

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

NEW SERIES.

VOL. VIII.—No. 45.

RALEIGH, SATURDAY, NOVEMBER 25, 1843.

WHOLE No. 392.

PROCEEDINGS OF THE RALEIGH BAPTIST ASSOCIATION.

SATURDAY, October 7th.

1. The Introductory Sermon preached by Eld. David Thomson, from Romans i. 16. "For I am not ashamed of the gospel of Christ, for it is the power of God unto Salvation to every one that believeth; to the Jews first, and also to the Greek."
2. The Association was called to order by Eld. Stephen Senter. Elder Patrick W. Dowd prayed.
3. John P. Robertson, Anderson K. Clements, and Marmaduke Williams appointed a Committee of Finance.
4. Brethren, Kimboro Weathers, Allen Jones, and Joseph King, was appointed a Committee to arrange the preaching during this meeting.
5. The Letters from the different Churches, called for, and noted.
6. Eld. James Dennis, appointed Moderator.
7. Petitionary letters called for, whereupon, one from Mount Zion was handed in, read, and, On motion, was laid on the Table, to be taken up on Monday next. And one from Mount Vernon, which, On motion, was referred to the Select Committee.
8. Corresponding Brethren called for, whereupon the following came forward and took seats with us (i.e.) William P. Terrell from Tar River with minutes, William Ragan from Sandy Creek with minutes, and a letter from Br. Henry Moore from Goshen Association, read, and Brethren, Claban J. Oats and Nehemiah Fason recognized as visitors from said Association.
9. Visiting brethren, called for, whereupon the following took seats with us, (i.e.) Elders, David Thomson, Patrick W. Dowd, William DuPre, Jesse Howell, John F. Ellington, James Bunn, Stephen Senter, William Terrell and Lewis DuPre.
10. On motion, the following Committees were appointed, (i.e.) On Temperance, Brethren, David Justice, John P. Robertson, and Anderson K. Clements.
On Sabbath Schools, Brethren, Daniel DuPre, Madister B. Royster and Samuel H. Dunn.
On Domestic Missions, Eld. David Thomson, William Yates, and Drury King.
On Foreign Missions, Elders, William T. Brooks, M. D. Williams and Jesse Howell.
On Bible Distribution, Eld. Stephen Senter, Isaac Hudson and Claban J. Oats.
On Tracts, Brethren, Solomon Terrell, Nehemiah Fason and Anderson Hicks.
On Baptist Publication and Sunday School Society, Eld. Patrick W. Dowd, William Terrell, and John F. Ellington.
On the Improvement of the Ministry, Eld. James Dennis, William T. Brooks and Samuel P. Norris.
11. On motion, Elders, Patrick W. Dowd, Stephen Senter, and David Thomson were appointed to attend to the administration of the Lord's Supper on Sabbath.
12. Elds. P. W. Dowd, S. Senter and D. Thomson, with the Moderator and Clerk, were appointed a Committee of arrangements for this Association.
13. On motion, Adjourned to Monday 10 o'clock. Dismissed by the Moderator.

SUNDAY MORNING, Oct. 8th.

- Met according to appointment.
1. Concert prayer for the outpouring of the spirit of God.
 2. Eld. James Dennis preached in the House, from Matthew xxiv. 14. "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; then shall the end come."
 3. Eld. Lewis DuPre followed in accordance to his appointment, and preached from Luke xvi. 2. "And he called him, and said unto him, how is it that I hear this of thee? give an account of thy stewardship! for thou mayest be no longer steward."
 4. Elder David Thomson preached at the stand, from Col. iii. 1, 2, 3. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."
 5. Immediately after preaching \$13 14 was collected for the Baptist S. Convention, which is to be equally divided between the three objects of said Convention.
 6. After a few minutes intermission, the brethren assembled in the house, and took the Lord's supper, administered by Elders Thomson and Dennis, after which they sang a Hymn and went out, with the sweet anticipation of meeting each other in that great association where parting will be no more.
 - "O the place—the happy place—where the Christians all will meet, to part no more."

MONDAY, Oct. 9th

1. Prayer by Elder Pipkin.
2. The names of the Delegates called.
3. The Constitution and Rules of Decorum read.
4. The Committee of arrangement reported, and discharged.
5. The letter from Mount Zion read, and the Church received.
6. The Committee to Hephzibah and Mount Vernon reported, brethren, Senter and Sanders attended, but made no progress.
7. The letter from Mount Vernon read, and in accordance with their former and present request, the following Committee (to wit) brethren W. T. Brooks, D. Justice, S. H. Dunn, S. P. Norris and R. M. Jones were appointed to visit said Church on the former occasion and report at the next Association.
8. S. P. Norris reappointed Treasurer.
9. The Committee of Finance reported. Received \$35 60.
10. Corresponding Brn. to sister Associations reported (satisfactorily.)
11. Corresponding Brn. appointed to sister Associations.
To Flat River, at Buffalo, Friday before the 1st Sabbath in Aug. 1844, Elds. Lewis DuPre and James Dennis.
To Tar River, at Brown's, Friday before the 1st Sabbath in October 44, Eld. Lewis DuPre and Br. John B. White, Prof.
To Neuse, 21 Sabbath in Nov. 1843, Elder L. DuPre.
To Beulah, 1st Saturday in Aug. 1844, Elds. S. Senter and L. DuPre.
To Goshen, 1st Saturday in Oct. 1844, at Bay Church, Onslow county, Elders D. Thomson, S. Senter and Thos. Williford.
To Sandy Creek, Friday before the 4th Sabbath in Sept. 1844, at Mount Gilgad, Elders James Dennis, W. T. Brooks, Wm. Yates and S. Senter.
To Cape Fear, 1st Friday in Oct. 1844, Elders D. S. Williams, L. Pipkin and Wm. DuPre.
12. Elder Rufus Babcock, (Cor. Sec. of the B. S.) appeared, and On motion of Eld. L. DuPre, letters of recommendation were read, and he invited to a seat, which he very politely accepted, and took part with us in our deliberations.
13. The following Committees reported, (i.e.) on Temperance and Sabbath Schools.
14. On motion, adjourned to to-morrow 9 o'clock. Dismissed by Eld. Dowd.

TUESDAY, Oct. 10th.

- Met according to adjournment.
1. Prayer by Elder Babcock.
 2. The names of the Delegates called.
 3. Reports taken up again, (i.e.) on Domestic Missions, Foreign Missions, Bible Distribution, Baptist Publication and Sunday School Society, (no report made and Committee discharged.) Tracts, and on the improve-

ment of Ministry, all of the above Reports with their Resolutions were received, and ordered to be appended to these minutes.

4. On motion, The money collected for the Bible Society on Monday, be applied to the use of Asia including Burmah, Hindoostan, Bengal, Orissa, Siam, China, &c.
5. Our Missionary reported, and On motion, the report was referred to the following Committee (to wit) Elds. Brooks, DuPre and Thomson (who, in a few minutes presented a report, which was received, and ordered to be annexed to the minutes, with Eld. Senter's report.
6. On motion, the Committee to Mt. Vernon was withdrawn.
7. From Select Committee, Query.—Is it agreeable to Gospel order, when a member is excommunicated, and again received into the fellowship of the Church, upon testimony that he never was regenerated and born of the spirit, before he was expelled; for the Church to receive him into their fellowship without Baptism?
- On motion, The above Query, was laid on the Table to be taken up at the next Association.
8. On motion, Ordered, That the Treasurer pay our Missionary \$14 75, the amount received from our former Treasurer and Mt. Pisgah Church.
9. From Fing Grove Church, Query.—When we receive any person from any other denominations by Experience (if it should happen to be a minister of the Gospel in their denomination) will the members of this Association hold their Ordination good and valid as they do their Baptism; or will they not?
- After a few remarks being made on the above Query, On motion, It was indefinitely postponed.
10. On motion, The Resolution past last Association, (Instructing Churches to receive immersed believers from other Churches, not of our Communion without Baptism,) was called up, and after being debated, On motion, was indefinitely postponed.
11. From Wake Forest Church, Query.—Ought this Association to fellowship any ministering brother, who may become pastor, or identify himself with any Church or party, that this Association did not or could not fellowship?
- The above Query, was read, and On motion, was laid on the Table.
12. The next Association to be held with Hephzibah Church, 15 miles east of Raleigh, to commence at 10 o'clock, on Saturday before the 2d Sabbath in Oct. 1844, Eld. S. Senter, to preach the Introductory.
13. The Clerk will superintend the printing of these minutes, have 1000 copies printed and distribute them among the Churches, for which he be allowed \$10 for his services.
14. On motion, Eld. W. T. Brooks was appointed to carry up the money from this Association to the Baptist State Convention.
15. Resolved, That this Association give thanks to this Church and neighborhood, for their kindness towards their visiting Brethren and friends.
16. On motion, adjourned to the time and place appointed. Dismissed by Eld. P. W. Dowd.

TREASURER'S REPORT.

S. P. Norris, Treasurer,	
In account with the Raleigh Association, Dr.	
In hand for last year,	\$64 98
Received from the effects of former Treasurer, (Wm. Roles.)	16 25
From the Church at Mt. Pisgah,	1 50
	\$83 73
Cr.—Paid for Printing and Clerk,	\$30 }
Paid Missionary,	35 }
	65
Remaining in hand,	17 73
Received from the Churches this year,	\$6 60
Amount in hand,	\$54 33

JAMES DENNIS, Moderator.

SAMUEL P. NORRIS, Clerk.

REPORT ON TEMPERANCE.

Your committee to whom was referred the subject of Temperance, beg leave to report, that from long experience and observation, the use of ardent spirits as a beverage, or as a luxury, has been the main-spring of more misery, than any other one thing in the world. That it has made more Widows, more Orphans, and sunk more defenceless women and helpless children into the deepest degradation, misery, and want, than any other one thing, wars, pestilence, and famine not excepted; and that too, from affluence and ease: That it has been clearly ascertained, that at least thirty thousand persons annually sink into a drunkard's grave, and immortal souls into a drunkard's hell, for no drunkard is to inherit the Kingdom of Heaven: That it cost our highly favoured country, at least Twenty Millions of Dollars annually; we mean previous to the Temperance reform. O, my dear brethren, could the curse be removed, and that amount applied to relieve the wants of suffering humanity, how many thousands of innocent women and children would it lift from the deepest degradation, misery, and want, to affluence and ease. And your committee are fully of the opinion, that the religious community can remove the curse in some good degree, and that it is high time, that we bestir ourselves and make the attempt.—We see that the use of alcohol fills our Alms Houses with paupers, crowds our Jails with criminals, and that a large majority of cases in our courts of Justice, have their origin from the use of liquor, and that almost nine tenths of the cases and troubles that takes place in our Churches, grow out of the same cause. Your committee also, are of opinion, that the cause of our Lord and Savior Jesus Christ has bled at almost every pore long enough, and that it is high time that the followers of the Savior rid themselves of the troubles growing out of that soul destroying poison, alcohol. Therefore, Resolved, That in the estimation of this Association, the making, vending, and drinking of intoxicating spirits, as a common drink or beverage, is derogatory to the Christian character, and recommend to the Churches to use all proper vigilance and zeal, to induce their respective members to abandon all such.

All of which is most respectfully submitted,

D. JUSTICE, Chair.

FOREIGN MISSIONS.

The conversion of the world is a subject which should engage the attention of every true disciple of Christ. The apostolic injunction—"Go ye into all the world and preach the gospel to every creature," is as binding on us, as it was on the primitive Christians. It is to be feared, however, that this command of the great head of the church, has too little influence upon christians of the present day. Surrounded with so many privileges of a religious character, we are too unmindful of our fellow species, whose lot has been cast in heathen lands. It should be borne in mind, that "to whom much is given of them much will be required." God has blessed us with the means, in order, that we may be co-workers with him in evangelizing the world. And if we refuse to make a proper use of those means, our account at the day of Judgment will be fearful in the extreme. Who, that has a spark of grace in his soul, can listen unmoved to the calls of the perishing heathen? Who, that professes to be a disciple of the meek and lowly Jesus, can withhold his mite in support of the Missionary of the Cross, who has gone to publish the glad news of salvation, through a crucified and risen Savior to a lost and ruined world? In consideration of the mighty responsibilities which rest upon us, as christians, with regard to the conversion of the heathen world, and in view also of the great apathy, which prevails in our churches, in relation to this subject, your committee would take the liberty of offering the following Resolutions:

Resolved, That it is the imperative duty of every christian, as well as his high privilege, to do all in his power to send and support the gospel in foreign lands, and that as christians, we have confidence in the medium through which our funds are transmitted.

