

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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THE BIBLICAL RECORDER.

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Religious.

Howard College.

[The following just sentiments on the importance of Ministerial Education, and the present need for more Theological Schools, are worthy of careful consideration by the Baptists of North Carolina. We need and ought to have a Theological Department to Wake Forest College. The efficiency and ability of our ministry would very soon be most favorably affected by it, and as a consequence the efficiency and influence of the churches themselves. We copy from the S. W. Baptist.]

The fact cannot be disguised, that a sentiment prevails in our denomination in this State, and doubtless in many others, which, although not decidedly adverse to a course of Theological training, nevertheless regards such training as being a matter in no vital degree affecting the prosperity of the cause of Christ. The time and money spent in the purely Theological department of ministerial education, is looked upon by many of our best brethren, ministers and laymen, if not as useless expenditure, at least as of such doubtful utility, as not to warrant the outlay.

We propose in the present article, to examine this subject, assuring our readers, that we shall do so with every possible respect to the cherished opinions of those who differ with us, and with no other desire than to ascertain the bearing of a thorough Theological education upon the spiritual well being of Zion. We take it for granted that so soon as our brethren are satisfied that a properly endowed and sustained institution, in which such training can be secured, involves the dearest and best interests of our Churches, they will not hesitate to afford the means to place HOWARD COLLEGE where it ought to be—on a basis which shall make its claims upon the confidence and patronage of the public, equal to those of any similar institution in the Union.

The proposition which we wish to sustain is this:—*Theological Schools supply to our churches a demand which is essential to their permanent prosperity, and which, without the miraculous interposition of God, cannot be supplied from any other source.*

Our first argument to sustain this thesis, is drawn from the nature of the work to which our ministers are called. We know that it has often been said, that the simple duty of the minister is, to declare the good news of salvation to a ruined world. Dr. Wayland, in his celebrated Rochester Sermon, takes this ground, and has given a prominence to the idea which it never possessed. But a man who can see no particular form of Church government taught in the New Testament, cannot be recognized as an oracle among Baptists. With many of the views of that sermon, we have already expressed ourselves as pleased, and we still think that its publication will do good; but cannot endorse his sentiments upon the work of the ministry.

As to the nature of this work, then, an inspired Apostle has given us a short, graphic, and comprehensive definition of it. Paul says "For I have not shunned to declare unto you all the counsel of God." We could quote various other passages; but this is sufficient for our purpose. What, then, does the apostle mean by "all the counsel of God?" Why, manifestly the whole of what we call doctrinal and practical Christianity. True, it is impossible for every individual member of the sacred profession to go through the entire volume of inspiration in the course of his preaching, in order to fulfill his obligations. But his mind ought to be so familiarized with every part of it, as on all proper occasions to "give every man his portion in due season." No man can perform this service as well without, as he can with, the advantages of such a course of training as incorporates into his permanent intellectual property, the doctrines and precepts, the threatenings and promises, of the sacred writings.

Now, we are free to confess, that a man may accomplish much in some departments of ministerial labor, without this previous course of training. He may "exhort and reprove," though he may not be able to establish and confirm. He may be able, with the divine blessing, to awaken the careless and indifferent, though he may not be able to contend with the positive infidel. And in this way he may be extensively useful.—Apollolis did a good work at Ephesus, yet Paul must needs visit that city to consummate it.—Now, what we aim at is this: that the ministry, as a profession, shall be properly qualified to discharge the solemn trust of "declaring all the counsel of God"—that which is lacking on the part of some, may be promptly supplied by others—that there shall be scattered through our Churches a sufficient number of "able ministers of the New Testament," as to answer fully the original design of that high and holy office. And we know not how this can be done in the absence of Theological Schools.

The second argument to sustain our proposition, we deduce from the necessities of the times. The Clarion notes of progress are ringing through the ranks of every profession, trade and pursuit of mankind, with an authoritative power unparalleled in the history of the world. Every sign in the religious and political heavens, beto-

kens that the world is rapidly approaching a crisis, which will mark this country, extraordinary. We may turn a deaf ear to the spirit-stirring sound—we may ignore all the signs of the times—we may content ourselves with the precedents and traditions of the fathers and elders—but mark our words: *That denomination of Christians which will study the will of God in his providence as well as in his written word, and adapt its agencies for good accordingly, will be superseded by others more willing to be taught.* God does not violate the analogies of nature in the kingdom of grace. When Athens and Rome the seats of learning and of power, are to be subdued to the obedience of faith, Paul, the chief of the Apostles, is the "chosen vessel" to accomplish it. And if we content ourselves, as a denomination of Christians, to live in a former generation, we may expect to be classed with and treated as a former generation.

