at Berlin, one in Bavaria, one in Hanover, one in Oldenburg, two in Denmark, and one in Norway; and that in little more than seven years, between six and seven hundred have been brought to the Shepherd of souls, immersed, and formed into fifteen Christian churches. In the church under his own care, forty-five have been received during the year 1842. We are informed also that the churches in England will soon be visited on behalf of the society.

Another letter, received too late for insertion, informs us that our brother Peter Menster is again imprisoned, the charge against him being "perseverance in preaching, and his having last Saturday baptized four persons." It is expected that he will be fined heavily. (The number of members in the Baptist Church at Copenhagen is now about one hundred and fifty.—London Baptist Magazine.

SECULAR.

SOCIETY ISLANDS.

The Brandt, Capt. Adams, arrived at New Bedford, brought late news from the American Consul at that place. Mr. Blacker, to September 11, states that the French Admiral, Dupetit Thouars, arrived there on the 8th, and made a demand on the Tahitians, of the sum of \$10,000, in reparation for abuses, and as a guaranty of their future allegiance to treaties.

It seems they immediately entered into negotiations for the surrender of the sovereignty of the Island. Four of the Chiefs on the 9th, signed a paper to the effect that the Queen had refused to sign it.

At the last date, the question of acknowledgment of the sovereignty of France was supposed to be settled, as all demonstrations of hostility had ceased, but the French flag was not yet hoisted. The La Reine was at Tahiti.—Boston Daily Advertiser.

Schools in PENNSYLVANIA.—From the Annual Report of the Superintendent of Common Schools, it appears that the whole number of school districts in the State, on the first Monday of June, 1842, (exclusive of the city and county of Philadelphia) was one thousand and one hundred and thirteen, the number of accepting districts paid during the year nine hundred and five; the number of those that reported, eight hundred and sixty-one; all but forty-four districts have made the annual report. This whole number of schools in the re-

gion and sixteen; one hundred and thirty-eight; and taught in these number of male teachers.

Commodore ISAAC, on the path of glory, died on the 15th of Philadelphia, on the sixtieth year of his age, and the thirty-ninth year of his command. He was a native of this country, and was distinguished by his nautical career, and his respect wherever he went. He was a member of the British navy, and was captured by his father from the session of a conference, and he entered the American Navy as a midshipman. While first lieutenant of the frigate Constitution, under Commodore Talbot, in May, 1800, in the Gulf of Mexico, he cut out a French letter of marque from Port Platte (St. Domingo) with a small sloop. This gallant act was achieved at noon day, and without the loss of a man. In 1804 he commanded the brig Argus, and rendered service in the Tripolitan War, in the storming of Tripoli, and the reduction of Derne.

In 1812 he commanded the Constitution, and by his energy and skill as a seaman, he escaped from a British squadron under Commodore Broke. Not long after this, on the 19th of August, 1812, he met the British frigate Guerriere, and to the surprise of all conquered her. That fight was of more importance to the people of this country, than all the subsequent naval victories, because it demonstrated that the notion of Britain being invincible on the seas was incorrect. Since that time he has commanded in the Pacific and Mediterranean, & at shore stations in the United States. He has been captain in the Navy of the United States thirty-seven years. Just previous to his death, he said—"I have never knowingly wronged a human being—and to the best of my ability, I have always obeyed my God, and served my Country."

INSTITUTION FOR THE BLIND.—It is probably not known to the public that the spacious and beautiful buildings, for some time past in process of erection by the managers of the New York Institution for the Blind, so far as the main building, wings, and out-buildings are concerned, are now completed and occupied by the several departments. The buildings are situated on the Ninth avenue, between 353 and 34th streets, constructed in the semi-Gothic style of the Sing-Sing marble, with turrets, and towers at the abutments, presenting a front of one hundred and seventy-five feet, with two wings running back one hundred and thirty feet; thus affording in either wing large and airy dormitories for the respective sexes. Within the main building is a neat Gothic Chapel, capable of accommodating four or five hundred persons, and the managers have made arrangements with a number of the most prominent clergy, of several denominations, officiate alternately, every Sabbath, in reference not only to the eighty pupils who occupy the building, but the residents in the vicinity, there being no place of worship within some distance. We are confident that the chapel will become a place of attraction to strangers visiting our city, as in a similar institution at Liverpool. The music is conducted by the pupils, many of whom are proficient in that department.

SOUTH WESTERN BOUNDARY LINE.—The Arkansas State Gazette publishes a correspondence between the Hon. Mr. Cross member of Congress from that State in regard to the South Western Boundary Line. By this it appears that the line recently run and marked between this country and Texas is considered by our government as the established boundary, it having been run by officers of the two governments, appointed for the purpose according to the treaty of April, 1838. This correspondence is made public to satisfy the continual inquiries made of Mr. Cross by residents along the line.

SUPREME COURT.

By REFFIN, C. J., in State v. Fisher, from Craven, directing the judgment to be arrested. Also in State v. Dunkley, from Stokes, declaring that there is no error in the judgment below. Also, in Wilkins & Belden v. Baughan, from Cumberland, judgment and judgment here for Plaintiffs. Also in Gaskins v. Gaskins, from Bertie, direct a venire de novo. Also, in den ex dem. Brown v. Brown, from Hertford, affirming the judgment below. Also in Posey's heirs v. Williamson's heirs, in Equity from Henderson, directing the bill to be dismissed.

By DANIEL J., in Mitchell v. Fleming, from Burke, affirming the judgment below. Also, in Leath et al. v. Summers et al., from Caswell, affirming the judgment below. Also in White v. Arrington's Executors from Nash, affirming the judgment below. Also, in James v. Lemly et al., in Equity from Stokes, affirming the order.

By GASTON, J., in Leatherwood v. Moody, from Haywood, affirming the judgment below. Also in deo ex dem. Rouché v. Williamson, from Rowan, affirming the judgment below. Also in Snyder v. Lachenour, in Equity, from Stokes, dismissing the bill.