W. T. BROOKS, Chair.

ON BIBLE DISTRIBUTION.

BRETHREN.—We have given the subject as full consideration as the strict limits allowed would admit of, and after examining the report of last year, would respectfully recommend that report as embracing our views in as full and correct a view of the subject, as we could produce in any other form; and we therefore recommend that Bible Societies should be raised in the respective churches, and funds raised in aiding the foreign Bible Society in giving the Bible to all the destitute within these United States, and to the known world, as soon as can be practicable.

All of which is respectfully submitted.

S. SENTER, Chair.

ON TRACTS.

DEAR BRETHREN:—

Believing that God works by the use of means, in order to accomplish the salvation of sinners, and to advance his kingdom in this world; and believing the circulation of Tracts to be one of those gracious means the Lord has devised to awaken sinners, and to bring them to a knowledge of the truth, as it is in Christ Jesus.

We, your committee, are of the impression, that but few who feel interested in the promotion and prosperity of their Redeemer's kingdom, have rightly appreciated the importance of circulating Tracts within the limits of this Association.

The great and solemn command given by the Savior, to the Apostles, was to "go into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16. 15.

In obedience therefore to this righteous command, the Apostles went forth in the use of the means of the Gospel, to persuade sinners to repent, and accept of the unspeakable riches of Christ, as they are offered in the sacred volume of divine Revelation.

We believe in the use of those means God has been disposed to bless, and save with an everlasting salvation thousands and tens of thousands of precious souls. But it is not uncommon to find some who are living out of the reach of God's appointed means of grace; who appear to deem themselves unworthy of eternal life, by neglecting to attend to the dispensation of the gospel: others not able to attend at God's earthly sanctuary, in consequence of the infirmities of old age, and others not able to attend to the ordinary means essential to salvation in consequence of affliction. Your committee are of the opinion that much good may be effected by the circulation of Tracts. First, that the difficulties which appear to intervene between the common means essential to the salvation of such individuals might be removed, and the blessed means of grace presented to them in all the simplicity and excellency of the gospel. Your committee, therefore are of the impression, that well written Tracts, on appropriate subjects, would effect much good; that by the use of such means you preach the gospel to sinners in every situation in life.

Respectfully submitted,

SOLOMON TERRELL, Chair.

ON THE IMPROVEMENT OF THE MINISTRY.

The committee beg leave to Report, that they have had the subject under consideration, and deem it of vital importance, and would therefore offer the following Resolutions:

- 1st. Resolved, That the ministers belonging to this Association form themselves into an Association for the purpose of improving themselves in useful knowledge.
- 2d. Resolved, That the ministers meet at Holly Spring, Friday before the fifth Sunday in October, for the purpose of taking this subject into further consideration.

ON THE MISSIONARY'S REPORT.

The committee having examined the Report of your Missionary, and the statistics connected with it, find the following facts, which they ask leave to report: That he has received within and without the bounds of the Association, during the past year, including his out fits of \$36 50 by the Association, the sum of \$171 45, and presuming that the church of which he is pastor will not give him less than \$50, which, added to the sum already received, will make the sum of \$221 45; and as we believe (all the circumstances of the case considered) that this Association, will not be willing to ask the services rendered for a less sum than \$250, there will be a sum of \$28 59 wanting, which sum (though small) (we think ought to be promptly raised and paid before we, as an Association, can feel to be released from the obligation due him as our Missionary.

Respectfully submitted,

W. T. BROOKS, Chair.

N. B. The above sum of \$28 59, was immediately raised, and handed over to our Missionary, by the Association.

THE MISSIONARY'S REPORT.

DEAR BRETHREN:—

I have traveled within the bounds of the Raleigh Association 287 days, and preached 276 times; and out of the bounds of the Association, traveled 63 days, and preached 61 times; making in all, 350 days travel, and 337 times preached; and rode in the year 3903 miles; attended two Union meetings; two protracted meetings; one Ministers' and Deacons' meeting; and one Association; baptized 20 persons; and aided with the ministers to ordain 7 Deacons; and further say, that I have found the churches and brethren in much union and peace, with a very small exception. The good work of the Lord is flourishing in most of the Churches within the bounds of this Association; and in our sister Association (Goshen) the good work of the Lord is flourishing. In her limits the rise of 850 were added to that Association the last year by baptism. I would also say, that I did not ride and preach to all the Churches in the Raleigh Association. Some two or three let me know their situation was such, that they thought best not to receive the Itinerary.

ON SABBATH SCHOOLS.

The preaching of the gospel of our Savior being excepted, we can venture the assertion, that there is no branch of religious instruction with which we are conversant, that is attended with the same radical and genuine consequences as those resulting from the moral and religious discipline of a well regulated Sabbath school system. They are the nurseries that early piety which has been to be, nothing more nor less, than the timely implanting of the seeds of youthful piety, which are watered by the dew of Heaven, and produce as their legitimate fruits, true godliness, and devotion to the cause of our Redeemer. It is certainly a source of heartfelt gratitude to your committee, to learn from the reports of our churches, that a few of them are nurturing those hand-maids of religion; yet, on the other hand, we are sorry to find, that so many of them are keeping from their children that instruction which would fortify their youthful minds against those deceitful, and enchanting allurements with which the adversary of their souls so effectually leads the young to the early embarking of those practices which terminate too frequently in their soul's ruin.

Under a feeling sense, therefore, of the great moral good which can be effected by Sabbath schools, and being also confident that the cause of our Savior suffers an incalculable loss by their not being established generally in our churches, we beg leave to ask the adoption of the following Resolutions:

1. Resolved, That this Association esteem it the most imperative duty of every Church within its confines to establish a Sabbath school.
2. Resolved, That we consider each Bishop under moral obligations to exert his best influence to their promotion.

DANIEL DUPRE JR., Chair.

THE RELIGIOUS PAPER.

We do not unduly exalt our office, when we declare the religious newspaper to be one of the mightiest agencies employed by the Church to enlighten and bless the world. Its influence can not be measured, for its operation is silent and unseen. No eye follows it, as it flies abroad, multiplied into thousands, enters the domestic circle, to be read by the father, the mother, the daughter, the son, and to leave on all their minds impressions as lasting as life. How frequently does the devoted minister, when more calls press upon him than he can possibly meet, sigh out the vain wish that he could "multiply himself"—labor in different spheres at the same moment. What he would find, do the religious newspaper is actually and literally constituted to accomplish. Simultaneously it speaks to fifty families, perhaps, in the same parish, and to many hundred parishes at once. Assemble its readers together, and what a mass-meeting would it be! Who would not deem it an object to address such a vast gathering of immortal beings, on subjects of infinite importance to them and to the whole world? The most important truths and duties of Christ's religion are expounded and urged by the good religious newspaper. The most interesting and valuable intelligence with reference to the condition of the heathen—the progress of missions—the triumphs of redeeming grace at home and abroad, the prevailing sins, and the influences operating and capable of being brought to operate against these sins, is furnished by the religious paper. It defends the truth and the friends of truth, against those who misrepresent them. Every week it informs, arouses, and directs. Every week it exerts its moulding, purifying, elevating influence on thousands of minds, which will themselves be mediums of extending and increasing it on the minds of others. And yet its operation is as silent as that of the fixed laws of nature. It is in thousands of places at once doing its work—producing its mighty and lasting effects: still it makes no noise, is attended with no trumpet blast, no vocal acclamations.

We suppose it to be on this account that its importance is not more generally appreciated. Will our readers think of this influence? We appeal to the pastor. Are your people deficient in scriptural knowledge—in just and enlarged views of Christian duty—in attention to your ministry—in sympathy for the oppressed and for the perishing heathen? Persuade them to take a religious paper. See that it is read in every family of your parish. Refer your people frequently to interesting articles in its columns. Regard it as your friend and ally,—for such it is, and with your assistance such it will continue to be.—We believe that in this day of novelties and impostures, of strange innovations and "damnable heresies," the permanency and prosperity of no church can be preserved without the aid of a well conducted religious paper. The people need this silent simultaneous operation of religious influence; the pastor needs it; the cause of Christ needs it; the interests of humanity need it. In saying these things we are not pleading in our own behalf more than in behalf of those we address. A religious paper like our own, although we have the responsibility of its care and character, is not altogether ours.—It belongs to the denomination—the Christian community—the brotherhood of pastors. It is their medium of communication with each other and to the churches at large. It is their engine of usefulness.

HAMBURG, 5th October, 1843

My Dear Brother Sommers.—Yours, date 4th April, came duly to hand, and am greatly indebted to you for pleading our cause so warmly before the Board, and not less to all the brethren of whom it is composed, for the readiness with which they meet our wants in circulating God's Holy Word in Germany and Denmark. I am glad that my application for a set of an 8vo. Bible has so far met the concurrence of the Board, that they think the project desirable. But in reference to their recommendation to obtain the consent of the Committee of the Edinburgh Bible Society to throw off editions from their plates, I beg to observe, that this would not at all meet my wants, even if this was granted. The Bible of the Edinburgh Society is a school Bible, a small 8vo.; I want plates for a large 8vo. The type of the former is too small for general circulation, and the plates of the Frankfurt edition are much worn, so that a new edition is much required. I would, therefore, urge the importance with your Board, to have a set of plates cast, from which 100,000 copies may be thrown off. Such a measure would tend greatly to give a greater stability and certainty to one part of our work, for I am now constantly kept in uncertainty as to how far efforts in the circulation of the Holy Scriptures may be extended. I trust also, that the whole aspect of the mission is such as to call for such a measure.

Our converts and churches are increasing, and with their increase, the means also to furnish the perishing millions with the Word of Life. In addition to this, there is another call on the Board at the present time to do what they can: I have been recently instructed by the Committee of the Edinburgh Bible Society, to limit the circulation of their Scriptures considerably, owing to want of funds, brought on by the recent disruption in the Scotch Church. I trust, therefore, that our good brethren will not keep me long in suspense. It will take a year before the plates can be furnished, and the money will not be required till then.

I have been looking every day for a letter from you, authorizing me to employ suitable brethren as colporteurs for Bible circulation. I concluded the Board would adopt this plan, from the inquiries you made on the subject. I had, indeed, made so sure of this, that I have already arranged matters with one brother in Pomerania. But if my wish is not realized, I hope to employ that brother at the expense of the Board of Foreign Missions at Boston.

The printing of the Pocket Testament is drawing to a close. I am nearly every day occupied in closely comparing the parallels before it goes to press. I hope this edition will be well received by the public, and I think the sacrifice in circulating it will be trifling. The former edition of the New Testament is nearly exhausted.

I have just returned from a tour to Odenburg, Eastfriesland, &c. The truth is advancing in every direction, notwithstanding the opposition which it has to encounter at every step. At Odenburg my heart was filled with unspeakable joy. I met there 33 converts from every part of the Grand Duchy; some had travelled on foot upwards of 25 miles. We enjoyed a season of sweet communion with each other, and with our Lord. At Varel, my native place, five precious souls have also been brought to Jesus, and have been buried with him in baptism, and at Jever several are now on the point of being added to the little flock there. Thus a considerable inroad has been made on a part of Satan's kingdom the most formidable. The silence of death reigned until within five or six years throughout the Grand Duchy; we have now nearly 70 living witnesses for God's truth there, and I hope these will multiply on all sides, by holding forth the Word of Life to their fellow men.

At Hamburg we have peace from without and prosperity within. Seven converts were immersed last Sabbath, three of them from a place in Holstein, Elmshorn, where the Lord has opened a door for us, and where one of our brethren goes every Saturday to dispense the Word of Life on the Lord's day.

There is, however, one circumstance which detracts from the unspeakable joy I experience in seeing the work of the Lord prosper. I attempted to preach again a few weeks ago, but found soon that it was impracticable—my throat being still so much enfeebled. I am now strongly advised to go to the south of France for winter. May the Lord dispose of me according to his good pleasure. Nothing appears to be of any benefit to the disordered part but quietness, and this, surrounded by so many interesting events, bearing on the extension of the Redeemer's kingdom, is impossible.

Let me hear as early as possible what the Board has decided on, in reference to the plates for the Bible. The Lord reward you for all the love you have shown us. To yourself and the respected Board my brotherly and affectionate salutation.