Let the question be asked, particularly of our ministers. Are you serious, brethren, when, in commending the claims of Christianity to the consideration of the learned and honorable, you declare that the moral and intellectual elevation of our common country to its present commanding position—that the spirit of improvement which is now rife in every professional and industrial enterprise—that the aggressive tendencies of this age—are all but so many results, direct or indirect, of that very Christianity upon the popular mind? Will you make Christianity, the agent of results, from which, in self-defence, she must withdraw herself? Has she produced effects, which baffle all her efforts to control, and consecrate to her own benign ends?—Nay, verily! Such a position would be appalling to any considerate Christian. If, then, the Christian religion has been the active agent in developing the leading characteristics of this age and country—its improvements, progress, and utilitarian features—must it not identify itself with these results, so that its advancement may be commensurate with that of the age? How can we, as Christians, direct and control these advancing tendencies, unless we throw ourselves before them, and cheer them onward to noble ends, instead of checking and retarding them? At least it is desirable, that our Theological learning shall keep pace with the literature of the age and country. Our ministers will be thrown in contact, not only with those of other denominations, but with literary men of other professions—they will be required to defend, not only the peculiar tenets of our denomination, but the common cause of Christianity against an infidel world—they will be required to detect, expose, and successfully combat popular errors and views. The great work of the Christian religion has yet to be done. *The world is to be subdued to the obedience of faith.* Like ancient Canaan, it is inhabited by giants, and it will require the strong faith, the wise heads, and the courageous hearts of Calebs and Joshuas to effect its subjugation.

We say, then, that unless we, as a denomination, make a suitable provision for the education of our ministers, those men who are to represent and defend our doctrines in the present war of pulpits, and before the world, it needs no prophet to declare, that we shall lose our present relative importance as compared with other communions, as well as fail to contribute our part towards the promotion of common Christianity.

As we desire our brethren to read these articles, we forbear further remarks for the present, for fear of deterring them from the task. We shall resume this subject again, and quit—when we get done.

For the Recorder.

Washington Church Extension Enterprise.

DEAR BROTHER: Will you allow me a little space in your excellent paper, to direct attention of your readers to the good cause in Washington City, D. C., and ask their serious attention to its imperative claims upon their sympathies, their prayers and their contributions.—And in the first place, I wish to present the commendations of brethren of the highest respectability, in order to show their estimate of the importance of the work:

The Rev. Mr. Hill, Pastor of the First Church in Washington, and the Rev. Mr. Cole, Pastor of the Navy Yard Baptist Church, under date of June 23, 1853, say:

"We cordially approve the efforts of our brethren of the Fourth Baptist Church of this city, in their attempts to erect a commodious house of worship on 13th street, between G and H streets, and wish them complete success."

The Rev. Dr. Fuller, of Baltimore, being asked to express his views of this undertaking, makes the following reply, under date of March 9th, 1854, accompanied with a subscription to the object of fifty dollars:

"I cheerfully comply with the request of the Rev. Dr. Teasdale, of Washington. He is engaged in the enterprise of building a house of worship in Washington. It will be a noble edifice when completed. I pray God that brother Teasdale may be prospered in this work."

The Rev. Dr. Howell, of Richmond, under date of March 10, 1854, says:

"I take pleasure in commending the enterprise of our brethren of the Fourth Baptist Church in Washington City, D. C., and their pastor, Rev. T. C. Teasdale, to the kind regards of our brethren and friends generally, in the South. The crisis is important to our cause in the Metropolis, and I trust bro. T. will be favored with great success."

The Rev. Mr. Manly, and the Rev. Dr. Jeter, of Richmond, under date of March 11, 1854, say:

"We regard the new church organized in Washington City, under the charge of Bro. T. C. Teasdale, as a very important one, and well deserving aid. We trust that Bro. Teasdale may not only receive a kind welcome, wherever he goes, but also material aid."

The Rev. Messrs. Kendrick, Cuthbert and Winkler, of Charleston, under date of April 29th, say:

"The enterprise of building another house of worship in Washington, in which Dr. Teasdale is engaged, seems to us of great importance, and such as merits the cheerful and liberal contributions of Southern Baptists."

and several lay brethren in Virginia. Several churches have also contributed nobly.

A house 100 feet long and 56 wide, has been erected on a very commanding site, within two squares of the President's grounds. It is built in the most substantial manner, and the Lecture Room (with other rooms in the basement) is now finished. The Lecture Room contains 96 pews, and is altogether an attractive and convenient room. It has elicited much praise.

But the main audience room above, together with the steeple, remains to be finished. In order to accomplish this the present season, the church requires aid to the amount of some \$6,000 from abroad; and our Geographical position points to the South as our main and almost only dependence in this exigency. The little band of brethren in Washington, concerned in this enterprise have made the most praiseworthy sacrifices to carry forward the work to its present state of advancement. They cannot go farther without aid. And whilst all the other denominations are receiving aid from their friends abroad by tens of thousands of dollars, to enable them to erect large and attractive houses of worship at the Metropolis of the nation, shall the Baptists ask aid in vain for this enterprise? As Dr. Howell justly observes, "The crisis is important to our cause in the Metropolis." The population of the city is increasing at the rate of some 6,000 per annum; and all the Protestant houses of worship in the city would contain but little more than one third of its present inhabitants. This state of things has thoroughly aroused the several Pedobaptist sects to the importance of the subject of church extension at the Capitol. The Presbyterians have dedicated four new church edifices since last September. Two others are to be built this year, and one of these is the great National Church, under the auspices of the O. S. General Assembly, and will cost from sixty to seventy-five thousand dollars. The Methodists have three houses on hand this year one of which is the great Metropolitan Church, under the auspices of the General Conference of that denomination, and will cost probably nearly \$100,000 when entirely completed. The Catholics built one church edifice last year, and are to build another this season. And next will come their great Metropolitan Cathedral, which will be to the new world what St. Peter's is to the old.