RECEIPTS. Dr. Wheeler paid for A. W. Darlen, David Parker, and Mrs. T. Johnson, to Jan. 1844: Thos. Ringold for self to do. P. M. Harmony, Va. for O. Faulkner to do. Wm. B. Rhem Kingston for Nathan Aske to do. and for self to Jan. 44: Rev. Jos. A. Lawton, Erwin, S. C. for self to Jan. 44: Rev. Jos. A. Lawton, Privateer, S. C. for self to do. Rev. Jas. S. Purify, Forestville to do. P. M. Foster's Ala. for E. B. Teague to do. Z. L. Phillips, Marion C. H. S. C. for self to do. Rev. Geo. Fennell N. Hanover for D. Wells, J. T. Newton, Lewis Highsmith, Wm. Fryer, Geo. Newton, Nicholas Fennell, and self to do. P. M. Richardsonville, for W. Daniel to Jan. 43: Jas. Wiseman, Cotton Grove, for Elder Josiah Wiseman, Elder Wm. Turner, Alfred Smith, and self to Jan. 44.

MARRIED.

In Franklin county, on the 22nd February, by Rev. James Jamison, Mr. Thomas N. F. Aston, of Warren county, to Miss Elizabeth Perry, daughter of Bennet Perry, Esq.

At Gaston, by John M. Moody, Esq. Mr. Henry Eberhart to Miss Susanna Haywood, all of Northampton county.

In Mecklenburg, Mr. John Flow to Miss Jane Russell.

At Mineral Springs, in Cabarrus County Col. John C. Sossamon, Pontotoc, Miss. to Miss Sarah Burns.

At the seat of A. H. Dismukes, Esq. near Pittsboro', N. C. on Thursday evening, the 23rd instant, by the Rev. J. F. Bennett, John F. Feairington, Esq. to Miss Elizabeth E. McDaniel only daughter of the late Elbridge McDaniel, Esq.

In Fayetteville, by the Rev. Mr. Buxton, Thos. L. Hyatt Esq. Attorney at law, to Miss Eliza Maffitt, only daughter of the late Dr. William H. Maffitt.

DIED.

In Newbern, Eliza Ann, wife of Dr. Isaac W. Hughes, and daughter of Thomas and Eliza McLin, in the 34th year of her age.

In Morganton, Burke county, Louisa Harriet, infant daughter of Maj. Charles M. and Elizabeth T. Avery, aged 6 months and 8 days.

In Mecklenburg, Maj. Samuel Wilson, aged 92 years and 8 months—a soldier of the Revolution.

FOR SALE.

On low and accommodating terms, an excellent second-hand piano forte, nearly or quite as good as new. Enquire of the Editor.

January 28th, 1843.

MEDICAL CARD.

Dr. Wm. M. CRESSHAW, (late of Wake Forest,) having bought and located himself at the place, lately owned by Mr. LEWIS MITCHELL, half-way between Hespaha Church and Wakefield, and directly on the Tarborough Stage Road, respectfully offers his Professional services to the inhabitants of the circumjacent country.

REFERENCES.

Rev. James S. Purify, Wake Forest.
Foster Fort, Wake Forest.
David Gill, Wake Forest.
Oak Hill, Wake County, January 25, 1843.

PROSPECTUS.

NORTH CAROLINA LITERARY RECORD.

The subscriber proposes to publish in the city of Raleigh, a magazine with the above title. It will be printed in monthly numbers, on forty octavo pages of good paper, with new and elegant type and a neat cover for \$2.

TWO DOLLARS A YEAR IN ADVANCE.

It is designed to be a publication of general interest, containing biographical sketches of the illustrious natives of North Carolina; historical papers, embracing particular reminiscences by the present aged public men and scientific articles. This magazine will cherish the purely literary, and its pages will be graced with poetic contributions. A prominent place will be given to the interests of the Common School system of education in our State. A Review department will be added, which will present notices of new publications; and it is designed that the work shall have a monthly chronicle of literary intelligence.

The subscriber feels safe in making the above statements, because he has the promise of assistance from several distinguished gentlemen in the State, in whose requirements the public has all confidence. He desires to make it a periodical, which shall compare well with any Southern magazine, ornament the table of the literary man, and be a welcome visitor to any family in the State. It will be seen that the subscription is unusually low—

Four Hundred and Eighty octavo Pages for Two Dollars!!!

The work is put at this price that its circulation may be the greater; but it will be at once perceived that the publisher cannot risk a commencement until a sufficient number of subscribers shall be obtained to cover expenses.

As soon as five hundred responsible subscribers shall be secured, the first number will be issued, at which time the payment for the first volume will be considered in advance. When subscribers receive that number they will forward the amount of their subscription immediately, and take the publication of that number as a guarantee that the magazine will be issued for at least one year. This arrangement will secure both parties.

Who can doubt that North Carolina needs such a magazine? Who can doubt whether there be not more than sufficient talent at leisure in our State to fill its pages with profitable and entertaining matter? Who will not risk two dollars on an experiment so well worth making? We shall listen for a reply, and expect a hearty response. Let no one wait to see how it will appear; for such a course may prevent the publication entirely; but let every one friendly to the work try it for A YEAR, and then, if it be not worth taking let him abandon it.

We want the names of all who will subscribe, by the first of January next, or earlier, if practicable. Postmasters, every where, will no doubt take pleasure in forwarding them, as they are authorized to do free of postage.

Editors who will give this prospectus an insertion, and send the paper marked with ink, to the Raleigh Star, shall receive a copy of the work one year. Postmasters and others, who will become responsible for five subscriptions, shall likewise receive a copy for one year.

All communications to address, post paid, to THOS. J. LEMAY.

Raleigh, N. C., Nov. 14, 1842.

THE PLAIN DEALER.

"Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise." Prov., Chap. 20.

It having been designed that the Temperance Union is to be discontinued, the subscriber proposes at the request of the North Carolina State Temperance Society, expressed in a Resolution of the same, to publish in the city of Raleigh, a paper under the above title, to commence immediately after the suspension of the Temperance Union. No laborious essay is required to show the importance of a publication of this character. Public opinion is settling down on the side of the great moral reformation now in successful progress, and every exertion should be made by the friends of the cause to promulgate its pure and sacred principles.

Though this paper comes forth to the world as the advocate of the Temperance Reform, yet the matter will not be exclusively of that cast. Moral Tales and Essays, Miscellaneous matter of general interest, Foreign and Domestic Intelligence and the record of events of importance in condensed forms, will occupy a portion of its pages, with poetry and other literature of a moral character; so that the PLAIN DEALER will not only be a Temperance Journal, but a Family Newspaper calculated to enlighten, instruct and amuse its readers.