Yours is the gospel,
J. G. ONCKEN.

For the Recorder.

ILLINOIS.

Rev. A. B. Harris, of Rock Spring, writes that a larger portion of his time than usual had been spent during his last quarter in attending protracted meetings in St. Clair and Clinton counties, which resulted favorably to the churches with which they were held. "But," he adds, "we need more ministers in the field. I have more calls for ministerial labor in destitute settlements, than three ministers could supply. The fields are to a great extent, already white for the harvest, and they are becoming more extensively so daily; and yet there are but few to thrust in the sickle. O, that the Lord would send forth more faithful laborers into this far reaching and luxuriant harvest. O, that this were more the prayer of his people every where."

MISSION TO OREGON.

Early last summer, we announced the intention of Rev. Mr. Fisher, one of our missionaries in Iowa, to emigrate with a large company to Oregon next spring, provided the funds were contributed for that purpose. We now have the pleasure of saying, that the necessary amount has been paid or pledged to be paid in season for him to proceed. Another missionary in Iowa, equally well qualified for the under-

taking, has signified his desire to accompany Mr. Fisher. The amount necessary to justify his appointment, is \$300; but that amount it would be inconsistent for us to appropriate, unless furnished us by extra contribution. On so distant a mission, it is desirable that two missionaries should go in company. Cannot the money be raised immediately for the purpose? Are there not many churches, and even individuals who would feel gratified in pledging it to be paid as soon as 1st of next April? Had we such a pledge from any responsible source, the brother would be immediately encouraged to prepare himself for the undertaking.

MONTHLY CONCERT OF PRAYER FOR OUR COUNTRY.

At the General Home Mission Meeting, held recently at Syracuse, N. Y., the following resolution was unanimously passed.

Resolved, That we earnestly recommend to the churches throughout this State, and respectfully suggest to the entire denomination, that they devote the afternoon or evening of the third Lords day in each month, to the great object embraced by Home Missions, and that a collection be taken up for this object.

We lay the resolution before the churches at this time for their immediate reflection, and such future disposition as may seem good in their sight. We dictate nothing. It will probably meet with favour by many. Others may prefer to blend the interests of the Home Mission cause with those of Foreign Missions, on the first Monday. But we are confident that the time has come when much more prayer should be offered by American Christians for our country than heretofore. God grant them a spirit of prayer for this purpose.

BENJ. M. HILL, Cor. Sec.

The obstacles which Paganism presented to the first Teachers of Christianity.

Conceive the apostles of Jesus Christ, the tent-maker or the fisherman, entering as strangers into one of the splendid cities of Syria, Asia Minor, or Greece. Conceive them, I mean, as unwounded with miraculous powers, having adopted their itinerant system of teaching from human motives and for human purposes alone. As they pass along to the remote and obscure quarters where they expect to meet with precarious hospitality among their countrymen, they survey the strength of the established religions, which it is their avowed purpose to overthrow. Everywhere they behold temples on which the utmost extravagance of expenditure has been lavished by succeeding generations; idols of the most exquisite workmanship, to which, even if the religious feeling of adoration is enfeebled, the people are strongly attached by national or local vanity. They meet processions in which the idle and perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith; many of the trades, like those of the makers of silver shrines at Ephesus, are pledged to the support of that to which they owe their maintenance. They pass a magnificent theatre, on the splendour and success of which the popularity of the existing authorities mainly depends, and in which the serious exhibitions are essentially religious, the lighter as intimately connected with the indulgence of the baser passions. They behold another public building, where even worse feelings, the cruel and the sanguinary, are pampered by the animating contests of wild beasts and of gladiators, in which they themselves may shortly play a dreadful part.

Butcher'd to make a Roman holiday!

Show and spectacle are the characteristic enjoyments of a whole people, and every show and spectacle is either sacred to the religious feelings, or incentive to the lusts of the flesh; those feelings which be entirely eradicated, those lusts which must be brought into total subjection to the law of Christ. They encounter likewise itinerant jugglers, diviners, magicians who impose upon the credulous to excite the contempt of the enlightened; in the first case, dangerous rivals to those who should attempt to propagate a new faith by imposture and deception; in the latter, naturally tending to prejudice the mind against all miraculous pretensions whatever; here, like Elymas, endeavouring to outdo the signs and wonders of the apostles, thereby throwing suspicion on all asserted supernatural agency by the frequency and clumsiness of their delusions. They meet philosophers, frequently itinerant like themselves; or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise have appeared a proof of philanthropy, the performing laborious journeys at the sacrifice of personal ease and comfort for the moral and religious improvement of mankind; or, at least, have so accustomed the public mind to similar pretensions as to take away every attraction from their coldness or novelty. There are also the teachers of the different mysteries, which would engross all the anxiety of the inquisitive, perhaps excite even if they did not satisfy the hopes of the more pure and lofty-minded. Such must have been among the obstacles which must have forced themselves on the calmer moments of the most ardent; such the overpowering difficulties of which it would be impossible to overlook the importance or elude the force, which required no sober calculation to estimate, no laborious inquiry to discover; which met and confronted them wherever they went, and which, either in desperate presumption or deliberate reliance on their own preternatural powers, they must have contemned and defied.

Milton's Bampton Lectures.

HOLINESS.

How can I obtain entire sanctification? This is a question of great importance, and easy to be answered, provided we take the Bible for our entire guide, and not without. To sum up the answer in a few words, it is by importunate or agonizing, praying faith, that says now, that looks now. There is one thing to guard against, viz, imposing conditions on the Lord; as all do when they fix the particular exercise that must follow when the prayer is answered. Now, one thinks to have powerful movement; another, a glorious elevation; and

a third, such a melting influence as will make him willing to weep his life away in love; and a fourth expects a silent awe that dreads not move but with great precision. Now, if God answers your prayer, you may have some of the above exercises, or a part of them all and perhaps none of them; and of this you should feel no solicitude. Impose no conditions on the Lord; only agonize for the object, and leave the particular immediate effect it shall produce on you to the wisdom of the Holy Ghost.

Depend wholly on the blood, atoning blood and Holy Spirit of our living Lord; firmly believing in the promise of the Lord, that saith, "He is faithful and just to forgive you your sins, and cleanse you from all unrighteousness." That blood has virtue, and the Spirit has power to apply the atonement. Believe, believe, and all is yours.

It is in the above manner that the Church should pray for a revival; imposing no conditions on the Lord, only sue for the object. We want power; but whether it shall make sinners cry out, or weep, or tremble in a deathly silence, leave that—it belong to God, not to man; no, not to good men or angels; the object, the manner leave.—Guide to Christian perfection.

THE BIBLICAL RECORDER.

RALEIGH, SATURDAY, NOV. 25, 1843.

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

PLEASE TAKE NOTICE.—Those in arrears are earnestly and respectfully requested to remit the sums due, by the second week in January. Those who continue for the ensuing year, by the same time. Two hundred new subscribers are wanted with which to commence the next volume. Will our agents, and the friends of the Recorder in general, be good enough to think of this? As we ask but little—very little—we trust that that little will be promptly and cheerfully granted. Our engagements render a punctual compliance with the foregoing, necessary to our personal comfort, as well as the prosperity and efficiency of our paper.

HIGHWAY ROBBERY.—The Bucks County Intelligencer, P. A. contains an account of an atrocious act of villainy, perpetrated on the highway, in open day time, and in the immediate vicinity of Philadelphia. The villain, under pretence of extreme fatigue, obtained permission of a countryman, on his way from market, to ride a short distance, with him in his wagon. While thus engaged, he watched his opportunity, seized his victim by the throat, choked him, beat him, and eventually threw him out of the wagon, and then drove off with the whole concern. As soon as practicable he turned off from the main road, took the horse from the wagon, mounted on his back, and the same day rode to Bristol, where he spent the night. His extreme eagerness in the mean time to sell the horse, and the advertisement which appeared next day in the city papers, caused his arrest and safe commitment to the county jail at Doylestown. The countryman having been probably more scared than hurt, has had the good fortune to recover his property, and with it to learn a lesson which will probably be of service to him as long as he shall live.

WELL DONE.—The present Proprietor of the Christian Watchman, returns his thanks to those friends who have kindly volunteered to assist him by their contributions. This circumstance shows how papers are sometimes sustained, when the burden is likely to fall on the Proprietor. And no doubt the cause is the gainer by the operation. An embarrassed editor is like an embarrassed preacher—he is worth not half his value.

THE CONVENTION.

It appears from the following communication, that the convention did hold its session at the time and place appointed; and that the representation, though small, was nevertheless such as to show that our Western brethren are alive and awake. We are pleased to learn that the next meeting is to be held in this city. We trust it will be well attended, and that it will do good. Respecting the suggestion in relation to having a Western division, we hardly know what to think. As a general rule, we have no fondness for divisions of any sort. There are, however, some strong reasons for holding annual meetings of the Convention both in the West and in the East, and as the suggestion has been made from several different quarters, we are rather disposed to think favourably of the measure. Respecting the contributions, we trust the recommendation of our correspondent will receive immediate attention. Funds are much needed, and those who have not forwarded their contributions, should enclose them immediately to the Treasurer, Rev. James S. Purify, P. M., Forestville, N. C.

For the Recorder.

Forestville, Nov. 1843.

Bro. MEREDITH:

Permit me, through the Recorder, to impart to the friends of the Convention some items of intelligence concerning its late session held at Boiling Spring. The place of meeting was about 280 miles from Raleigh. The eastern delegation did not arrive until the afternoon of Friday. On Saturday an introductory sermon was delivered by Elder Eli Phillips. The Convention was then organized and proceeded to business. The representation and contributions were both small. The contributions from the same sources were not generally so large as usual: those from the western part of the State were quite encouraging. The business of the Convention was transacted with a great deal of unanimity, both of feeling and sentiment. Reports and resolutions on different subjects were read, upon which interesting remarks were made, in which the Rev. Dr. Babcock participated, by whom we were much aided and edified. Two missionaries were appointed for the western part of the State for the term of three months each. Brethren S. J. Wheeler, G. C. Moore, and G. M. Thompson were appointed a committee to superintend missionary labour in the Eastern part of the state for the term of six months only. Elder N. A. Purify was appointed Agent, for the ensuing Conventional year. There were two petitions for the next Convention, the one from the Raleigh church; the other from the Yadkin Association, and, I believe, the Island Ford church, Surry county; but it was voted that its next session be held in the city of Raleigh. During the meeting the weather was inclement, the congregation small, and not much apparent feeling among the audience; still we think considerable good was accomplished. There are in the western part of the State some most excellent brethren, who possess the principle and means of

doing good; and who need only the opportunity. If the Convention could be located in and about Raleigh, and an extra convention or session held annually in the western part of the State, it would give information to those who need it, and afford a convenient opportunity to those who wish to aid in its benevolent objects. It is important that all monies due the Convention by subscriptions, collections etc., should be immediately forwarded to Elder Jas. S. Purify, P. M., Forestville, and Treasurer of Baptist State Convention of N. C.

ONE OF THE CONVENTION.

BAPTISM OF THE THREE THOUSAND.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 41.

The supposition is, that they were baptized "the same day," that they "received the word." How were they baptized? I answer, not by immersion.

1. There was no river or stream in or near Jerusalem in which they could be immersed. The Jordan was many miles off. The brook Kedron "has generally but little water and often none" (Robinson's Calmet, Kedron) and Pentecost was at the driest season of the year.—The brooks from Shiloh were mere rivulets. There was no possibility then of immersion in a stream at the time and place of the baptism of the three thousand.

2. The public baths could not be obtained for the baptism of the Gentiles who constituted a part of the three thousand. "Parthians, Medes, Elamites," &c., were in company. The Jews would as soon have had swine to be washed in their baths as these Gentiles.

3. The twelve Apostles could not have immersed "about three thousand" at that time.

Some say they had help. The disciples assisted.—But it appears probable, that the twelve apostles alone were the officiating ministers at the day of Pentecost.—Acts ii. 41. "But Peter, standing up with the eleven, &c. Again, 37, v. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, (i. e. the eleven), &c."

Peter began to preach at nine o'clock in the morning. Besides his sermon—"with many other words did he testify and exhort," v. 40. Then there must have been at least, a slight examination of each candidate, we will suppose as short as Philip's examination of the Eunuch, and the Confession of the latter. We cannot suppose that all this could have taken less than three hours, including the sermon. We will allow the baptism to have continued from noon till 8, P. M., eight hours, or 480 minutes. The 3,000 divided among the 12 apostles, gave 250 to each. Then each apostle had about 250 to baptize in 480 minutes, that is 1 in 1 minute and a fraction. Now as this would have been an interesting miracle, we think it would have been mentioned if it had happened.