Prior to the commencement of our enterprise, the Baptists in Washington had but three small churches. The First Church—a feeble band—owned some \$2000 on their house of worship. The Navy Yard Church, also feeble and receiving aid to support their pastor, found their old church ready to tumble down on their heads. And the E. street Church, numbering perhaps 250 members, were in debt some \$7,000. Now the churches are out of debt, except the Navy Yard Church, and they have a new and elegant house of worship on which they owe only \$1000. All this has been done within the last 18 months. And in addition to this the new interest has been carried forward with a zeal and energy that have surprised our Pedobaptist friends. What we need now to give us a strong hold upon the community, is the means of carrying forward to a speedy completion the commodious building under our charge.

I beg brethren of means to ask themselves how they may better advance the cause of *entire truth*, than by aiding to complete this work? We must finish the house the present season, or we shall be thrown completely into the shade by the other advancing sects. If our benevolent friends at the South will aid us, they may enclose their contributions and send them at once to our Treasurer, J. C. Lewis, Esq., Washington, D. C., and the receipt of the same will be duly acknowledged.

I am very grateful for the liberal contributions I have already received for this object since I left home; and but for the detention which I have experienced in Norfolk and in this city, in consequence of the services required of me in protracted meetings of great interest, I think I should have collected the most of what we need before the time fixed for my return to Washington. As it is, I trust a considerable portion of the sum required will be obtained; and may I not hope that the balance will be made up by the generous voluntary contributions of friends whom I shall be unable to visit. Individual brethren and churches are most respectfully requested to act promptly in this matter.

T. C. TEASDALE.

Charleston, May 1st, 1854.

Funeral of Lamennais.

The improvement in the health of the Abbe Lamennais, which had raised the hopes of his friends, was but temporary. It enabled him, however, to enter his protest against the cruel interference of the Romish clergy round his death bed, and the unfair means, amounting truly to violence and persecution, which were employed by the Archbishop of Paris to coerce a dying man, if not to recant, at least to let the church dispose of his corpse. Lamennais at last is dead. Once the champion and the eloquent preacher of the Papal Church, he had, during the last years of his life, completely turned from it in disgust. Like Luther, he had once visited Rome, and the same impressions of loathing and disappointment at what they saw, pervaded the one as the other. Rome as it is, was found just the opposite of Rome as it is believed to be in other countries. It was then that the Abbe published his celebrated book—"Affairs of Rome," where some of the abominations of the Mother of Harlots were revealed to the world, through the pen of one of her own priests.

Lamennais joined the ranks of French Liberals in 1848, and became a member of the National Assembly. Having never ceased to be long externally to the Romish Church, he was intimately acquainted with the clergy and their craft. He knew that on account of the immense popularity he enjoyed, both as priest and as writer, the attempt would be made by the clergy, in spite of his known wishes and remonstrances, to bury him with the pomp of the Church, and make the people believe he had died penitent and reconciled with the church. To guard against that hypocritical farce, he made over his body to some of his best friends, men of character and high standing, with the most strict injunctions not to let a priest come near him or take a part in the funeral proceedings. He wished, moreover, to be buried as a poor man, in the poor man's hearse. Thus were the efforts of the clergy frustrated. But their odious interference did not cease there.

It became known to them that a large portion

of the people of Paris wished to follow the body of the deceased priest to his last resting place and that these Catholic people intended their presence as a demonstration of their abhorrence for the Romish religion and clergy. In consequence of this, an order emanated from the police, that no one would be allowed to follow the body through the streets of Paris, except eight of the deceased's friends. In spite of this injunction, thousands gathered in the streets to follow to the convey. In vain did an immense body of police, try to break up the procession, when dispersed in one place, the men would form again in another. The mounted police were brought out, and began to charge upon unoffending and unarmed people. But as still in spite of these acts of barbarism, crowds continued to follow, and thus show their aversion for the Romish Church, the troops were brought out to disperse the people. The iron gate of the Cemetery was opened to only eight men of the procession, and shut against the rest.

What a spectacle given to the world by the Church of Rome! What a moral degradation, to see the pretended successors of the Apostles, the clergy of the first Catholic country in the world, pursuing with their wrath a dead body, and fighting with the people over a grave!—These things, however, are not lost upon the people, nor easily forgotten by them. The Church of Rome will sink deeper into their contempt, and they will see in her the ally and promoter of the worst despotism, since she would even restrain the friends of an illustrious man from following his remains to the tomb.—*Montreal Witness.*

Pulpit Tendership.

The Rev. Andrew Bonar tells us that on one occasion meeting the late Rev. R. M. McChene, that lovely young minister asked what the subject of his last Sabbath's sermon had been, and on being told that the text was, "the wicked shall be turned into hell," he asked "were you able to preach it with tenderness?" Admirably does the biographer add: "Certain it is that the tone of reproach and upbraiding is widely different from the voice of solemn warning. It is not saying hard things that pierces the conscience of our people; it is the voice of divine love amid the thunder. The sharpest point of the two-edged sword is not death but life, and against self-righteous souls the latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell, and the unquenchable fire far more unconcernedly than of the gates of heaven wide open for their immediate return. When we preach that the glad tidings were intended to impart immediate assurance of eternal life to every sinner that believes them, we strike deeper upon the proud enmity of the world to God, than when we show the eternal curse and second death.—*True Union.*

From the Presbyterian.