Though this paper is published at the request of the above-named Society, it is a private enterprise, unpermeated by the subscriber with the hope and reasonable expectation that the friends of Temperance Reform throughout the State will lend their aid, in carrying out the benevolent views of the State Temperance Society in the promulgation of Washingtonian Principles, by exerting themselves to procure subscribers. The price of subscription is such, that the PLAIN DEALER can find its way to every family in our State. It is decidedly the cheapest publication ever issued from the North Carolina Press.

The PLAIN DEALER will be published every other week, in a neat quarto form of eight pages on new type and good paper, at \$1 per annum, to be paid in all cases in advance.

Our friends will please return the subscribers to us at Raleigh by the 20th of January, 1843.

WILLIAM STRINGER.

Raleigh, Dec. 21st, 1842.

PROSPECTUS, &c.

RESUMPTION OF THE RECORDER.—The resumption of the Recorder, in its original form, as now presented to the public, is to be attributed mainly to the fact of our failure to dispose of the concern, as at first contemplated, added to the circumstance that a Monthly periodical did not seem to supply the demand for the denomination in this State. The support given to the Repository was such as, with an office of our own, would have given it a permanent existence. But having found it necessary to establish a publication of our own, we deemed it expedient to meet the more general demand, and make our monthly, give place to a weekly publication.

AIM OF THE PAPER.—The Recorder, as now published, is of the same size and general character as formerly, and will be devoted, as heretofore, to the cause of Religion, of Morals, and of Literature at the South. It there is any material deviation from the plan of the former paper, it will consist mainly in giving increased attention to the departments of Temperance and Agriculture. In a word, it is the grand aim of the present publication to supply the demand for a good literary newspaper.

TERMS.—The terms of the Recorder, as now published, will be \$2 per annum, payable in all cases in advance. If payment be delayed longer than six months, \$2.50 will be charged—if longer than six months, \$3.

= d if longer than twelve months, \$4. The terms are reduced, as above, not because the paper is considered less valuable than formerly; nor because the reduction can be well afforded; but with the expectation that the circulation will be thereby enhanced, and that prompt and cheerful payment will be thereby secured.

PAYMENTS FOR REPOSITORY, &c. As it is taken for granted that no one will object to receive a weekly paper in place of a monthly, we have taken the liberty to furnish the subscribers to the Repository with the present publication, at least until such as have paid for the former shall have received the worth of their money. Should there be any whom this arrangement does not suit, they will please let us know, and the matter shall be adjusted to their satisfaction. And should there be those who may wish to discontinue at the time up to which payment has been made, they will confer a favor by forwarding reasonable information of the fact.

Those who are in arrears for the Repository, if single subscribers, will please forward three dollars—and if joint subscribers, two dollars and fifty cents. This will pay for the Repository six months, and the Recorder one year.

VOLUNTARY AGENCIES.—Those who will procure six new subscribers, and collect and remit the pay annually in advance, shall be entitled to one copy, as a compensation for their services, so long as payment as aforesaid shall be regularly and duly made. All such will be expected to keep their own accounts, and, in settlement, to put in their claim to the extra copy. We mention this, that no one may be overlooked, and thereby have occasion to blame us for not having kept his accounts as well as our own. By this provision, it is thought, that ministers may conveniently obtain a copy for themselves without having to pay the money.

ANNUAL SETTLEMENTS.—As will be seen by the foregoing, we shall expect a settlement with every subscriber and agent once a year. This will prevent the existence of those errors and oversights, which are more or less inseparable from long standing accounts, and will relieve us from the mortification of sending out bills already settled.

REMITTANCES.—Those wishing to make payment can always do so by placing the money in the hands of their respective Post Masters, and taking their receipt for the same. In such cases the names of the persons paid for, the amount paid for each, together with the names of their post offices, should be fully expressed, and carefully and intelligibly written. In all cases care should be taken, that the same name is given in payment that is written on the paper. It has not unfrequently happened heretofore, that the name of the husband is given in payment when we have the name of the wife on our list, and vice versa. This, as may be readily seen, will inevitably create confusion in the accounts.

NEW SUBSCRIBERS.—When new names are forwarded, it should be expressly mentioned that they are such—and care should be taken that they are correctly spelled, and the names of the Post Office, County, and State, should be fully and correctly expressed. Many errors have been introduced into our accounts heretofore, by carelessness in spelling and writing names—thereby causing us to have the same name down in two or more forms as though they were the names of different persons. It is easy to see what confusion inaccuracies of this sort must occasion.

DISCONTINUANCES.—When discontinuances are ordered, the name of the person, the post office, the county, and the State should be mentioned in full. Should the paper not be stopped in due time, the subscriber should not take it from the post office, and should cause the order to be repeated until the paper is stopped. Should the subscriber continue to take the paper from the office, he will be expected to pay for it as long as he does so. It often happens that post masters think that they have ordered a paper stopped when they have not—these orders, when made, are sometimes misinterpreted, and even when they reach the publisher, in spite of the greatest care, they are frequently overlooked. We have often been blamed, and have sustained serious losses, when there was no neglect on our part. In fact our interest, as well as our sense of duty, requires us to stop every paper the moment we know that it is not wanted.

RECEIPTS.—It is our purpose to receipt all payments in the Recorder. Should the receipt of any payment not appear in due time, or should there be any error in the entry, the party concerned should forward seasonable information, that the remittances, if misinterpreted, may be inquired after, and that the error, if any, may be corrected. Precaution of this kind is due to all parties, and is indispensable to preserve our accounts free from mistakes.

COMMUNICATIONS.—Should the communication of any one fail to receive due attention, instead of getting miffed at what he supposes to be intentional neglect on our part, he should repeat his communication the second and even the third time. In the meanwhile he should bear in mind that letters are frequently delayed by the mails, and sometimes entirely lost.—He should consider too that, when a person is receiving sometimes 50 letters at a mail, it is next to impossible that the contents of some of them should not sometimes be overlooked. It should be known too that, under such circumstances, should a paper designed for publication happen to be filed away with documents of a different kind, there can be no chance for the detection of the error, until attention is recalled to the subject by the correspondent himself.