4. Decency and propriety forbid the supposition that the 3,000 were immersed. It is not to be supposed that the converts were all males. Were they immersed without clothing? Is any one willing to assert it, or suppose it? But the idea of their being immersed in their clothing, and walking home, dripping wet; to change their dresses, or of there being suitable accommodations at hand for the purpose, requires more than the "faith of miracles" to be believed. The idea of those strangers having, all of them, baptismal dresses, or borrowing them, or of being baptized naked, may seem easy to those who require men to believe such things in order to be admitted to the Lord's table but to them only.

REMARKS.

We copy the foregoing from the Richmond Christian Advocate, on which we are tempted to make a few remarks for the special benefit of our old friend, the editor—even at the hazard of being again charged with trying to draw him into a controversy. To confess the truth, we should be glad if we could get him into a "bit of controversy" in defence of the article above—even though it be a selection.

The object of the writer seems to have been to make out, that the three thousand, said to have been converted on the day of Pentecost, could not have been immersed—because there was no water—because there was no time—and because they had no change of raiment!!! Let us look a little into the nature of his proof. And, first, on the subject of water. What proof has been adduced, it is proper to enquire, showing that the three thousand could not have been immersed, for want of water? It is first supposed, or rather asserted, that there was no stream, in or near Jerusalem, in which they could be immersed. "Kedron was probably dry, and the brooks from Shiloh were mere rivulets." There was, of course, no way of making a pool or pond by damming up a "mere rivulet." Had the writer been a little better acquainted with the process of making mill-ponds, he would probably have adopted a different supposition.

It is next supposed, that a part of the three thousand were gentiles, whom the Jews would not admit to their paths. This supposition happens to be contrary to fact however. The inspired writer tells us, that they were "Jews, devout men, out of every nation under heaven." See verse 5. It is also said that these converts had favor with all the people. See verse 47.

It is supposed, further, that three thousand of the inhabitants of Jerusalem, could not afford, from among themselves, and on their own premises, water enough for their own immersion!

And it is supposed, of course, that the numerous and extensive bodies of water in and about the city, such as the pool of Siloam, the pool of Bethesda, the King's pool, Solomon's pools, the Lower and Upper pools of Gihon, &c. &c. could not afford water for the immersion of any number of converts, to the half, or even the whole, of the inhabitants of the city!

Thus, on the ground of four suppositions, the first of which is without proof, and the other three clearly contradicted by fact, it is gravely contended that the converts, on the day of Pentecost, could not have been immersed for want of water!!!

We will now set all suppositions aside, and show from testimony that, we suspect, will not be disputed, what are the facts on this eternally mooted topic of "no water at Jerusalem."

Dr. Stephen Olin, a Methodist Minister of high standing has recently published his travels in the East. He spent some time in Jerusalem, paid unusual attention to the antiquities of the place, and on the subject of water, was by no means sparing of either observation or remark. After having described some ten or a dozen ancient pools, which seem to have been more like mill-ponds, as to capacity; than ordinary reservoirs; he thus proceeds—

These consisted, so far as can now be ascertained, of the Pools of Solomon, beyond Bethlehem, with the aqueduct which brings their beneficent streams to the city, and of a great number of reservoirs, both within and outside of the walls, for collecting rain-water, of which the upper and lower pools of Gihon and that of Hezekiah, already described, were probably the most considerable. Very extensive cisterns are also understood to exist within the enclosure about the Mosque of Omar or the Haram, which are supplied by the rain-water collected from the roofs of the mosques, as well as from the aqueduct, and it may be, by the subterranean connexion with the ancient Gihon. Every body at Jerusalem speaks of these reservoirs as well known; and the few travelers who have been allowed to explore this holy ground, and especially the extensive substructions beneath, confirm the

current opinion. The ablutions of the Mohammedan worship, no less than the demands of the ancient temple service, render large supplies of water indispensable.

Besides these more public establishments, which, taken together, furnish an immense quantity of water for ordinary as well as special uses, there is in Jerusalem a vast number of private cisterns, with which, indeed, every family above the condition of absolute indigence is provided. These are constructed under the houses, or in the courts and gardens belonging to them, of stones laid in cement, or, where the mountain rock rises near enough to the surface, by excavations in the solid mass. The water is conducted into them not only from the roofs of the houses, but from the paved courts which usually cover a considerable part of the area embraced within the enclosure of a large habitation. Two, three, or half a dozen capacious reservoirs often belonging to a single house of the better sort, and an ample supply of water is commonly secured during the rainy season to last the rest of the year. It is only the poorest class of persons who obtain water for domestic uses from the public cisterns, which are open and much exposed to dust and filth. Little care seems to be bestowed to keep them in repair or guard them against abuse and impurities, and the water is commonly discoloured and of an unwholesome appearance. That in the reservoirs just west of the Lower Pool, already mentioned as derived through the ancient aqueduct, from Solomon's Pools, looked the best of any that I remember to have seen in the public establishments. The water of Siloam and that of the Fountain of the Virgin is tolerably transparent, but not very palatable. The rain water in the private cisterns on the contrary, so far as I had opportunity to observe, was pure and fresh, and agreeable to the taste. See Olin's Travels in the East, Vol. 2, pages 177, 178.

So much for the suppositions that these people could not have been immersed for want of water. We next proceed to the suppositions in regard to the want of time. Three thousand persons could not have been immersed, it is thought, in the time specified. To make this out it is supposed, in the first place, that they were all baptized the same day on which they were converted. It is next supposed that none baptized but the twelve apostles. It is then supposed that, if the apostles only officiated, they must have immersed each one about 250 candidates, which would have been equal to about one in two minutes, or, to speak with precision, one to a minute and fifty-five seconds. And to complete the series, it is supposed that the immersion of a candidate in a minute and fifty-five seconds, would have been "an interesting miracle!" Thus, by the use of four suppositions it is shown to the fraction of a hair, that the three thousand could not have been immersed in the time specified!

Now, in view of these suppositions, we would beg leave to inquire, how many minutes our Methodist friend is usually keep their candidates under water, when they immerse them? We would ask, further, how much longer it would take to immerse a candidate than to sprinkle him? And in the last place, we would inquire, whether the whole of the foregoing calculation is not as conclusive against sprinkling and pouring, as it is against immersion?

Setting aside all suppositions, however, we will now state what is well known to be true, and what can be proved by facts innumerable, namely, that no ordinary Baptist administrator would ask more than an hour for the immersion of 60 candidates; and if pushed, could easily double, or even treble the number in the same time. If this be a miracle, it is one which is of very frequent occurrence. The truth is, the twelve apostles could have easily immersed the three thousand in 250 minutes, or in a little over four hours! So much for the want of time.

We now come to the change of raiment. On this point it is supposed, first, that the converts were not all males—second, that they were not immersed naked—third, that they were not immersed with their clothes on—fourth, that there were no suitable accommodations—fifth, that they had no baptismal dresses—and sixth, that, to believe that they walked to their homes in wet clothes, "would require more than the faith of miracles!" Thus, by the skillful application of six suppositions, it is demonstrated that the three thousand could not have been immersed for want of a change of raiment!

But what are the facts of the case? 1. The historian tells us that they were devout men, not women. Nor is there any evidence that there was a female among them. 2. Dr. Olin informs us, from his own observations in part, that every Jewish family, except the very poorest, had the greatest abundance of water in his own enclosure. Indeed it is certain that this must have been so, from the well known Jewish custom of performing corporeal ablutions. That there was the greatest sufficiency of time for the operation, has been proved by the writer himself—even on the supposition that all were baptized the same day, and that none officiated but the twelve apostles. We have only to suppose, then, that every convert had a change of raiment, or could procure one, and that he had the benefit of his own, or his brother's bathing establishment, and this wonderful list of incredible difficulties disappears at once and for ever.

The above is a fair specimen of the miserable sophistry which is at this day resorted to, in order to overthrow a well known historical fact, and which is generally admitted by men of intelligence, and reputation of all denominations, namely, that immersion was the only baptism in the days of the apostles.—What say you, brother editor?

CONVENTION FOR PROMOTING A DISSOLUTION OF CHURCH AND STATE.—The Philadelphia Observer says: "The London Patriot contains an Address to the non-Episcopal ministry and churches, in London and vicinity calling for a Conference of Dissenting Ministers and others from all parts of the country, to deliberate upon measures to promote, by all Christian and constitutional means, a dissolution of the union of Church and State."

For the Recorder.

THE CHARLESTON BAPTIST ASSOCIATION.

Bro. MEREDITH:

The ninety-third meeting of this body was held with the Bethel church, Sumter, S. C. The meeting commenced on the 4th, and continued to the 7th inst.

The introductory was preached by C. M. Breaker, from 1 Cor. 7: 29. "Time is short." After a short intermission, the Association was organized by the election of S. Furman, Moderator, and W. E. Hugheson, Clerk.

There are thirty-five churches connected with this body. With few exceptions, they were all represented. The reports from them, developed nothing very special, or encouraging, in their history during the association year. Nearly all of them complain of spiritual languor and barrenness. Some of them, however, have been favored with considerable accessions to their numbers. From notes, taken down at the time, the baptisms reported are 489; and the clear gain something more than 400—making an average addition of about 14 members to each church.

The amount of contributions sent up, did not equal previous years. We did not hear the exact sum, but it occurs to us, that it was small. There is, manifestly,

falling off in this respect. By a reference to former years it seems to us that as an Association, we are not now what our fathers once were. All the churches which compose this body, profess to be favorable to the benevolent institutions of the day—most of them, however, evince but little activity in their support. From our estimated strength and abilities, not less than \$1000 should be annually raised—yet, the fact is, that our contributions seldom reach, and very frequently fall short, by several hundred dollars, of that sum. It strikes us, that compared with their means, the Charleston Association is doing but little. An old brother once remarked in relation to the Alabama associations, that they were "solemn nothings." We have often thought, that the same remark may justly be applied to many associations in this part of the world.

Connected with this association, and meeting at the same time, is a General Committee, which is incorporated in perpetuity, and which has in charge all funds for educational, and all other benevolent purposes. This committee has, at present, under its patronage, two promising young men, who are prosecuting their studies at the Furman Theological Institution.

We only add, that the entire business of this meeting was conducted in the most amicable spirit. The congregations in attendance were quite large, and some favorable indications of good, were very manifest. On Sunday, especially, there was an unusual concourse. The charity sermon was delivered by our old friend, T. Mason; after which we had the pleasure of hearing an admirable sermon from W. T. Brantly, of Charleston. It was characterized by great plainness and energy—the kind of preaching, by the way, which is needed every where, and at all times.

The next meeting of this body will be held on Saturday, before the first Sunday in November, 1844, with the Bethany church, Sumter District, S. C.; at which meeting, providence permitting, we shall be happy to see you. A copy of our minutes will be forwarded to you as soon as they come to hand.

I remain, yours truly, J. D.
For the Recorder.

Mr. Editor: When remarking on "Mistakes of the Pulpit," as published in your paper a few weeks past, we said God's mercy was your darling attribute, we really thought we were uttering a generally received truism, doubted by scarcely a reader of the sacred volume, and that our friend J. D. must have inadvertently advanced an adverse opinion; but we now perceive that his belief is deliberate, and that mercy is not the darling attribute of our Father in heaven. We have not qualifications, Mr. Editor, for discussing the subject; and if we had them, we should think that if such passages of Holy writ, as "He delighted in mercy," with the whole tenor of the New Testament revelation, cannot convince him that mercy is Heaven's most cherished attribute, then nothing we can say on the subject can do it.

Very respectfully,
PHILO.
SINGULAR FACT.—We clip the following scrap from an exchange paper:—

"The Sea shall give up its dead."—On leaving the harbor of St. Mary's, a short time since, the people in the boat saw a large red chest on the water, toward which they directed their boat's course, and succeeded in obtaining the chest.

This, on being opened, was found to contain the corpse of a young and beautiful female, clothed in a rich silk dress, and having three solid gold rings upon her fingers. And this was all that could be learned concerning her; who she had been, or the circumstances of her death, remain to us still sealed; it is most likely, however, that the fair young creature had died at sea, and her body committed to the waters of the deep, which thus have yielded it up again.