Rain upon the Mown Grass.

Our Church had been bereaved. God had taken to himself one of our number, a young man, whom to know was to love. He was a youth of simple, earnest piety, and of great intellectual promise; and bade fair to be eminently useful in that sacred calling towards which, in his preparatory studies, he was already looking forward. His body had been brought to the church in the quietude of a constant worshipper, and then, after the singing of a sweet hymn, the reading of a few comforting words of Scripture, and an appropriate prayer, had been carried by his youthful associates to its final resting place.

On the evening of the same day we gathered together in our weekly meeting for prayer. We were sad; we had been sorely smitten; we had met with a severe loss. We felt that there was now one less to pray with us, and for us, to cheer us with his presence and his sympathy, to aid us with his counsel and his toils. Never should we again see here below that sweet and placid face, where "the dove sat visibly brooding." Never more should we hear that gentle voice pleading in earnest prayer. The consciousness of our loss gave a sad tone to our meeting. We sung of the peaceful death of the righteous. The chapter read was that delightful one in the Epistle to the Hebrews, which reconciles present chastisement with the constancy of God's paternal love. The prayers we offered were expressive of both sorrow and submission, and joined the confession of ill-desert with the desire for reviving and sustaining grace.

During that meeting the relation in which Christ is promised to stand to an afflicted people received new light from this trying event. The Psalmist tells us that "He shall come down like rain upon the mown grass." In the suitability of this promise to our case, we saw how fitting is the expression, "the fulness of Jesus." Our church was like a field over which the mower has passed, and from which he has carried away the promise of the spring, and the product of the summer. We were like that field shorn of its luxuriant verdure, and left brown and bare. But here was a promise that the Saviour should be to us like the rain which comes down upon the dried and withering grass which is left behind, causing it to shoot again, and clothing the earth with all its former glories. In that consoling word we found the assurance that others would be raised up in the place of him who had been taken from us, that we should not be left to lack prayers, or sympathy, or labour. The rain should cause the mown grass to yield another harvest. Thus we turned from our mourning to prayer, that we might be "a field which the Lord hath blessed."

R. P. D.

The Gospel Precious.

O, precious gospel! Will any merciless hand endeavor to tear away from our hearts this best, this last, and sweetest avenue through which one ray of hope can enter? Would you tear from the aged and infirm poor, the only prop on which their souls can repose in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure? Would you let loose the flood gates of every vice, and bring back upon the earth the horrors of superstition or the atrocities of atheism? Then endeavor to subvert the gospel; throw around you the fire brand of infidelity; laugh at religion, and make a mock of futurity; but be assured, that for all these things God will bring you into judgement. I will persuade myself that a regard for the welfare of our country, if no higher motive, will induce men to respect the Christian religion. And every pious heart will say, rather let the light of the sun be extinguished than the precious light of the gospel.

DR. A. ALEXANDER.

Romanism an Exotic.

Romanism is an exotic in the United States. It has not one principle sympathy with American institutions. Its priesthood is of foreign birth; its ceremonies are the opposite of simplicity; its spirit is essentially intolerant, its aim is to extend the dominion of a foreign prince, and in all its features it is thoroughly anti-American. When young women so far forget themselves as to enter the nunneries, one of the first acts is to discard their American for foreign names. Thus Miss Mary Ann Spain becomes Sister Mary Stanislaus, Miss Margaret Furlong becomes Sister Aloysius, and Miss Maria Reed is henceforth known as Sister Mary Bernard Xavier.

Mr. ERNEST NOEL.—By reference to a communication in our columns, entitled "Lay-preaching in London," it will be observed that this gentleman, a son of the Hon. and Rev. B. W. Noel, officiates as a lay-preacher at a mission station which is an adjunct of his father's chapel. It adds an interesting feature to the father's fame that by the grace of God he has trained a son for such a service. Not many scions of American aristocracy, we imagine, are found preaching at the Five Points on Sundays.—*N. Y. Rec.*

Temperance.

From the Prohibitionist.
Providence, Yachin Co., North Carolina,
April 17th, 1854.

"MR. EDITOR: Tax payers of North Carolina are becoming aroused and indignant at the scourges of intemperance; and they are looking to a 'prohibitory law' as the remedy. Drunkards and suffering humanity are calling for it; and the people say they must have it."

"There is great excitement all over the State. We have opposition to contend with,—as every where,—but I am glad to inform you that there are none coming out against the present movement, except those who are either engaged in the 'traffic' or love the 'good creature,' so called."

"The right spirit has begun to manifest itself. Temperance County Conventions are being held almost in every County, passing strong resolutions, declaring that they will vote for no man who indulges in the debasing habit of treating. Political demagogues—those who have heretofore rode into office upon a 'barrel of whiskey'—are in trouble; for they see they cannot much longer wield their favorite weapon."

"Temperance whigs and democrats are uniting and declaring, that, if their respective parties will not run temperance candidates, that they will throw off their party 'trammels,' and run independent candidates. I presume temperance candidates will be run all over the State."

"Prohibition is fast gaining friends here. We have some excellent papers devoted to the advocacy of a 'prohibitory law,' which are doing great good, viz: 'Spirit of the Age,' and the 'Ballot Box.'"