POSTAGE.—All letters by mail, except such as contain money, or the names of new subscribers, should be "post paid." Persons forwarding notices for gratuitous publication ought to know, that it is quite enough for us to do the printing gratis, without being taxed with postage for the privilege of doing so. In order to guard against impositions of this description, we have made it a rule to give no attention to any communication by which we are unjustly taxed with postage.

ERRORS.—Errors are more or less common to the most perfect of human operations. In a newspaper publication office, where there are thousands of names, and accounts, and payments, embarrassed too as is often the case, by bad writing, bad spelling, and imperfect and awkward descriptions, it is impossible that errors will not frequently occur. We mention these facts that our friends may know that, when a person sometimes fails to get his full measure of credit, and accordingly happens to be charged with an account already settled, there is a mode of accounting for the circumstance, without ascribing it to intentional knavery on the part of the editor.

TERM OF SUBSCRIPTION.—No subscription will be received for a shorter term than 12 months, and those who do not give notice of discontinuance before the commencement of a new volume, will be held responsible for the ensuing year. We have heretofore suffered great inconvenience, and much loss, from having papers discontinued one, two, and even three and four months, after the commencement of a new volume. The foregoing remark relates only to such as commence with a new year. Those who do not will be expected to give notice of discontinuance, before the expiration of their annual term; and in case they do not, will be held responsible for 12 months longer.

ADVERTISEMENTS.—Advertisements, not inconsistent with the character of our paper, will be inserted on the terms usual in the other cities of this city—namely, one dollar for the first insertion, of all articles not exceeding one square, & for every subsequent insertion, 25 cts. For articles of greater length, the charge will be made in proportion. When advertising is done by the day, neatness and accuracy, not inferior to that of any office in the State, Associations having the honor of inserting their minutes, will have the advantage of cheap and despatch. These, sending out, will have the work forwarded to stage, Rail Road, or otherwise, at the option of the advertiser, and will be taken that it reaches the place of destination in season, and in good condition.

Persons who sit at the City and State of Raleigh, orders, payments, &c. &c., at the Book Store of Turner & Hughes.

ELIJAH THE TISHBITE

From the N. H. Palladium.
 "No rain shall fall"—the prophet bold exclaimed,
 And heaven's swift doors on faith's sure hinges turned,
 Long did the wayward sons of Israel cease,
 Distilling dews and copious rains from heaven,
 But sought with doubting hearts, and sought in vain.
 The lowing herds and suffering flocks complained,
 Looked imploringly to heaven, and laid them
 Down in sadness. The murmuring brooks, and
 Rivers rolling in their might, now silent were.
 And desolation sealed fair nature's doom.
 Fly from the famine, said Elijah's God,
 To Cherith's brook,—water thou'lt find to slake
 Thy raging thirst, and the rapacious birds
 As ministers of God supply thy wants.
 The prophet lingered not, nor asked the why—
 But with implicit faith in God he went,
 And sat him down beside the babbling rill.
 The dark grey rocks rudely concealed his cave,
 And heaven's high arch a canopy of night
 Spread o'er his head—praises to God he sang,
 And the dense wilderness with echo joined.
 The brook of its waters left—an angel voice
 Within the gates of Zarephath, directs
 His willing steps, a willow lone and poor, waits
 To receive thee. This change perplexed the heart
 Of him whose mind on Israel was fixed.
 But confidence in God still marks his steps,
 And prompts to swift obedience—how unlike
 The heart where pallid fear and doubting rule.
 'Twas faith in God that saved from waste the scant
 Supplies of her at Zarephath, and when
 Her only son was dead, bold confidence
 In God called back his spirit to the clay,
 And gave the Lord Most High the glory due.
 And when to King Ahab Elijah spake
 Of his own sins, and of his father's house,
 The anger of this wicked prince was stayed,
 And how did glory to the Lord of Hosts
 Spread o'er Mount Carmel's heights, when fire from
 heaven
 Descended, and the air was filled with shouts
 Of joy—the Lord is God, the Lord is God.
 Hundreds of Baal's prophets now were slain,
 And all their altars in wild ruin lay.
 Elijah learned, with deep felt anguish learned,
 That fire from heaven had not as yet subdued
 The base idolatry of Israel's sons.
 Darkness in place of joy pervades his soul,
 And as he trod the wilderness, to save
 From Jezebel his life, his heart was sad,
 Beneath the spreading bough he weary lay,
 And wished and prayed that God his life would end,
 And terminate his days of suffering here.
 An angel broke his slumbers, and with mild voice
 Said, up, rise and eat! and on this meat he went
 Full forty days and nights to Horeb's mount.
 'Twas here he looked for wonders from his God,
 Nor looked in vain. The tempest round him hurled
 Its sandy billows furiously to heaven,
 And threatened to engulf the mountain top
 In fatal ruin. An earthquake rocked the mount,
 Then fire of brilliant hue flashed up its sides,
 Deep caverns yawned, and rocks and hillocks fell,
 Dark clouds like flying squadrons seemed rushing
 To battle. Nor tempest's blast, nor earthquake's
 Power, nor lightning's fiery flash, had yet to
 Elijah's soul restored God's heavenly peace.
 In these were seen his power, his wondrous might,
 His full control of nature's elements.
 Which, loosened at his will, fierce warriors seemed
 Contending with a foe of awful power.
 But all was hushed, a solemn silence reigned
 O'er Horeb's top,—and then on softest breeze
 Comes the sweet voice of stillness. Elijah
 Saw his God and Saviour, and wrapped in
 Reverential awe—felt the kind whis pers
 Of redeeming love fill his soul.

ROSAMUND.

FAIR HAYEN, 1842.

A STORY OF NAPOLEON.