To the means for us to add that the chest, with the body in it, just as it lay when first opened, was consigned to the grave, with the appropriate and solemn rites of Christian burial, in St. Mary's.—*Newfoundland Post.*

SECULAR.

PUSEYISM AT ETON COLLEGE

It has been whispered for some time past that several of the authorities of this ancient seat of learning have become converts to the now "fashionable" but not the less dangerous, Puseyite doctrines, which are making such deep inroads amongst the clergy of our Protestant Church. It is feared, indeed, that the rumour is but too true; and there is very little doubt entertained, in numerous high and influential quarters, that unless some satisfactory proofs are afforded to dissipate the alarm which has thus been very naturally created amongst the Protestant parents of the seven hundred pupils at that institution, the most serious results, with reference to the future well-being and prosperity of the college, must necessarily ensue. That one of the most influential of the masters, the Rev. Edward Coleridge, M.A., of Exeter College, Oxford, and the brother of Mr. Justice Coleridge, is a tractarian advocate and an espouser of the doctrines of Puseyism, is now beyond question or doubt. The Rev. Mr. Coleridge was amongst the first to affix his signature to the remonstrance addressed by some two or three hundred of the non-resident members of convocation of the university of Oxford, to the Rev. the Vice-Chancellor for having "suspended" the Rev. Dr. Pusey for his heretical and anti-Protestant sermon. The fact of the senior assistant-master of Eton having thus publicly avowed himself a professor of the Romish Puseyite faith, will, it is feared, tend very considerably to injure the hitherto high Protestant reputation of the venerable college of Eton.—*London Herald.*

From the *Newbernian* of Nov. 11th
THE METEOR

A meteor of uncommon brilliancy, and attended with a remarkably loud explosion, was witnessed at Newbern and the vicinity, on Monday night last, about half past 12 o'clock. The meteor itself was seen in a direction southwest of Newbern presenting as it shot towards the horizon in a southeastern line, a splendid trail of light. Some who did not see the shooting of the meteor noticed at the time, three distant flashes of light following each other in quick succession. The explosion, which was not heard for some minutes after the flashes of light were noticed, was tremendous. The concussion was such as to shake many of the houses in town, and caused the leaves of trees &c. to rattle distinctly. The explosion was followed by a rumbling noise that caused fears with some, that it was the shock of an earthquake.

Sirware.—The packet ship *Sheffield*, Captain Popham, from Liverpool, on the 5th ultimo, for New York, while entering the harbour on Saturday, during the ride ran ashore on Roper Shoals, bilged and was soon filled. The vessel was in charge of a pilot at the time she struck. It was blowing a gale from the east and very foggy. The steamboat *Wave* was sent down to the wreck, a 11 took the passengers to the city. The vessel is almost a wreck, and cargo may be saved in a damaged state. She brought twelve cabin and ninety-three steerage passengers. It may be regarded as special providence that the wind abated during the afternoon, and

changed around to the westward, and thus enabling the sufferers to remain on the wreck, and affording an opportunity for the *Wave* to receive them. To this circumstance alone are the 125 souls indebted for their safety.—*Presbyterian.*

KNOWLEDGE OF FIRE.

According to Pliny, fire for a long time was unknown to some of the ancient Egyptians; and when Euxodus, the celebrated astronomer, showed it to them, they were absolutely in raptures.

The Persians, Phoenicians, Greeks, and several other nations, acknowledge their ancestors were without the use of fire; the Chinese confessed the same of their progenitors. Pomponius Mela, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire or had just learnt it. Facts of the same kind are also attested by several modern nations.

The inhabitants of the Marian Islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Maghellen on one of their islands. At first they believed it to be some kind of animal that fixed itself to and fed upon the wood. The inhabitants of the Philippine and Canary islands were formerly equally ignorant. Africa presents even in our days, some nations in this deplorable state.—*Park's Chemical Essays.*

A FACT TO BE NOTED.—The superintendent of public schools, in a speech made at this place last week, stated, that in two counties not far distant from this, and where great opposition is made to the establishment of common schools, it was ascertained by an examination in the clerk's office, more than one-half of the males who had married in those counties, within the past year, and had executed their marriage bonds, had made their mark instead of signing their names; and that also one-half of their securities in those bonds were unable to write.—In a country like ours, where learning and intelligence should be as pervading and inspiring as the air or light of heaven, such facts reflect upon the character of our population. In several countries in Europe no one is permitted to marry who cannot read and write, and penalties are imposed upon fathers who neglect the education of their children. Shame, shame to Kentuckians, that so little interest has been shown to the great cause of education, that so many of their sons and daughters are permitted to grow up in ignorance.—*Bowlinggreen, (Ky.) Gazette.*

KINDNESS.—One heedless, undeserved word may cause thy friend to weep and grieve in silence.—You may say you have no desire nor even intention to do this, yet so it may be—the cords of friendship may be sundered, confidence lost, which years may fail to restore. Speak kindly, if you would do good. Use the language of reproof sparingly and with humility. Consider the beam that is in thine own eye. Thy friend may be in the fault. Restore such a one in the spirit of meekness; not with a fault finding, lordly spirit. Has Heaven smiled, and given you an abundance of this world's goods? remember the poor—be not oppressive—shut not thy bowels of compassion when thou seest thy brother has need, for then how dwelleth the love of God in you? Act kindly—be not treacherous—be internally what you are externally—regard your word sacredly—survey your actions impartially—your feelings cautiously;—you may deceive or be deceived, therefore study kindness to yourself and to others, and you will be sure to receive in return the same Christian treatment.—*Amsterdam Intelligence.*

Death by Fire.—The Greensburg Intelligence records the death of Mr. Matthew Jack, who after his family had retired, went to the kitchen and in a fit, a disease to which he was subject, fell in to the fire. One side of his head, his neck, arms and hands were burned to a crisp. Medical aid was immediately called in—but the extent of the injuries received was such as to preclude all hopes of relief. He lingered in great agony till about three o'clock on Tuesday, when death terminated his sufferings.

THE ELEVENTH HOUR.

Some years since a gentleman, well known for his liberality and zeal, was passing through an obscure alley in London, on the Sabbath morning distributing religious tracts as he went along. A woman with whom he left one of the little publications, informed him that she had a lodger in an apartment in the house, who appeared to be very ill, and who, she thought, would feel pleased and grateful, if the gentleman would pay him a visit. He instantly complied with the request, and was introduced to a room almost destitute of furniture, where, upon a miserable bed, he perceived the ruins of a fine young man, in the last stage of emaciation and decay. The gentleman, with his accustomed kindness and fidelity, entered into conversation with him, and was pleased to discover that the unhappy sufferer was not only fully prepared to receive his instructions, but that he appeared to be truly impressed with the character of his state, acquainted with the system of salvation through the crucified Saviour, and manifesting those dispositions of repentance and of faith which are so essential to the safety of the soul. He confessed he had been brought up in respectability, that he had received a religious education, that he had fallen a victim to the multifarious seductions of vice, that he had abandoned his parental home, that his constitution had been ruined by excess, and that his present condition had resulted from his own depravity. He then proceeded, in broken language, and with exhausted strength, to describe how, in his misery, like the prodigal son in the parable, he had come to himself; how all the impressions of early life had been revived by an influence from above, how earnestly and penitently he had cast himself before the throne of grace; how hope had animated him while dwelling upon the love and mediation of the Redeemer; and how, at last, he was enabled to indulge in some expectations of final forgiveness and acceptance beyond the grave. When the gentleman kindly inquired if he could do any thing for him, the young man, with considerable hesitation, but yet with absorbing earnestness, said, "I hope I have obtained the forgiveness of God; would that I could receive that of my father." The gentleman, whose feelings were very strongly invited, offered his services, and inquired the parent's address; and it was with some astonishment that he heard the name of an individual whom he knew to be occupying a station of respectability and reputation.

As the situation of the young man admitted of no delay, he immediately repaired to the residence of the father, whom he found at home, and to whom he was introduced. Some embarrassment followed. At length the gentleman said, "I believe, sir, you have a son?" The old man became violently affected, burst into a flood of tears, and sufficiently exemplified how much the conduct of his child had agonized his heart. The gentleman, after some delay, proceeded with as much caution as he could exercise to narrate the circumstance which

had transpired in the morning, and concluded by offering his services to conduct the parent to an interview with his erring but penitent child. A silent assent having been given, they proceeded to the house where the young man was lodging.

They soon arrived at the place. The gentleman first entered the apartment. The young man, when he saw him, faintly smiled with pleasure; and then, looking further, he perceived the gray hairs and well-known countenance of his father. With all his remaining strength, he uttered the most pathetic entreaties for forgiveness. The whole affection of his father was aroused; and according to the description of the parable before quoted; he ran, took his son in his arms, and gave him the most endearing assurances that he was pardoned.—The young man had put his arms round the neck of his father, who suddenly felt the filial embrace relaxed; he looked through his tears, and found that he held the corpse of his child! The effort and emotion had proved too much for his strength, and his spirit had fled to the presence of his God.

A PENITENTIARY BURNT.

On Wednesday evening last, about eight o'clock, the whole interior building of the Penitentiary at Millidgeville, Georgia, was discovered to be enveloped in flames, and before they could be subdued, all the shops, tools, and materials within the walls, were consumed. The origin of the fire is not known. The building containing the cells was saved by the heroic conduct of a few men, and all the prisoners were secured by the citizens and removed beyond the walls until the fire was subdued when they were returned to their places. The loss is variously estimated at from \$20,000 to \$50,000.
Rul. Reg.

RECEIPTS.—Rev. Wm. Jones for John Quackenbush to Nov. 1844.—James M. Satterwhite to Oct. 44.—James Hester to Aug. 44.—Wm. Strain to Oct. 44.—Rev. Thos. Stradley for James Maxwell to Nov. 44.—Rev. Thos. Stradley for E. Hightower and Benj. King, both to Nov. 44.—T. B. Brown, for L. H. Alsbrook to July 44.—P. M. Laurens C. H. for A. Barksdale to Jan. 44.—P. M. Micka-sopkie for Mrs. L. G. Lamb, to Jan. 44.—P. M. Bullock's for Mrs. E. Jiggett to July 44.—James Headen for self to Jan. 44.—Is this last credit correct? Rev. James S. Purdy for Robt. O'Brien to Aug. 44.—Jno. Hackney for Allen Temple to Dec. 44.—Rev. N. A. Purdy, for A. W. Whiteside to Dec. 44.—Allen Whitefield for self \$15.—Wm. A. James for D. Davis in part \$5.

MARRIED.

In the vicinity of Hillsboro', on Tuesday evening last, by the Rev. M. A. Curtis, Mr. Peter Brown Ruffin to Miss Mary Jones, daughter of Col. Cadwalder Jones.

In Louisville on the 14th inst. by the Rev. Wm. A. Hendell, Thos. K. Thomas Esq. to Mrs. Louisa D. Alston.

DIED.

At his residence in Wake Forest, N. C. on the 9th inst. our much esteemed citizen, Mr. Foster Fort, aged 65 years. The deceased had been for a number of years a consistent member and deacon of the Baptist church. He bore his illness, which was long protracted, with patience and resignation. As a citizen, he was much esteemed, and in his death the community has sustained a loss which cannot be readily repaired; but which is severely felt by his numerous friends. He was generous and hospitable, benevolent to the poor, and kind to the rich. As a husband and father he was surpassed by none—he provided well for his household—was kind and affectionate to his wife and children, which was fully exemplified in all his actions towards them. One of the objects of his life seemed to be, to render his family comfortable and happy—never did he seem to enjoy life better than when he could gather around his fire-side his children and grand children, and see them happy in his presence. Truly may it be said he has left a bereaved family.

As a master, he was kind and humane, consequently was much loved by his servants.

As a Christian he was firm and unwavering—his seat was seldom vacant at church, and generally he carried with him his family to occupy theirs. He was a liberal supporter of the benevolent institutions, of the ministry, and the Wake Forest College; of the last mentioned he was a Trustee. During his sickness he found religion to be a comfort; for he that had been in with him "six troubles" was with him in the "seventh" also, enabling him to enjoy the power of that religion which is given by God through the atonement of a crucified Saviour. He told his family and friends that death had no terrors with him—he charged his affectionate wife not to weep for him, for he knew he would soon be at rest. He often in ecstasy exclaimed, "Jesus, sweet Jesus, precious Saviour," and "I know in whom I have trusted." He would often refer to the precious promises in the Bible, and frequently like Job exclaim, "I know that my redeemer liveth." Though to the family it is a great bereavement and loss, yet it is doubtless his great gain; for while a friend is writing this notice, his soul is doubtless in the bosom of that Saviour in whom he trusted, and that God whom he worshipped. May his bereaved wife and children find consolation in trusting in that God and Saviour in which he trusted and meet their departed relative "on Canaan's peaceful shore where death can never come." Amen.