"Nine of the ablest speakers of North Carolina are employed to canvass the State, between now and the August election, in defence of a 'prohibitory law.' The next Legislature will be memorialized. Memorials are now circulating and being signed; and should the Legislature treat the memorialists with contempt, and not grant their prayer, they dig their own graves. We are battling for independence, and our motto is onward! till victory crowns our efforts!"

Most respectfully, your ob't Serv't.

Plain Speaking.

"The following sensible remarks were made (says the 'Missouri Cascade,') by a plain old gentleman at a temperance meeting in an adjoining State. A young man had lately died in the neighborhood from intemperance. The speaker being called on arose, and commenced his discourse somewhat in this way:—*'Prohibitionist.*

'My Friends: You no doubt will be surprised when I state that you have much more to regret for your sheep than for your own offspring—that you would rather save your nation than the souls of your children; and yet I think that I can convince you that what I say is nothing but the plain truth. Suppose that a wolf were to visit your folds night after night, each time destroying one or more sheep—what course would you adopt? Would you remain quiet, and permit him to continue his depredations unmolested? Oh, no; you would raise the whole neighborhood, and with dogs and guns pursue the destroyer of your flocks until you had either killed or driven him from your neighborhood. Wolf, wolf, would be on every man's tongue, and every arm would be raised for his destruction. It is thus that you would manifest your regard for your sheep; but how do you act in respect towards your children? The rumrunner, more destructive than the wolf, settles among you, tempts your children to their ruin; destroys the happiness of families; and yet is taken by the hand, and welcomed to your firesides. View yonder grave where lies the body of a young man, who, but for those human wolves, might this day be in health and happiness, the consolation of his parents; but he was precipitated into an untimely grave by the agency of the rumrunner; and yet this sad example has failed to arouse your indignation, though your own children may be the next victims. You could raise the neighborhood to destroy the wolf that you might save your sheep, but you raise no hue or cry against the destroyer of your children; which plainly proves what I have asserted, that you regard your sheep more than you do your own offspring.'

"This was plain language, and, being true, had its effect. Numbers signed the pledge; and it is to be hoped that hereafter there will be fewer victims of intemperance in that neighborhood than heretofore."

The Maine Law and our Individual Rights.

"If it be said that we have no right to interfere with persons' private habits as to what they either eat or drink, I grant it; but suppressing a trade set up to the injury of the public at large, is not an interference of this kind. A person may gamble at his own home and no one interfere; but a tempting public establishment for enticing people to gaming is another thing, and is not now allowed. A man is at liberty to make as he pleases, but to open an establishment in the front of the streets to encourage betting has wisely been considered an evil to be put down. A man may drink at his own table, and though he may injure himself, no law has a right to interfere; but this is vastly different to his starting

a public establishment to allure the youth and the thoughtless into habits of intemperance, and to impose upon society all the cost and immoral consequences which such an establishment is sure to produce. Two or three boys were suffocated by chimney sweeping, the consequence was that a law was passed to suppress climbing altogether. Thousands are yearly sent to a premature grave by the public sale of alcohol, and yet it is not suppressed. If a man be detected in selling bad meat, it is seized and burnt, and a penalty is inflicted upon the vender; yet bad drink is being displayed for sale, and set off with all the allurements of a 'palace,' under the sanction of law, producing consequences a thousand times more fatal than any diseased animal food could do. If Government is so careful to guard the public from the violence of one of nature's own diseases by instituting compulsory vaccination, are there not infinitely stronger reasons for saving us from that terrific infection which the public sale of alcohol is producing in every city, town, village, and hamlet in the kingdom?"—*The Empire.*

Juvenile Department.

Little Molly.

BY MARTHA ALLEN.

The air was full of sweetness, the tall spire of the village church had just caught the last rays of the descending sun, crimsoning its glittering vane; while in the distance the forest vista, already in shadow, was lit as by enchantment; innumerable fire-flies were there darting through their brilliant, voluptuous life, with lustre over burning brighter as darkness deepened. Within the little cottage of Jacob Somers, the table had long been spread for the evening meal; his wife Rachel had displaced and re-arranged at least a dozen times, the brown loaf, the rich-looking golden cheese, the plate of berries and the homely milk-jug, seeking thus to win away the time. She had long ended her household labors, and for an hour and more had been anxiously awaiting the return of her husband. Again she took a seat by the window, and pressing aside the trailing jasmine and wild rose, which afforded so fragrant a shade from the noontide heat, looked eagerly to the hill-side, the path whence he usually returned. Just within sight was the clear lake, so replete with mournful memories, as the blinding tears gathered in her eyes. Jacob, with heavy, listless step, entered the room; he bore the appearance of one utterly regardless of all things; his eye was dull and cold; yet there was a contraction of the brow that spoke of pain, and it might be bitter grief. Carelessly he threw his coat across a chair-back, as he took a seat by the table. No change of countenance betokened interest or affection, as he replied to Rachel's kind words of inquiry. "Yes, the oxen had been long put up; 'twas hours since he had worked." Then, as if the mere utterance of those few words were painful, he buried his face in his hands, taking no note of the bowl of milk Rachel had pushed towards him. A moment passed; again the hands were withdrawn; while more from habit than necessity, he commenced eating the bread he had broken into the milk. A large Newfoundland dog had crept to his feet, and now sought to win his attention; if possible to engage him in a game of romps as of old; suddenly Jacob grasped the table like one in a fit, whilst closely, shudderingly, he gazed on the dog. Yes, 'twas plain enough, he held in his teeth a stocking—a child's stocking—the sight revived all his grief; the assumed calmness fell; all stoicism was gone; with each snuff strained, each feature working convulsively, the strong man flung himself on the floor, writhing with anguish.