A young man was passing with his regiment
 through Lyons in 17—, where he fell sick, and
 was obliged to remain at an hotel. He found him-
 self very ill supplied with money, and his purse
 was speedily exhausted by the expenses his mala-
 dy occasioned him. The hostess, untouched by
 his destitute situation, had him carried into a gar-
 den, where all the furniture she allowed him was a
 pillow and a chair, and all the sustenance a lit-
 tle barley water, refusing to call in the aid of a
 physician, to avoid the responsibility in which she
 apprehended such an additional charge might in-
 volve her. It happened that the first floor of this
 furnished hotel was occupied by two Genevese la-
 dies, Madame and Mademoiselle Agiee, who had
 visited Lyons for the benefit of change of air;
 they were both advanced in years, Mademoi-
 selle Agiee being nearly fifty. These two la-
 dies were clever and well-informed: but according
 to an unfortunate habit, they did injustice to their
 real merit by a pretension to something beyond
 it, and a pedantry completely national. The fate
 of the young soldier interested all the domestics
 of the hotel, & the particulars of his friendless con-
 dition reached the ear of Mademoiselle Agiee through
 her maid, who acquainted her at the same time with
 the cruelty of the landlady, who threatened to send
 him to the hospital. The maid succeeded in awak-
 ening the sympathy of her mistress, who im-
 mediately sent for a physician, informing the hos-
 tress that she would answer all expenses, and that
 it was her pleasure that the sick man should be re-
 moved, without delay, to a comfortable chamber.
 The humane waiting-maid, meanwhile, never
 quitted the chamber of the invalid whom she had
 taken so happily under her protection. Weakened
 by his illness, which had been so aggravated by
 neglect, the young soldier was in a frightful state
 of delirium when the physician visited him, and
 during the process of changing his apartment; so
 that, when he recovered his senses, he was great-
 ly astonished to find himself in a well-furnished
 chamber, and believed himself dreaming. Near his
 bed was his faithful nurse, whom he began to ques-
 tion, but who contented herself with replying, that
 a friend, who took an interest in him, had given
 orders that he should be properly attended. Days,
 and even weeks passed thus, till at length the young
 soldier, recovering his strength, insisted on being

informed to whom he was indebted for so many
 benefits. There was in the expression of his coun-
 tenance, something that commanded respect—
 which, perhaps, even excited fear. The good wo-
 man named her mistress, and with all possible deli-
 cacy related to him the miserable circumstances in
 which she had found him. He entreated to see
 Mademoiselle Agiee, that he might lighten his heart
 of some of its gratitude. He was not yet able to
 rise, nor was he permitted to read; but he was, ne-
 vertheless, sufficiently reinstated to feel the weight
 and weariness of an idle life. Mademoiselle Agiee
 consented to the demand of the young soldier, and
 paid him her first visit. She remained with him
 only a few moments, but promised to return and
 bring him books, desiring him to make his choice,
 and offering to read for him till he should no longer
 be forbidden to occupy himself. He accepted the
 proposal with joy, and selected the "Life of
 Turenne" and a book on geometry. Every day
 Mademoiselle Agiee passed some hours with the
 convalescent soldier, who listened eagerly as she
 read, often interrupting her to make observations,
 which were always just, and sometimes, very strik-
 ing. He did not seem easily inclined to confidence;
 and it was not till some time had thus elapsed, that
 one day, as led on by a military ardour beyond his
 power to restrain, he began to speak his projects
 to Mademoiselle Agiee; she smiled as she listened
 to him. "In truth," said she, "I believe we shall
 one of these days see you a colonel." "Colonel!"
 said he, in a tone of indignation, "shall be a Gen-
 eral, and perhaps—" but he interrupted himself,
 as if alarmed at what he was going to say, and
 perhaps even internally rebuking himself for what
 he had said. "Until now," said Mademoiselle Agiee,
 "I have never asked you a single question, either
 with regard to your family or country. By your
 accent I conceive you to be a foreigner, although
 you belong to a French Regiment." "I am a Cor-
 sican, and my name is Napoleon Bonaparte."

Mademoiselle Agiee every day became more and
 more interested in Napoleon; and when he was en-
 tirely recovered, she equipped him, and supplied
 him with money necessary to enable him to rejoin
 the regiment. On taking leave of his benefactress,
 the young man was much affected. "Believe me,"
 said he, "I shall never forget what you have done
 for me; you will hear of me." He departed, and
 Mademoiselle Agiee returned with her mother to
 Geneva. Very soon the name of Napoleon became
 celebrated; and Mademoiselle Agiee, reading the
 gazettes, exulted in the success of her protégée,
 who, meanwhile, seemed to have entirely forgot-
 ten her. Years passed thus away. Sometime be-
 fore the battle of Marengo, Bonaparte passed through
 Nyon, a little town of the Canton de Vaud, twelve
 miles from Geneva, on his way to Italy; he could
 only stop a few hours; he sent an aid-de-camp to
 Geneva, with orders to inquire for a lady named
 Agiee, very ugly and old, and to bring her to him:
 such was his directions. The aid-de-camp soon
 succeeded in finding Mademoiselle Agiee. She had
 become nearly blind, and very seldom quitted her
 own house, but the name of her hero seemed to in-
 spire her with new strength, and she hesitated not
 to follow his messenger.—Bonaparte was impatient,
 and came to meet his friend on horseback,
 attended by his staff, at Versoix; as soon as he per-
 ceived her carriage, he spurred on to receive her,
 and the feelings of Mademoiselle Agiee may be
 better imagined than expressed. "Gentlemen," said
 Bonaparte, turning towards his suite, "you see my
 benefactress, her to whom I am indebted for life;
 I was destitute of every thing when she succoured
 me. I am happy and proud to be obliged to her,
 and I shall never forget it." Mademoiselle Agiee
 passed two hours at Nyon with Bonaparte, at the
 hotel of the Orix Blanche, where he detailed to her
 all his plans; and on taking leave of her, repeated
 the same words he had uttered at Lyons, "you will
 hear of me." From that hour to the epoch of Na-
 poleon's coronation, she received from him no to-
 ken of his existence; but fifteen days before the
 coronation, General Hullin was announced to Ma-
 demoiselle Agiee. He desired her to prepare to ac-
 company him, as Bonaparte was resolved that she
 should witness his glory; he was furnished with the
 strictest and most minute orders. Mademoi-
 selle Agiee was permitted to carry nothing with her
 beyond what was indispensable during the journey;
 and in spite of her age and infirmities, the day after
 the General's arrival she set out. On arriving at
 Paris, she alighted at a house in the Place du Car-
 rousel, opposite to the Palace of the Tuilleries; there
 she found domestics in the livery of Bonaparte; and
 in short, a completely furnished mansion and a
 well stocked wardrobe had been prepared for her.
 Bonaparte had recollected even her favourite col-
 ours, and had omitted nothing he imagined would
 give pleasure. She had a long audience with Na-
 poleon, and he assigned her, besides a house, car-
 riage, and domestics, maintained at his expense, an
 annual income of six thousand francs. He contin-
 ued to preserve towards Mademoiselle Agiee the
 most marked regard, often consulting her even on
 the most important affairs.