A FRIEND.

The City papers please copy.
On the 28th October last, near Elenton, after a short and painful illness, Mrs. Louisa M. Howcott, aged 27 years.

WAKE FOREST COLLEGE.

The next session will commence on Monday the 8th day of January, and close on the third Thursday in June.

Tuition in the English Department \$12 50; in the classical \$17 50; and in the Collegiate \$22 50. There will also be a charge of three dollars for room rent and incidental expenses.

Excellent board, including washing, can be had in private families at \$7 and \$3 per month.
The Trustees adjourned to meet on Wednesday after the opening of the session.
Nov. 18, 1843.

APPOINTMENT FOR ELDER BROOKS

Elder Warren Brooks, will preach at Rock Spring Friday 1 Dec. 1843.—Mount Gilead Saturday 2.—Pleasant Grove Sunday 3.—Rest Monday 4.—Mount Carmel Tuesday 5.—Antioch Wednesday 6.—Sandy Field Thursday 7.—Lick Creek Friday 8.—Mount Zion Saturday 9.—and Sunday 10.—Rest Monday 11.—John Patterson's Tuesday 12.—Cider falls Factory Wednesday 13.—Shady Grove Thursday 14.—Moons Chapel Friday 15.—Brush Creek Saturday 16.—Rest, Sunday, Monday and Tuesday.—Fall Creek Wednesday 20.—Mechanics Hill Thursday 21.—Bethlehem Friday 22.—Friendship Saturday 23.—Bear Creek Sunday 24.—Rest Monday 25.—Reeve's Chapel Tuesday 26.—McLeods Wednesday 27.—Mays Chapel Thursday 28.—Gum Spring Friday 29.—Loves Creek Saturday 30.—Rocky River Sunday 31.—
DANIEL HACKNEY.

PROSPECTUS OF THE NORTH CAROLINA LITERARY MAGAZINE.

The above is the title of a Literary Periodical, proposed to be established at the University of North Carolina, under the control and management of the Senior Class.
The Magazine will be devoted entirely to Literature, consisting of original contributions from the Faculty and Students of the University—subject to the immediate su-

pervision of an Editorial corps selected from the Senior Class. Steps have been taken to ensure neatness in the typographical execution of the work.

The Magazine will be issued Monthly in Pamphlet form of octavo size, containing about forty eight pages. The price of a year's subscription will be \$3 00. If five hundred subscribers shall have been obtained, the first number will be issued on the 1st of February next, or as early thereafter as possible.

It is with no small degree of diffidence, that this Periodical is introduced to the Public; but while its Editors feel a lively solicitude for its success, they flatter themselves, that their efforts will not be without some claims, upon the sympathy and patronage of the Friends of the University and the State at large.

If intended merely as a Literary Paper—containing the choice Literature of the day, calculated to please and instruct the reading public, our Magazine could neither command nor claim any favor whatever. But its design is entirely different. It is to be established merely as a University Paper, designed for local improvement—for exciting a love of Letters, and forming a literary taste in the Students, by its direct appeal to their pride and ambition. It is hoped, that, by effecting this, all the means of intellectual improvement here offered, may be brought into full exercise, and a degree of cultivation produced, in Polite Literature, co-extensive with the improvements which are in progress in the regular branches of our Collegiate Education.

The Magazine claims, therefore no farther credit than for its object—if that be accomplished, then we shall feel amply rewarded.

We solicit the patronage of the Public because we feel that our motives will be appreciated. We appeal to our Parents and Guardians for the support of a Production, which, if it will not instruct, will at least please them as an earnest of well spent time, and will greet them with all the freshness of youthful offerings upon the altars of Learning. To the Friends of the University generally, would we commend it, as an important and interesting auxiliary to the regular collegiate exercises. And most especially, do we humbly solicit the influence of the smiles of the Ladies, in whose cause we will feel bound, at all times, in the true spirit of Literary Chivalry, to wield a gallant pen.

We flatter ourselves that this Magazine will have some influence upon the Literary character of the State. We are ashamed to say that there is not a single Literary Periodical in North Carolina. While her sister States around her are offering the most liberal encouragement to native Literature, by the development of genius, North Carolina ingloriously suffers her's to slumber. It is a reproach to her fair name. It is proper and important that, amidst the excitements of political strife, the milder influences of Polite Literature should be induced upon Society. Although this Magazine may not directly effect this reform it may awaken reflections favorable to it; and thus give an impulse to still more important Literary enterprises. Emulating from the very seats of Learning—rich with the treasures of our well stocked Libraries, it may go forth imparting its mild influences—presenting the most pleasing associations to those who were once where we are, arousing the dormant energies and awaking the latent genius of the State. Those who go forth from the University will leave with intellects cultivated and refined—prepared to diffuse a Literary Taste into the circles of Society.

Aware of the feebleness of our first efforts, while we beg the patronage of the public we claim the kindest sympathy and indulgence.

It may be proper to state, that all the pecuniary support we require will be for defraying the expense of the Publication.

Editors friendly to this enterprise, both in and out of the State of North Carolina, are requested to give the above a few insertions.
October 25, 1843. Nov. 11.—tf.

BEAUTY, ECONOMY AND MERIT COMBINED

NEW VOLUME, JULY, 1843.

LADY'S WREATH, AND YOUNG LADIES' MAGAZINE.

With the July Number will commence a NEW VOLUME of this popular work. Though it is less than a year since the first number was issued, its circulation is already more than double that of any One Dollar Lady's Magazine published in the country. Encouraged by success so unexpected and gratifying, and in order to insure a still larger circulation, the publishers have made arrangements to issue the Wreath in

MONTHLY NUMBERS.

Commencing with the new volume. In accordance with the times, and to place it within reach of all, it will be published at the extremely low price of

ONE DOLLAR PER YEAR.

The money to be received *invariably in advance*. A new and beautiful front of type has been cast expressly for the work, and every effort will be made to render the mechanical execution equal to the best magazines in the country. Each number will be embellished either with a

SPLENDID STEEL ENGRAVING, appropriately illustrated, or one of our popular series of *PLATE ENGRAVINGS—BEAUTIFULLY COLORED*.

New and popular Music will also be given, and every effort will be made to render the Wreath every way worthy the patronage of the public.

CLUBBING AND PREMIUMS.

For the convenience of neighbors, and to facilitate remittances we will send, when remitted post paid,
7 copies of Wreath one year, \$5 00
4 " " " and 3 copies Christian World, 5 00
4 " " Vol. 2, and 4 copies Vol. 1, 5 00
15 " " " and 7 copies Christian World, 10 00
5 " " " Vol. 2, and 5 copies Vol. 1, 10 00
All letters must be post paid, and addressed to
DREW & SCAMMELL,
Chestnut St. Philadelphia.

Editors giving the above a few insertions will be entitled to a free exchange.

THE BOMMER

MANURE METHOD.

When teaches how to make vegetable manure without the aid of live stock, in from 15 to 30 days, by a course of humid fermentation set into action at a cost from 50 cts. to \$1.

And also to make Compost in a few days. And how to make a rich fertilizing liquid, called "pirin," having all the strength without the acid qualities of urine.

With the view of graduating the cost, to the quantity of land upon which it may be desired to use the method, the following scale of prices has been adopted, viz.

For Gardens of any extent
Farms up to 100 acres - 10 00
Farms from 100 to 200 acres - 15 00
do from 200 to 300 do - 18 00
do from 300 to 400 do - 20 00
do over 400 acres in any one farm - 25 00
By the remittance of the sum here specified, a copy of the method will be sent by mail or any other mode proposed by the purchaser.
All letters of inquiry must be post paid.
ABBEY & CO., Baltimore.
Proprietors of the patent right for the Southern & Western States.
Nov. 4.—tf

APPOINTMENTS FOR ELDER GORDON.

November 1 at Bear Creek in Lenoir Co. 2 at Jones Chapel, 3 at Union, 4 at Bear Marsh in Duplin Co. 5 at Ten Mile, 6 at Browns, 7 at Pleasant Union, 8 at Salem, 9 at Rowan, 10 at New Hope, 11 at Johnson, 12 at Kenansville, 13 at Beaver Dam, 14 at Concord, 15 at Red Hill, 16 at Lisbon, 17 at Mt. Zion, 18 at Lebanon, 20 at Wells Chapel, 21 at Carrolls, 22 at Island Creek, 23 at Mt. Holly, 24 at Moores Creek, 25 at Bethlehem, 26 at Marshall, 27 at Mt. Bethel, 28 at Philadelphia, 29 at Rileys Creek, 30 at night in Wilmington, 1 December, 2 at Thames M. H. 3 at Scott Hill, 4 at Meadow Bridge, 5 at Stump Sound, 6 at Yopps, 7 at Bay M. H. 8 at Richland Chapel, 9 & 10 at Onslow Ch. 11 at Swansboro.

EXCHANGE.

New York and Philadelphia Quotations.
North Carolina Bank notes 1 to 100 dis.
Virginia " " 1 " 1-2 " "
Alabama " " 12 " 50 " "
Georgia " " 3 " 3 " "
Tennessee " " 3 " 3 " "
Exchange on London 107 1/4 108 1-2 " "
" Paris 51 27 1-2

PRICES CURRENT.

Raleigh N. C. Nov. 21, 1843.
Flour, per bbl. \$4 25 a 4 50
Corn, " bushel .40 a .50
Bacon, " hundred 7 00 a 8 00
Lard, " do 5 00 a 6 00
Cotton, " do 4 00 a 5 00
Tobacco, leaf, " do 3 50 a 4 00

Wilmington N. C. Nov. 17.
Flour, per bbl. \$5 00 a 5 50
Corn, " bushel .45 a .50
Bacon Hams, " hundred 10 00 a 10 50
Middlelings, " hundred 7 00 a 7 50
Shoulders, " hundred 6 00 a 6 50
Lard, " do 10 00 a 10 50
Cotton, " do 6 00 a 7 00
Rice, " do 2 50 a 2 75
Turks Island, " bushel 23 a 20
Liverpool, " sack 1 75 a 2 00

Fayetteville N. C. Nov. 15.
Flour, " bbl. 4 00 a 4 75
Corn, " bushel .35 a .40
Bacon, " hundred 6 25 a 7 00
Cotton, " do 7 00 a 7 50
Tobacco, leaf, " d. 2 a 2 75

Cheraw, S. C.
Bacon, " hundred 7 00 a 7 50
Corn, " bushel .40 a .50
Flour, " bbl. 4 50 a 5 00
Cotton, " hund 5 50 a 7 25

New York, Oct. 25.
Flour, per bbl. 3 75 a 4 75
Corn, " bushel .51 a .56
Rice, " hundred 2 75 a 2 57
Bacon, " do 4 00 a 4 50
Lard, " do 5 00 a 7 00
Cotton, " do upland 6 75 a 9 75

CHARLESTON, Nov. 15.

Bacon Hams, " lb. 5 00 a 8 00
Shoulders, " do 3 00 a 3 50
Sides, " do 4 00 a 4 50
Cotton, " do 6 00 a 6 50
Up. ind. and old do 6 75 a 7 50
Mid. to mid. fair new do 7 75 a 8 25
Fair to fully fair do 8 50 a 9 00
Good and fine, " do 14 00 a 20 00
S. Ind. and inf. to good, do 22 00 a 30 00
Mid. fine and fine, do 40 00 a 50 00
Flour, " do 5 00 a 5 25
Balt. H. S. sup. do 5 00 a 5 25
Virginia, " do 3 00 a 3 75

WARWICK FEMALE INSTITUTE.

The subscriber proposes to open, at his residence in Wake county, a SEMINARY FOR THE EDUCATION OF YOUNG LADIES. If the requisite patronage be afforded, the operations of the school will commence about the first of May next, and will embrace every branch of instruction, both plain and ornamental, taught in the best institutions of the kind. The pupils will reside in the family of the subscriber, and will be under the immediate care and control of a competent Governess. The exercises of the school will be conducted in part by instructors engaged for the purpose, and in part by the proprietor himself; the whole to be under the general and constant supervision of the latter.