And where was Molly? the farmer's only child—his little darling—she who had made his home a paradise, by her childish prattle and endearing ways—she who had ever welcomed him with kisses; the hidden pearl, that made a blaze of glory in that lowly cot; the little one, who, with voice so sweet, would question him of Heaven, till he, the father, had learnt of his child, "Verily of babes and sucklings hast Thou perfected Thy praise."

Molly had been drowned. These few terrible words comprised an eternity of agony. Rachel's memory was no less fond. Her bosom still throbbed with the pressure of that tiny form she had there hushed to sleep but so recently a week, yet, womanlike, she suppressed her grief to comfort the heart whose sorbs were so despairing. No; she had not forgotten how lifelike looked the little one on her funeral couch; a smile playing round the dimpled mouth; the golden curls resting on the fair cheek; the hands folded over a bunch of violets, fitting emblem of such purity and loveliness—all seemed more like sleep than death. Her own hands had arranged the robe worn on her birthday festival, and tied up the sleeves with blossom-colored bows, and even while thus arraying her treasure for the grave—whilst her tears fell fastest—she felt that "God loveth whom He chasteneth," striving submissively to say, "Not my will but thine, O Lord! be done."

As all these recollections were stirred afresh by her husband's outburst of sorrow, a shadow seemed to fall from her gaze—her duty plainly revealed was before her, to lead Jacob's mind from the ghastliness and terror of death, which now oppressed, to the hope of a life eternal which comforted her. Kneeling, she raised her husband's face, and kissed the embrowned forehead.

"Be comforted, Jacob, and turn from the cold, wan, dripping form which memory alone presents to you now, to the angel in the bosom of God, that Molly has now become."

Thus, with words of grave tenderness and simple teachings, she strove to lead his mind heavenward—to give another bend to the images fancy presented. Long it was before the farmer could find consolation; long before he could drive away the torturing thought of the loving farewell in the morn, as she climbed his knee and clung to his neck, with the painful contrast which met him on his return at eve—a dripping, lifeless mass, drawn from the lake which had drunk up her young life, as in innocent play on its brink, she had slipped and fallen in. But the loving wife persevered, telling of the free, immortal spirit, that had exchanged earth for the beauty of Heaven, that death was not a dark spectre but a radiant angel, whose embrace had imparted peace everlasting. An unknown calm descended on the mourners, and, as they knelt in prayer, their spirits recognized the presence, though visible to outward sense, of the child they had lost. In faith they beheld her in gorgeous white vesture, with star crowned head, leading them, with tender clasp, upwards, ever upwards.

The Biblical Recorder.

RALEIGH, N. C.

THURSDAY, MAY 25th, 1854.

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

Letters relating to the business of the office must be addressed to the Publisher, M. A. MERRITT, Raleigh, N. C.

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

The Editor's absence from this office this week in attending the Annual Meeting of the Chowan Association, will account for the want of the usual amount of editorial matter.

Scylla and Charybdis.

Navigators would say: "Steer your vessel carefully between the rocks of Scylla, which will shatter it into fragments, and the whirlpool of Charybdis, which will swallow it up whole." "Keep your body," would be the advice of the judicious physician, "in a wholesome medium between Marasmus and Plethora; in the one extreme you will be too feeble to do anything valuable; in the other, you will be so unwieldy and inactive as to sink under your own weight." "Beware alike," would Washington say to the American citizen, "beware alike of centralization and disunion. Make your central government too strong, and it will at length destroy the liberty of the separate parts—make it too weak, and anarchy and discord will rend and disgrace the Republic." "Balance well," says the natural philosopher, "the centripetal and centrifugal forces, lest the forces of light and heat should absorb and consume the circulating bodies it was intended to preserve; or lest those bodies should fly off at tangents, and be dashed against other parts of the universe."

These wise counsels about earthly things should be applied to those that are heavenly. Some Christian denominations we see suffering severely from centralization or consolidation. Behold that baleful maelstrom, the Popedom! How it has sucked into its fatal vortex all who allow themselves to come near enough to feel its influence!

The Baptists are alarming specimens of the opposite extreme. With them everything is ruined or marred by dispersion and want of concentration. Hasty zeal gets up Institutions which require large funds to support them (before the funds are provided); and then a lingering existence is dragged out under heavy debt; or the strength that ought to have been condensed upon one Institution is frittered away upon three or four, which are so far from helping one another, that they serve as drains upon each others' life-blood, and sometimes alas! become jealous rivals.