On the fall of Bonaparte Mademoiselle lost the
 house and advantages he had conferred upon her;
 but I believe her pension was always regularly paid
 by the agents of Napoleon till her death, which
 happened in 1822. It was from herself that I re-
 ceived the details I have given. It is easy to im-
 agine with what animation she descended upon her
 hero; even without partaking her enthusiasm, it
 was impossible not to listen to her with interest.
 Besides, noble and generous sentiments belong to
 our intellectual existence; no matter what country
 they belong to, or what are our opinions, the emo-
 tions of the heart will not wait to consult our pre-
 judices.

LEAD AND COPPER TRADE OF THE UNITED STATES.

The lead trade of the West is rapidly on the
 increase. The amount smelted in Wisconsin and
 in the vicinity of Galena, the present season, ex-
 ceeds the total number of pounds produced in the
 whole United States, two years ago.

Lead mines are now worked in eight States;
 and at the taking of the census in 1840, the fol-
 lowing particulars were gathered.

There were mined in

New Hampshire
New York
Virginia
North CarolinaTotal
The last Ga-
count of the anno-
the last three years
mined in Illinois
In 1840 it was
1841
1842Within the
road has been
Mississippi pass-
will be much us-
East by way of the
has commenced, and
of lead were shipped at
weighing 1,888,700 pounds,
shot.

When the canal is finished through Wisconsin,
 this vast lead freight will be floated through the
 lakes and Erie canal to market. It now gives em-
 ployment to hundreds of keel and flat boats from
 Galena to St. Louis, where it is re-shipped for
 New Orleans, and then again re-shipped for New
 York or Europe. By way of the lakes and Erie
 canal, it could be accomplished in fifteen days.

The copper mining business of Wisconsin is
 becoming one of great importance. In 1841, about
 25,000 pounds were shipped east. The past year,
 it has greatly increased, and we learn that new
 smelting establishments are being erected at Cass-
 ville and Dodgeville.

Northern Michigan will at some future day,
 also become a great mining district. Mr. Feather-
 stonehaugh's report to the General Government,
 represents it as abounding with valuable minerals.
 In this, Mr. Owen's Geological Report agrees, and
 more recently, the State of Michigan has had the
 territory explored by the State Geologist, Dr.
 Houghton. He has made his first report to the
 Legislature, and will soon make his second.

Of the abundance of copper and lead, the Doctor
 has the fullest confidence. In opening a vein, with
 a single blast, he threw out nearly two tons of cop-
 per ore, and with it were numerous masses of pure
 copper, from the most minute speck to forty pounds
 in weight! Of the ores examined, their purity
 proved to be from fifty-one per cent, down to twen-
 ty-one. The great mines of Cornwall, in England,
 have not produced over twelve per cent, since
 1771, and since 1822, have not averaged over
 eight per cent. The ore worked in Wisconsin av-
 erages about twenty-five per cent.

There is a copper rock on the Antonagon river,
 estimated to weigh between three, and four tons.
 A piece of it, chiseled off by the Doctor and analyzed,
 contained ninety-eight per cent, of pure metal.
 While at Detroit a friend of ours showed us a
 piece which he cut from the mass, weighing four
 pounds, and such was its toughness that he broke
 twenty-two chisels in obtaining it.

The lead trade of Wisconsin and Galena is al-
 ready a business of a million dollars a year. In a
 few years that of copper will equal it.

The lead business has already become an article
 of importance in our foreign trade. We find, by
 referring to the English statistics, that only ten
 years since, Great Britain exported to this country
 9,792,000 lbs. The tables are now turned. For
 the past five years we have imported none of the
 article, and in 1841 commenced the exportation of
 large quantities of it to England.

The English have heretofore supplied the China
 market, where immense quantities of it are used in
 lining tea chests, &c. Three years ago, the Boston
 merchants made shipments of the article to Canton,
 and, being able to undersell the British, the trade
 in one year increased to an export of 1,510,136
 lbs. The exports the past year have greatly ex-
 ceeded the previous one.

In 1830, the product of all the lead mines in the
 country, was a little rising, 10,000,000 lbs. and
 we imported for our own consumption. In 1841
 we not only supplied ourselves, but a regular ex-
 port of it is now made to the following foreign
 countries, which heretofore have been mostly sup-
 plied by England, viz: Russia, Hanse Towns, France
 on the Mediterranean, Cuba, Hayti, Texas, Mexico,
 Central Republic of America, Venezuela, Brazil,
 Argentine Republic, New-Grenada, Asia, and Africa.

Rock-Dem.

A FABLE.

But yet let him go,
 And for his growing wait,
 May not be very wise.

As 'tis not sure your bait
 Will catch him when of size.
 Upon a river bank, a fisher took
 A tiny troutling from his hook,
 Said he, 'Twill serve to count, at least,
 As the beginning of my feast,
 And so I'll put it with the rest.

This little fish, thus caught,
 His clemency besought.
 What will your honor do with me?
 I'm not a mouthful, as you see.
 Pray let me grow to be a trout,
 And then come here and fish me out.

Some alderman, who likes things nice,
 Will buy me then at any price.
 But now, a hundred such you'll have to fish,
 To make a single good-for-nothing dish.
 Well, well, be it so, replied the fisher:
 My little fish, who play the preacher,
 The frying-pan must be your lot.
 Although no doubt you like it not.
 I fry the fry that can be got.
 In some things, men of sense
 Prefer the present to the future tense.

BRILLIANT WHITEWASH. Many have heard of
 the brilliant *stucco whitewash*, on the east side of the
 President's house at Washington. The following
 is a receipt for making it, with some additional im-
 provements learned by experiment.