The year will be divided into two sessions of five months each of their equivalent, to be regulated hereafter, in accordance with the wishes or convenience of the pupils and patrons.

The location is thought to be inferior to none in the state. It is central, healthy, and convenient. Being situated five miles from Raleigh, on the great western thoroughfare, it is sufficiently near the city for convenience, and sufficiently remote for all the advantages of retirement and seclusion.

The BUILDINGS will be new and commodious, and will be enlarged in proportion as the number of inmates shall render necessary. In a country situation it is needless to speak of the grounds, and other accommodations for exercise and recreation.

The ORDEARS of the school will be conducted on an elevated, but at the same time an economical scale; the prices being such as will enable the proprietor to make the institution equal to any other of kindred pretensions, and yet such as shall be adapted to the difficulty and hardness of the times.

The REGULAR COURSE will comprise the following branches of study: Spelling, Reading, Writing, Grammar, Geography, Arithmetic, Algebra, Geometry, and the higher branches of Mathematics, if desired; Rhetoric, History, Botany, Mineralogy, and Intellectual Philosophy, Botany, Mineralogy, and Chemistry.

For BOARD AND TUITION in this course, the charge will be \$92 50 per session; \$125 per year of 10 months. For the EXTRA or ORNAMENTAL branches, the terms will be as follows:

PER SESSION—
Music on the Piano, \$20
" on the Guitar, 15
Drawing and Painting, 10
Latin Language, 10
Greek do, 10
French do, 10
Italian do, 10
Needle work, plain and ornamental, 5
The charge for washing, lights, and fuel, will be separate, and will be in proportion to the amount required.—The whole cost of the Regular Course, including board, tuition, washing, lights, fuel, &c. need not exceed \$75 per session.
Pupils can take the whole of the regular course, or any part of it. They can also pursue the whole or any part of the ornamental branches.
There will be at the close of each session, a minute and thorough examination, in which the proficiency, and relative standing of each pupil will be duly exhibited.
PAYMENT will be expected, one half at the commencement, and the other half at the close of each session.
It is desirable that it should be known, as far as possible, what number of students the school will probably open, as early as January next, that the requisite fixtures and preparations may be duly made.
T. MEREDITH.

Editors with whom we exchange, in this state and S. Carolina, will confer a favor, which we shall be glad to reciprocate, by giving the above a few insertions.

SMITH & BIGGS,

MERCHANT TAILORS,

GOODS,

Consisting of fine French and English CLOTHS, CASSIMERES AND VESTINGS, which were selected in New York with great care, by one of the firm, and at the lowest prices for cash. Their stock being quite extensive, they feel confident that none will go away disappointed or dissatisfied.

Also a large lot of FANCY ARTICLES for gentlemen's wear.
They warrant that they manufacture to give satisfaction in every particular, and earnestly invite all persons wishing to purchase to call and examine their Goods at as early a period as possible.

Persons furnishing their own cloths can have them made and trimmed in the best manner. They will also keep constantly on hand a general assortment of

READY-MADE CLOTHES

manufactured in the best and latest style, which will be sold at New York prices, for cash.

Raleigh, Oct. 23, 1843.

POETRY.

THE CHILD AND ITS ANGEL PLAY-MATE.

BY MRS. OSOOD.

"My child! thou droop'st like a flower,
That trembles 'neath the summer shower.
And day by day and hour by hour
More faint thy meek reply;
To tender questions of mine;
A dreamy sorrow, half divine,
Fills those dark eyes that strangely shine;
My child, my child thou'rt dying!"

"Sweet mother—no! but by my side,
Where'er I go, the child replied,
"Through all this glorious summer-tide,
Is one you cannot see—
A little child with sunny wings,
And eyes like Heaven; of holy things,
With earnest voice it talks and sings—
And softly plays with me!"

"Let us go home?" it warbles low,
And when I say, I dare not so,
My home is here," it whispers—Not!
Fair child! thy home is mine!
And then, of some far lovelier land
It fondly tells, where many a hand
Of blissful children, hand in hand,
With sportive fondness twine.

It says, they know not how to sigh;
For nothing there can droop and die;
But bloom immortal glads the eye;
And music wondrous sweet
Doth ebb and flow without alloy,
From the lyres of light, while Love and Joy
Time to the tune their best employ,
With wearless winged feet!

A purer prayer it teaches me,
Than that I idly learned of thee;
It softens all my thoughtless glee,
It makes me true and kind.
My angel-playmate! most I fear,
"Twill wave its wings and leave me here!
"Thou'lt miss me in that holy sphere!
Oh leave me not behind!"

It says this is not life but death,
A daily waste of mortal breath,
And still its sweet voice summoneth
Me to the other land;
But even while it whispers so,
The flowers around me brightly glow,
And yet—and yet I pine to go,
And join that joyous band!

My mother! I'll come often back;
I'll not forget the homeward track,
But oft when pain and sorrow rack
The frame I'll hover o'er thee;
I'll sing thee every soothing lay,
I learn in Heaven—I'll lead the way
For thee to Go!—my wings shall play
In dreams of light before thee!

Oh! mother! even now I hear
Melodious murmurs in my ear;
The child—the angel-child is near!
I see its light wings glow!
I see its pure and pleading smile!
It moves beside me all the while,
Its eyes my yearning soul beguile;
Sweet mother! let me go!

Back to their plaintive spirit-strain!
"Let us go home!" again—again
It rises soft that said refrain!
My play-mate stay for me!
It clasps my hand! It warbles low,
"Let us go home!" I go—I go!
My pinions play—with heavenly glow—
My mother—I am free!"

The fair child lay upon her breast,
As if in its accustomed rest,
A slumbering dove within its nest.
But well the mother knew
That never more that pure blue eye
To her would speak a soul's reply;
"She is not dead—she could not die!
My child in Heaven! adieu!"

MISCELLANEOUS.

The following article is from Gov. Swain will fully explain itself.

From the Raleigh Register.

To the Editor of the Wilmington Chronicle:

In an Editorial article, which appeared in your paper some time since, my name was mentioned in connection with the History of North Carolina. Protracted illness, and consequent accumulation of duties, have hitherto prevented my giving the due degree of attention to your enquiries. I have at no time contemplated the task of the nature suggested, and do not concur with you in the opinion, that I am well qualified for the performance of it. I have some fondness for antiquarian research, however, and the indulgence of this propensity has probably produced the impression that I aspire to the higher and more arduous office of Historian.

I cannot justly make pretensions to either very extensive, or very accurate knowledge of the early history of this State. There is no one who can. The researches of Judge Martin, Mr. Bancroft, the Rev. Dr. Hawks and J. S. Jones, in this unexplored field, have not been fruitless, and yet a very slight examination will satisfy any one how little is known in comparison with what may be ascertained. You are certainly correct in supposing, that our early history cannot be written from any sources of information accessible on this side the Atlantic. It would be very easy to show this by an analysis of the attempts of Williamson and Martin. The latter is much the more systematic and accurate of the two. He possessed advantages, moreover, not to be attained by any one at the present day, who limits his researches to our own

country, and it may be long before we will have another historian, who will devote equal ability, learning, patience and perseverance to the subject. All our public records were, under a Resolution of the General Assembly, subjected to his scrutiny more than half a century ago. The Letter Book and documents of Thomas Pollock, President of the Council in 1712, the papers of Gabriel Johnson, Governor of the Province from 1734 to 1752, and of Matthew Rowan, who, as President of the Council, entered upon the duties of the Executive department in the following year; together with many papers obtained during various Journeys undertaken for this purpose, underwent his examination. Of these public records, some of the most interesting are not now to be found. Many of the private papers are in his possession in New Orleans, "not in a condition of being useful to any but him, who collected them," and a still greater number, are probably either lost or widely dispersed among the descendants of those who originally placed them in his possession.

The success which crowned the efforts of both Williamson and Martin, may be inferred, to some extent, from the following extracts from Bancroft's United States, Vol. II Chapt. XIII:

"The accounts in the historians of North Carolina are confused. As far as I can learn, no memorials of the earliest settlers remain. I have no document older than 1663, and no exact account which I can trust older than 1662, p. 134. (Note.)

"Martin I, 138, says—George Drummond. Henning II, 266, identifies the man and settles the question. Williamson 119, is even more inaccurate than Martin; he says Drummond died in the colony. So carelessly has the history of North Carolina been written, that the name, the merits and the end of its first Governor are not known." Martin's is certainly a meagre work, and yet a careful examination has satisfied me, that he made the most of his opportunities. The publication by Henning of the Statutes at large of Virginia, subsequently to the composition of Martin's History, enabled Bancroft to ascertain the true name and incidents in the tragical history of our first Governor. But can he, or can any one else, pronounce confidently the name, or declare the merits, or end of either of the three immediate successors of Drummond? Who is able to inform us when, where, and by whom, North Carolina was first settled, or give a connected account of Culpepper's rebellion in 1677, or even of Cary's in 1707? From the date of the first charter of Carolina in 1663, until the Colony passed under the government of the Crown, in 1729, our history not merely remains to be written, but the materials for it are yet to be ascertained and procured.

To what extent the late Judge Murphy prosecuted his historical enquiries, I have not the means of ascertaining very accurately. I am satisfied, however, that he arrived late in life at the conclusion, that all attempts at history, in the existing state of our knowledge on the subject, would be idle. In the winter of 1826-7, he visited Raleigh, and submitted his Memorial, in relation to his projected work, to the General Assembly. At the same time he procured the adoption of a Resolution, requesting the Governor to make application to the British Government for liberty to procure for the use of the State, from the Office of the Board of Trade and Plantations in London, copies of such papers and documents as related to the Colonial history of North Carolina. It is a fortunate circumstance, that this application was made at a time when we had a Minister at the Court of St. James, so peculiarly qualified, and heartily disposed to promote the object as the distinguished President of the Historical Society of New York. On the 25th August, 1827, he transmitted a communication to Gov. Burton accompanied by a manuscript index of Colonial papers, covering about 400 foolscap pages, relating to the period between 1729 and 1776. I can well imagine the transport with which Judge Murphy would have welcomed this folio, and the intense interest with which he would have scanned its pages. There is too much reason to believe, however, that although it reached the Executive Department in the autumn of 1827, and he lived until February, 1832, no such enjoyment was in store for him. From 1827, until the session of the last General Assembly, the document excited much deeper interest, and was more extensively known abroad than at home. Gov. Morehead succeeded, last winter, in attracting the attention of the Literary Committee to it, and the Legislature with commendable unanimity, directed its publication, under the supervision of the Public Treasurer. This duty has been well and accurately performed, both by the Editor and Publisher. The result is a neat octavo of 120 pages, with the following title: "Indexes to Documents relative to North Carolina, during the colonial existence of said State, now on file in the offices of the Board of Trade and State Paper Offices in London; Transmitted in 1827, by Mr. Gallatin, then the American Minister in London, and now published by Resolution of the Legislature of 1842-3, under the direction of the Public Treasurer."

Is it too much, to request, that the correspondence on this subject, prefixed to this publication, which will best explain its nature and object, together with pages 84 and 85 as a specimen, may be presented to the readers of the Chronicle?

I hope to learn through your columns, whether you have in your vicinity any considerable proportion of the documents chronicled in these pages, and, if not, whether much anxiety is manifested to obtain them. If in Wilmington, no enthusiasm can be kindled on this subject, which may serve to light the torch of history, we can scarcely hope to excite it elsewhere.

Yours, very respectfully,

D. L. SWAIN.

Chapel Hill, Oct. 27

WHO IS A GENTLEMAN?

Not he who displays the latest fashion—dresses in extravagance, with gold rings and chains to display. Not he who talks the loudest and makes constant use of profane and vulgar words. Not he who is proud and overbearing—who oppresses the poor and looks with contempt on honest industry. Not he who cannot control his passions, and humble himself as a child. No—none of these are real gentlemen. It is he who is kind and obliging—who is ready to do you a favor, with no hope of reward—who visits the poor, and assists those

who are in need—who is more careful of the state of his heart than the dress of his person—who is humble and sociable—not irascible and revengeful—who always speaks the truth without resorting to profane or indecent words. Such a man is a gentleman, wherever he may be found. Rich or poor, high or low, he is entitled to the appellation.