I am not in favor of overgrown Institutions, as my introductory observations declare. But it is really pitiable to look over the United States, and see how, for want of concentrated and judicious action, the Baptist strength has been dissipated, and almost lost—the zeal and party spirit of each State goaded and spurred on till it was induced to make some spasmodic efforts and throw a *foundling* on the world, for the pity and charity of mankind—then a continual complaint and scolding of the denomination for its unnatural, unmotherly conduct towards its offspring! This is not the way. You may say, "our Institutions languish because our people won't patronize them." But do you expect our enlightened men will sacrifice their sons by sending them to inferior Institutions from church zeal? It is a vain hope. Parental feelings ought not to be put into this painful conflict with denominational prejudices. But even if the parent were willing to prefer the denominational establishment, the son will not concur. He will show so much reluctance and contempt that the father will find it expedient to give him his choice. The true way is, to form a sufficient combination to ensure Institutions which will offer as great advantages and present as respectable an exhibition as any in the country, and then patronage will, of course, flow where merit invites it. Is there a single Baptist College (I do not speak of Female Seminaries) in the land, well endowed and furnished, except Brown, and perhaps Rochester University? I stop for the present—perhaps to pursue the subject at some future time. W. H.

Notice.

One of our correspondents encloses us one dollar for brother Caudle, who has recently been so much harassed and persecuted for his love to the truth, and we ask if a number of our brethren will not contribute to his necessities. They will recollect the circumstances, which we published a few weeks since. We suggest to them if they enclose anything for him by mail, if it would not be better to send it either to him directly, or to Elder E. Dodson, Yanceyville, N. C.

Public Facilities for Traveling in N. C.

One of the most striking proofs of improvement in the Old North State, is to be found in the present facilities for traveling and transportation of articles of trade in the eastern portions of the State. In attending the Annual meeting of the Chowan Association, we passed over the line of Railroad from Raleigh to Portsmouth, Va., via Weldon. We have recently spoken of the improvements on the Raleigh and Gaston Road. The line from Weldon to Portsmouth and Norfolk, Va., called the Seaboard and Roanoke Rail Road is now in fine condition, and managed with great care by the officers in attendance for the comfort and safety of passengers. The stoppages are well arranged to meet the wants and suit the convenience of travelers, while no time is unnecessarily lost. By this arrangement there is no need of increasing the velocity of the train to too high a degree, and accidents are thereby prevented. We can but commend the prompt and kind attention paid by the conductors to those traveling on this line. Persons going North either by the Bay line to Baltimore, or direct by steamer to N. York, would find the travel via Weldon to Norfolk, most pleasant and expeditious.

A line of daily steamers connects from Edenton on the Chowan and Blackwater with the Seaboard and R. R. Road at Franklin, about midway between Weldon and Portsmouth. This line after a few days will be a tri-weekly, and continue from the 1st of July from Edenton, Plymouth and E. City to Nag's Head, for the accommodation of those who may wish to visit that place for purposes of health and recreation. A fine steamer under the direction of Capt. B. S. Halsey, will be constantly in service for the accommodation of such visitors.

The Rail Road from Weldon to Wilmington is reported to be in fine condition, and offers every facility for travel. That portion of the Central Rail Road between Raleigh and Goldsborough, we understand will be completed within a month or two, and from Raleigh to Hillsborough some time during the next fall. The remaining part of the Central Rail Road will be in operation in the course of the next year. We predict a brighter future for the Old North

State, when these and similar works of internal improvement shall be completed. The East and the West, the North and South of the State, will be brought in a few hours travel, and industry, enterprise and trade must be greatly increased.—Ed.

The Christian Chronicle again.

Our readers have already been introduced to Mr. Jacobs of Philadelphia, Editor of the Christian Chronicle, by an article from his pen as a playful, funny, and somewhat humorous writer. They will no doubt read with some degree of surprise the following, which we find in the last No. of his paper, as indicating a sad and unhappy change from his former facetious and extatic mood. In this alas, he does not even attempt to excite a smile, much less to cure his readers of the dyspepsia. Indeed he seems not only to have forgotten this benevolent work, but to have lost sight also of medals, gloves, beard, and even of Jericho itself, while he proceeds most seriously to make sundry statements to his readers about the misdoings of the Editor of the Biblical Recorder. He must imagine that his readers have unbounded confidence in his veracity and love of truth, or it might have occurred to him, that a few quotations from our writings might serve to strengthen the impression which he designed to make; but he does not quote a word from us of all that he charges us with having written in abuse of the Northern Clergy and editors, nor a syllable of what we have said about himself personally. His readers alas! in regard to the latter are left "blind," although their leader may not be altogether so much so. His reason for adopting this course is obvious.—When the editor of the Chronicle volunteered his attack on us for calling in question the course of the Northern Clergy in regard to politics, although the Philadelphia Clergy and Editors were not mentioned by us, we did him the justice to publish all that he said against us. In return he does not publish a word of our remarks in reply. But we will now do him the kindness (for it is now not a matter of justice) to give our readers the whole of his last remarks. We think it also important that the South should about this time, while under the ban of excommunication pronounced against her by the North for her "abominations in slavery," know what is the present state of ethics in regard to matters of veracity with a Christian Editor in the good city of Philadelphia. We therefore, copy the Editorial alluded to, found in the last No. of the Christian Chronicle, and call attention to the corrections which we make on it. It is as follows:

HIDING UNDER HIS RHETORIC.