Take half a bushel of nice, unslacked lime, slack
 it with boiling water, covering it during the pro-
 cess to keep in the steam. Strain the liquid through
 a fine sieve or strainer, and add to it a peck of
 clean salt, previously well dissolved in warm wa-
 ter; three pounds of ground rice boiled to a thin

paste, and stirred in boiling hot; half a pound of
 powdered Spanish whiting, and a pound of clean
 glue, which has been previously dissolved by first
 soaking it well, and then hanging it over a slow
 fire, in a small kettle, within a large one filled with
 water. Add five gallons of hot water to the whole
 mixture; stir it well, and let it stand a few days
 before using. It should be put on quite
 hot, for this purpose, it can be kept in a kettle on
 a portable furnace. It is said that about one pint
 of this mixture will cover a square yard upon the
 outside of a house, if properly applied. Brushes
 of short or less small may be used, according to the
 neatness of the job required. It answers as well
 as paint, for wood, brick or stone, and cheaper.
 It retains its brilliancy for many years.—There is
 nothing of the kind that will compare with it, ei-
 ther for inside or outside walls. Coloring matter
 may be put in, and made of any shade you like.
 Spanish brown stirred in will make red or pink,
 more or less deep according to the quantity. A
 delicate tinge of this is very pretty for inside walls.
 Finely pulverized common clay, when mixed with
 the Spanish brown, before it is stirred into the mix-
 ture, makes lilac color. Lamp-black in moderate
 quantities makes a slate color, very suitable for the
 outside of buildings. Lamp-black and Spanish brown
 mixed together produce a reddish stone color. Yel-
 low ochre stirred makes a yellow wash; but chrome
 goes farther, and makes a color generally esteemed
 prettier. In all these cases, the darkness of the
 shade will be determined by the quantity of color-
 ing used. It is difficult to make a rule, because
 tastes are very different; it would be best to try ex-
 periments on a shingle, and let it dry. I have been
 told that green must not be mixed with lime. The
 lime destroys the color, and the color has an effect
 on the whitewash which makes it crack and peel.

When walls have been badly smoked, and you
 wish to have them a clean white, it is well to
 squeeze indigo plentifully through a bag into the
 water you use before it is stirred in the whole
 mixture.

If a larger quantity than five gallons is wanted,
 the same proportions should be observed.

L. M. CHILD.

Anti-Slavery Standard.

SWEET POTATOE COFFEE.—Sometime since, we
 saw in a Western paper a recommendation of *Sweet*
Potatoes as a substitute for coffee. The freak
 took us a day or two ago, to make trial of it, by
 way of experiment, and we think it excellent.

Yesterday morning we drank of "the proceeds"
 at breakfast, and hope to do so this morning. A
 medium sized sweet potatoe was pared, and
 then while in the raw state, sliced. These slices
 were then cut cross wise, so that when the opera-
 tion was over, the pieces were square, and precisely
 the magnitude of ordinary dice. These were then
 roasted slowly over a fire, as one does coffee. The
 moisture of the potatoe gradually evaporated, and
 about the time that coffee would be prepar-
 ed for the mill, the substitute was ready for the
 same process. The grinding was carried on easily
 and perfectly, and the grains came out prettily
 from the mill. The beverage was made yester-
 day by the French method of dripping and we
 have seldom drank a cup with greater pleasure.
 This potatoe coffee is as strong and dark in its ap-
 pearance as any other, and only differs in taste from
 "Havana" by reason of a slight resemblance to co-
 coa. It takes very little sugar, and is a substan-
 tial, cheap, and no doubt healthy drink. Who else
 tries it?

It is better coffee than we ever drank in North or
 South Carolina, Georgia, or Alabama, at any break-
 fast house on a rout, & would particularly recom-
 mend it to the landlady on the southern bank of
 the Roanoke. We hope to see our planters, try it
 and doubt not that many who live far from, or in-
 convenient to market, will do well to introduce it.
 Poor people in the city can make coffee for a week,
 with a picayune's worth of potatoes.—*New Or-
 leans Crescent.*

THE HOMEWARD BOUND.

BY H. S. WASHBURN.

Afar, afar, where billows foam,
 The vessel greets the rising day,
 And swiftest of the barques that roam,
 Still, as the twilight fades away,
 She hastens on her homeward way.

The wealth of India or Peru
 Within her hold may gathered be,
 A fragrant sweet as Hermon's dew,
 Her burden o'er the deep blue sea,
 She heareth on so gloriously.

And hearts are beating warm and high
 As lends the polar star its light;
 And mildly glows the evening sky,
 Upon the wandering sailor's sight,
 To cheer him on his course to-night.

But there's a star that brighter shines
 Than shines the ruling star of even,
 Beyond where now the day declines,
 She, faithful to the vow once given,
 Still lives! the sailor's gift from heaven.

And lo, the boy, who guileless sleeps
 Beneath that mother's constant care,
 For whom upon the pathless deeps,
 The father offers fervent prayer—
 Heaven bless the sailor's treasure there!

O mariner, a favoring breeze
 Shall wait thee to thy native shore;
 And safely passed the treacherous seas,
 Thine anchor cast thy wanderings o'er,
 How wilt thou greet that home once more!

Sheet Anchor.

IT TAKES TWO TO MAKE A SLANDER.—"My
 dear friend, that woman has been talking about
 you so again! She has been telling the avfulest
 lies you ever heard; why she sailed at you for a
 whole hour!" "And you heard it all, did you?"
 "Yes." "Well, after this, just bear in mind that it
 takes two to make a slander—one to tell it and
 one to listen to it!"

What sin is there, which grace cannot pardon?
 What heart is there, which grace cannot soften? What
 soul is there, which grace cannot save?

From the Farmer's Register.

THE FARMER'S REMEDY FOR HARD TIMES.

"SELL MORE THAN YOU BUY."