Interesting Fact.—There is at present in the possession of an individual in this place, a male canary, of about fifteen years of age, that is unable to feed itself, and to whose musical powers Father Time has put a complete stop. On the floor, but in a separate apartment, is another male canary, a son of the aged bird. This young one, being allowed to leave his cage early in the morning and fly about at pleasure, is in the practice of visiting his old friend, and kindly feeding him as birds feed their young; and this he does several times in the course of the day. He also perches on the cage of his progenitor, and sings with great spirit, no doubt to cheer up his old relative in his declining days. The old bird has a particular way of calling on this prop of his old age, when he requires his services, which are always given and received with mutual satisfaction.—*Aberdeen Herald.*

AGRICULTURAL.

NEW METHOD OF MAKING MANURES.

The subject of increasing their store of manures, is wisely occupying much of the attention of the farmers, for they find them indispensable in an improved system of agriculture. The greater the quantity, therefore, that can be made and judiciously applied upon their lands, the more certain their success in obtaining good crops, and adding to the profits of their business. The following extract is taken from the Farmer's Mine of Wealth, or Manure and Tillage; a very valuable work by Mr. Hermande, just published by Saxson & Miles. It gives a somewhat novel method of making manure; and by strictly following it, the farmer will find that he can greatly increase his resources, and work up into fertilizing matter that has hitherto been considered mere rubbish, and greatly in his way. For full particulars, and the benefits of this process, we must refer to the work itself.

Am. Agriculturalist.

1. Form your Barn-yard with a gradual descent to one side, so that the liquid formed by the rains will flow gently to that side. Make the bottom as hard and smooth as possible, that there may be little or no waste by soaking into the earth. Arrange your stables, hog-pen &c., in such order, as to throw all the litter and manure into the yard.

2. Sink a vat or reservoir to the lower side of the yard, of sufficient capacity to contain the juice of the yard. The most common form of the vat is six feet width by three feet depth, and twelve feet or more in length, according to the size of the yard, and the amount of liquor flowing from it. When the vat is more than twelve in length, it will be best to divide it by partitions into two or three parts, so that if at any time you want to use only part of the liquor, you can do so without any inconvenience. It will be farther desirable to have the vat so connected with the yard, that when once full, and you have commenced your manufacture, if additional rains come before you shall have commenced your heap, of which we shall soon speak, you can prevent the liquid so formed from running into your vat, either by keeping it back in the yard, or by turning it in another direction.

3. In this vat mix the following ingredients as nearly as you can, without actual measurement of weight: To every barrel of liquid, add 4 lbs. of stone lime just slacked, 4 lbs. wood ashes of good quality and dry, or an equivalent of leeches ashes, or 1-4 lb. of potash; 1-4 lb. of salt, or its equivalent of old brine; 2 ozs. of saltpeter; 20 lbs. plaster of Paris, or mud, or muck; 10 lbs. of excrements from the pig, or 20 lbs. of horse manure. Mix these ingredients thoroughly with the liquid in the vat, and if the vat contains one hundred barrels increase the above ingredients an hundred fold. It will be well to mix these ingredients a few days before you lay up your heap, and stir them every day, but this is not essential.

4. On the upper side of the vat lay the foundation for the heap, by placing poles or rails, with one end to the vat, and the other extending from it, about two feet apart, on these lay other poles crosswise, (precisely as we do the foundation for a stack of hay or grain) to keep the straw from the ground, and that the liquid may flow freely beneath.

5. Having every thing prepared, commence laying up the heap by placing a layer of straw, weeds, stalks or whatever you have at hand, on the foundation of poles, to the thickness of a foot. You will find great advantage from throwing the materials as you collect them in the yard, and letting the cattle tread on them until they are thoroughly broken and wet.—When the layer is a foot thick, stir up the ingredients in the vat, and with a pail or other vessel thoroughly vat the layer on the poles. Place another layer on the first and of the same thickness, wet as before, and thus continue until you have raised the heap as high as you wish—say from six to ten feet. Be careful at every wetting to stir up the ingredients from the bottom of the vat. The easiest and quickest way to wet the several layers, will be to use a pump or elevator, with a hose attached to spread the liquor over the heap. In such case, let one stir, another pump, and a third manage the hose. Only be careful whatever method you pursue, to wet the several layers thoroughly in all their parts. When finished, cover the heap with the settings in the bottom of the vat, or with anything else at hand—common earth will answer.

6. If the heap consists of straw, weeds, and the like, it will require wetting every fourth day. If you have used much peat, muck or earth, with the straw, water once a week. To water the heap, make holes with an iron bar or other instrument in the top of it from eight to twelve inches apart, and extending downward about to the middle; then stir the liquid in the vat, and pour it into the holes until the whole is saturated; finally, close the holes. At every watering make new holes.

Give the heap three waterings when made of straw and it will be fit for use in fifteen days from the time of laying it up; when much mud or muck has been added thirty days.

When it is desirable to manufacture this kind of manure in places where barn-yard liquid can not be readily obtained, river, spring, or pond water will answer the same purpose for wetting the heaps as the barn-yard liquid, by increasing in a small proportion the ingredients for the mixture, as given in section 3; and adding them to it.

COUGHING.—A correspondent of the London Medical Gazette states, that to close the nostrils with the thumb and finger during respiration, leaving them free during inhalation, will relieve a fit of coughing in a short time.

THE BAPTIST LIBRARY.

A LIBRARY OF STANDARD BAPTIST WORKS.

Edited by Rev. William R. Williams, Rev. Charles G. Summers and Rev. Levi L. Hill.

THREE VOLUMES COMPLETED.

The publisher is happy to announce that the first, second and third volumes of the Baptist Library are completed, and while he would express his sincere thanks for the very liberal patronage thus far bestowed upon the work, he would in addition strong confidence that thousands of copies will be purchased in this complete form. The volumes substantially and elegantly bound in embossed cloth, and beautifully lettered in gilt. The paper is of the first quality, and the typography is unsurpassed by that of any other establishment. The type is large, and of a uniform size in all the volumes, and the whole work is free from inaccuracies. It is not too much to say that these volumes comprising nearly 1,400 large octavo pages, form the largest, best, and cheapest collection of Baptist books extant. The cost of getting up these volumes, has been many thousand dollars. Every reader is requested to examine the subject-matter.

VOLUME 1.

A general view of baptism, by Thomas Westlake, Wilson's Scripture Manual, Scraps, and Anecdotes, Botth's Viridation of the Baptists, Biographical Sketches of William Webster, Elijah Baker, James Childs, Morgan Edwards, Daniel Prist, James Manning, Elikinn Manning, Joseph Reese, Jeremiah Walker, Peter Werden, Isaac Backus, Lemuel Covel, Benjamin Foster, Oliver Hart, Richard Major, Silas Mercer, Shubael Stearns, Saunders, Walker, John Williams, Robert Carter, Elijah Craig, Joseph Cook, Dut-Land, Daniel Marshall, Joshua Morse, Gardner Thurston, John Waller. Backus's History of the Bible, The Watery War, Pengilly's Scripture Guide to baptism, Fuller on Communion, Booth's Pedobaptism examined, Cox on Baptism.

VOLUME 11

Grace abounding to the chief of sinners, by John Bunyan, Practical uses of Christian Baptism, by Andrew Fuller, the Backslider, by Andrew Fuller, the discouragements and supports of the Christian ministry, by Robert Hall, Address to the Rev. Eustace Carey, by Robert Hall, Hall on modern Infidelity, Exposition of Genesis, by Andrew Fuller, Bunyan's Holy War, Review of Foster's Essay on decision of Character, The gospel of Christ worthy of all acceptance, by Andrew Fuller, A dialogue on close communion, by G. F. Davis.

VOLUME 111.

Essay on Decision of character, by John Foster, Origin of infant baptism and communion, by Dr. Haplin, The Travels of true Godliness, by Benjamin Keach, Help to Zion's soldiers, by Robert Hall, The death of legal bondage, by Abiah Booth, Come and welcome to Jesus Christ, by J. Bunyan, Prof. Repley's review of Dr. Griffin's letters on communion, A memoir of Rev. Robert Hall, A. M.; by O. Gregory, L. L. D. F. R. A. S.; Strictures on Sandemanianism, by Andrew Fuller, Memoirs of the late Rev. Samuel Pearce A. M.; The covenant of c. remission no just plea for infant baptism, by W. F. Bronty, Reasons for the formation of the American & Foreign Bible Society, by A. L. Covel, Terms of communion, by S. H. Cone.

All the above works are included without abridgment in the volumes now offered to the public. Some of them can not be obtained in any other form, and all of them are standard works, of acknowledged value. Reckoning from the date of the actual prices of those which may be obtained in these separate form, the works would cost \$25 or more. They are now offered at \$1.25 per volume.

Orders from booksellers, ministers and others, will be promptly attended to, and the Library forwarded to any part of the country. A liberal discount to those who purchase by the quantity. Address R. H. Hill Prattville, Greene county N. Y., or Barker & Thompson, 122 Nassau st. N. Y., or Betnet, Backus & Hawley, Genesee st. Utica N. Y.

All our exchange papers will please give the above as many insertions as they can afford, for a complete set of the Baptist Library subject to their order on Barker & Thompson, at 122 Nassau st. N. Y. city. All such orders will be promptly attended to, and the copies, containing the advertisements to the Baptist Library, Prattville, Greene co., N. Y.

BAPTIST LIBRARY

THIS valuable Baptist has just completed its third volume, under the editorial charge of the esteemed brethren, Williams and Summers, of this city, and Hill, of West-kill. The undersigned have no hesitancy in acknowledging the high value of most of the standard works contained in these volumes, and would warmly recommend them to those families and individuals, who may not find it convenient to procure the writings of the best authors in any other form.

Nearly 1,400 large pages of beautiful type and paper are embodied in the three volumes, and they no doubt contain a large amount of valuable religious instruction, such as is indicated in their title, than can be found elsewhere in the same compass, and for as small a price. We wish the enterprising publisher abundant success in his endeavors to circulate them in their bound form, which is eminently beautiful and attractive.

REFUS BARCOCK.

IRA M. ALLEN.

BENJ. M. HILL.

SPENCER H. CONE.

New York, 25th July, 1843.

ALBANY, 11th September, 1843.

Dear Brother Hill! I have examined, and with great pleasure, the first three volumes of the Baptist Library. The work appears to me to possess every merit, and its compilation evinces sound judgment and a correct taste. Your title is most happily sustained; for it is truly a Library of Standard, and sterling works. Most cordially would I recommend it to the liberal patronage of the denomination, and to all who love the truth, and rejoice in the sovereignty and grace of its Divine Author. The style of the work must, I think, be gratifying to your subscribers and patrons; in the neatness of its execution, as well as in the excellence of its matter, the promise of your prospectus has been faithfully redeemed.

Judicious selections from the writings of Fuller, Hall, Backus, Booth, and others, distinguished alike for talent and piety, cannot but be useful and pleasant, and in the publication of these Baptist classics, you are doing much to promote the cause of truth and righteousness, and rendering an important service to the Zion of God. May every member of the great Baptist family procure a copy of the work.

I am yours, &c.

B. T. WELCH.

Pastor of the Pearl St. Baptist Church.

To Mr. ROBERT H. HILL, Publisher.

BARKER & THOMPSON, proprietors of the Baptist Advocate, having been appointed general agents for the above work, are prepared to supply all orders sent to them either in single volumes, or full sets; also, in numbers if desired.

A liberal discount will be made to Sabbath schools, and those who purchase to sell again.

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.

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 of the denomination in this State. The support given to the Repository was such, with an office of our own, would have given it a permanent existence. But having found it necessary to establish a publication office 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. If there be 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 great aim of the present publication to supply the demand for a good family 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 three months, \$2.50 will be charged. If longer than six months, \$3—

and 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 seasonable 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 account 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 intelligently 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 in accounts 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 misread, 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 misread, 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 published on the terms usual in the other offices 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 more in proportion. When advertising is done by the year, a suitable reduction will be made.

JOBS WORK. Will be done on the usual terms, and, in neatness and accuracy no inferior to that at any office in the State. Associations favoring us with the printing of their minutes, will have them executed with care and dispatch. Those sending orders from a distance, shall have the work forwarded to their address by stage, Rail Road, or otherwise, as may be required, and care will be taken that it reach its place of destination in season, and in good condition.

(Persons visiting the City are requested to leave their orders, payments, &c. &c., at the Book Store of Turner & Hughes