Institute a right system of economy, and live, to use
 a familiar saying, "within yourselves." Dispose with
 silk and broad-cloth—with tea and coffee—and substitute
 for them the fabrics of your own households; and for
 the other, the simple, but more nutritious diet, milk.
 Improve your lands, and your cultivations cultivate
 no more land than is rich enough to give back a profit
 upon the labor of cultivation. Make all the waste you
 can. Carry into your farm yards corn stalks, weeds,
 leaves, and every thing that is convertible into manure.
 Sprinkle over this litter, when first spread over the yard,
 some lime or plaster, if you have it; or, if not, save all
 your ashes (do this at any rate), keep it under cover
 unbleached, and use it as a substitute. Renew this litter
 from time to time as may be necessary; turn over the
 whole mass two or three times during the winter, and in
 the spring you will have a large supply of good ma-
 nure, which, plough in, if used for corn, but not too deep.
 Cover the yard again with litter, after the manure is car-
 ried out. Shelter your stock as well as you possibly
 can. Raise at least as much as will supply your own
 wants—of hogs especially—keep them well; they will
 pay well for it. Cultivate, as many vegetables as will
 supply both white and black, so that all may have plen-
 ty throughout the year. You will find it easily done, if
 you will try. Cabbages, potatoes, cymblins, fennel,
 and other culinary vegetables, are raised with little la-
 bor, and negroes are more healthy and much more con-
 siderable by having plenty of vegetables with their meat.
 Add, for them especially, a good store of black-eyed peas
 for winter use.

Hogs are easily raised. If grazed on clover from Ap-
 ril of May (according to the season) until October, for
 which purpose two or three acres of good clover will
 be sufficient for thirty, and an acre or two of cymblin
 (or more if planted among corn) be added—a daily sup-
 ply of these through the summer and fall will save a
 corn crib. This, however, is upon the supposition that
 the farmer has discarded the old "razor backs, laid pigs
 and alligators," and supplied himself with a good stock
 of hogs. Cymblins are also excellent food for cows. A
 peck to each, morning and evening, if you have toler-
 ably good grazing, will produce the richest milk and
 butter.

Plant pumpkins with corn wherever the land is rich
 enough, gather them carefully into some sheltered place
 before they are frosted, and they may be kept until late
 in the winter, supplying the very best food for milk
 cows. If to succeed these, you have a crop of manured
 wurtzel or sugar beet, which may be kept securely in
 piling up in a conical form, and covering first with
 leaves or straw, and then with ten or twelve inches of
 earth, these will carry you down to the spring grass.

But some perhaps may object that all these little crops
 will require more labor than they can spare. Try it, and
 you will find it to be otherwise. They will save a good
 deal of corn; and the cultivation of all the cymblins,
 pumpkins and roots necessary, upon a farm of medium
 size, will not cost as much as one broad-cloth coat, or
 one silk dress.

If you can, grind all the corn fed to your stock. Cut
 up your long farge also, and mix for horses and mules.
 Even shucks, where there is nothing else, or where fold-
 er, oats and hay are saleable, cut and moistened with
 salt-water some hours before feeding, are excellent to
 mix with ground stuff of any kind.

If the cob be crushed and ground with the corn, a
 mixture of one-third or one-half of good wheat bran is
 recommended.

To cut all the forage for a large stock, it is doubtful
 whether the efficient labor of a farm can be spared, unless
 in bad weather. But upon many farms there are some
 old or weak hands who render little service, yet who
 might be profitably employed in this way, with the
 aid of an improved straw-cutter.

Take at least one agricultural paper, published in your
 own state. A good pig will pay for it.

In selecting men to represent you in the assembly,
 don't vote for politicians. Choose men of your own
 class, of the most respectable character, and with some
 practical sense—not prone to much talking—who
 when they go to the assembly, will have no party work
 to do, but will attend to the public business promptly &
 faithfully, and when that is done, go home to their con-
 stituents. Remember that the cost of the assembly of
 this state every year is about \$95,000, and that only ten
 days of the time they spend in Richmond in useless talk-
 ing, if saved, would enable the state to give \$10,000 a
 year towards the improvement of its agriculture. Compare
 the time consumed by our assembly with their yearly
 work, and then say, if it would not be at least as well
 done, and in a much shorter time, by a body of sensible
 practical farmers. But if you won't do this, then look
 out for all the dumb men you can find, and send them
 to the assembly—they will take up less time in making
 signs than is now taken up in making speeches.

Poda Richard.

WEARING OUT SOIL.—It is an idea conceived in
 profound ignorance, that the soils of a country must
 necessarily wear out, or become less fertile by long-con-
 tinued cultivation. With proper care and judicious cul-
 ture, the soil instead of wearing out, must necessarily
 improve. How is it in England, in France, in Germany,
 and Italy? A portion of these countries has been in cul-
 tivation for centuries. Instead of becoming less fertile,
 they produce more abundantly than they did an hundred
 or a thousand years since. This has been effected by
 manures, rotation of crops, judicious culture, and good
 management. It is easier to manure a field than to clear
 one; and when manured will produce more and is easier
 cultivated. Every farmer knows the difference between
 ploughing in a fresh field with stumps and roots, and
 ploughing one where he encounters none of these obsta-
 cles.

Cows.—The following is from one of our exchangers
 —it is good advice. The point at which farmers are
 most at fault, and that for which our correspondents
 and hundreds of others blame them, and with reason too,
 is that they overstock their farms—only half feed their
 animals—let skeleton cow-frames drag themselves over
 the premises, and complain because the dry bones do not
 give milk abundantly. Whenever cows are kept for the
 dairy, it is possible and proper—yes, it is a duty—to keep
 them well.—This can be done, if you cannot keep four
 well, try two; the two, well kept, will give more income
 than four half-starved ones. The goodness of the cow
 is determined partly by her native properties—but the
 food also, and much, and very much to do, in making
 her good or otherwise. Keep no more than you can feed
 well—very well.

EARLY POTATOES.—It is well known that the ear-
 ly end of a potatoe will yield a crop earlier by some days
 than the root end. This appears to be owing simply to
 the earlier growth of the sprouts from the eye end. Ear-
 liness will be greatly increased by placing the seed pota-
 toes in a box of moist sand, early in spring, in a warm
 place in the house; and then planting them when the
 shoots are about two inches long, taking care not to break
 them off.

KEEPING ROOTS THROUGH WINTER.—The most con-
 venient and neat method of doing this, is to procure bar-
 rels, hogheads, or large boxes, place them in the cel-
 lar, fill them with the potatoes, turnips, beets, or other
 roots, and fill in the interstices with clean sand, which
 is to be kept moist. It is to be clean, as a matter of
 convenience and neatness. One load will cover a large
 quantity of roots, and may be used for many successive
 years.

Abb. Culver.

The father of Haydn, the great musician, was a
 wheelwright in a sequestered village, and organist to the
 village church.