The Rev. Mr. James, editor of the N. C. Biblical Recorder, has a new way of finding relief to depravity and sin. He wrote a flaming editorial, of four or five columns, attacking Dr. Wayland's Nebraska speech, and accounting for its foolishness and fanaticism on the ground that the Doctor was in his dotage. The whole Northern press was down on him, and condemned his conduct. In reply he has written again some two columns; quotes the remarks of the *Christian Chronicle*, and goes on to collate, as his capacious elastic conscience dictates. Finding that he has waked up the wrong passenger, he excuses himself in his odious insults to Dr. Wayland, the Northern clergy, and the Northern press, by saying, that his description was only a stroke of rhetoric, and he pities those who did not understand him. But what was his rhetoric? In simple, plain language, he abuses the Northern clergy for their protest against the passage of the Nebraska Bill, and undertakes to account for Dr. Wayland's speech by saying that he was in his dotage. He proceeded to warn the South against Northern fanaticism, and the patronage of Dr. Wayland's books, and the college over which he presides. He may call such an article so much rhetoric, but, in our view, it is one of the lowest and most despicable forms of depravity.

CORRECTIONS.—1. Mr. Jacobs says we "wrote a flaming editorial of four or five columns, attacking Dr. Wayland's speech," &c. This is the second time he has made this statement in regard to the length of that editorial. Our whole Article to which he refers, was less than two columns of our writing, and the portion devoted to Dr. W.'s speech about half of the article. Will the Editor be good enough to correct this statement? We will send him the paper containing it.

2. Mr. Jacobs says, "The whole Northern press went down upon him and condemned his conduct." We do not exchange with the whole of the Northern press, but with most of the Baptist papers we do. Of these we found our article noticed by five or six. Will the Editor correct this statement?

3. "Finding," says Mr. Jacobs again, "that he has waked up the wrong passenger, he excuses himself in his odious insults to Dr. Wayland, the Northern clergy and the Northern press, by saying that his description was only a stroke of rhetoric, and he pities those who did not understand him." Now does not Mr. Jacobs know that the only allusion we made to a rhetorical figure was in regard to Dr. W. being in his dotage? Does he not, in the above quotation clearly and intentionally make the impression on his readers, that we now apologise for the whole article by saying that it "was only a stroke of rhetoric?" Does not the editor know that his statement in regard to this is utterly false, and that to make it does the Editor of the Recorder great injustice? Our statements, made in the article to which he refers, were carefully and truthfully made, and we stand pledged to make them good. They were not "strokes of rhetoric" or "odious insults," but statements of facts and principles which we can make good at any time, and which we defy Mr. Jacobs to disprove. We retract no statement in that article. Further, without calling the gentleman to account for the general charge which he knows to be untrue, of attempting to hide or find relief from depravity and sin under a figure of rhetoric; or for the charitable opinion which he expresses of our article, that "it is the lowest and most despicable form of depravity," we avail ourselves of the unquestionable right which we have, to call on Mr. Jacobs to correct the false statements which he has made to his readers, as we have above shown, or publish our article on which they profess to be founded. We care not which he does—but we have a right to demand of him as a *Christian Editor* and as a *gentleman* to do the one or the other, and we now inform him that in case he refuses to do this justice, that we shall publish him to the editorial corps North and South, if we cannot to his readers.

We have simply now to add, that the above furnishes a specimen of Christian consistency on the part of those who are horrified at the idea of Southern slavery, but who can denounce, misrepresent, and slander their Southern neighbors with a pure conscience.

Our thanks are again due this week to several brethren for their kindness in sending us lists of new subscribers. Will not more of our brethren and friends interest themselves in the same way? Our list is advancing. Some of our brethren tell us in their kind letters that it ought to be double what it is. This we know to be true, and if our subscribers will give us what aid they reasonably can, we have no doubt but it will soon be accomplished. This all should desire for the good of the cause, as well as for the improvement and benefit which it would bring to the paper.

For the Recorder.

Dr. Wayland and the Nebraska Bill.

"Against this bill I protest," says Dr. Wayland, "because it proposes to violate the great elementary law, on which, not only government, but society itself is founded. If there be any moral or social principle more universal than any other, it is this, that every man has a right to himself."

This general statement contains three distinct affirmations, every one of which, as it seems to me, is manifestly false. First; the Dr. says, "every man has a right to himself." Secondly; this is "the great elementary law, on which, not only government but society is founded." And thirdly; this principle is violated by the Nebraska Bill.

If every man has a right to himself, then nothing is plainer than that the Bible is false. For beyond all question, the Scriptures speak of a class of men, the right to whom is not in themselves, but in other men; and enjoin upon the master, who is the subject of this right, to exercise it in humanity and kindness to the slave, who is its object; requiring at the same time of the slave submission to the master's authority.

By a man's right to himself, Dr. Wayland means, I suppose, a right to his personal liberty. But not to speak of lunatics, have felons and murderers this right? They are all men. To reply that some of these are incapable of comprehending and exercising rights, and that others have forfeited them by their crimes, would be to admit in the comment, what has been denied in the text. For if they cannot obtain rights, or have deprived themselves of them, then of course, in either case, they do not possess them; and the principle that "every man has a right to himself" is evidently false. The question then is no longer, whether every man has a right to himself, but whether slavery in any of its phases is in the category which deprives a man of this right: or if it should be said that the rule was not proposed as a free man from all exceptions, then I enquire again, whether slavery, in none of its conditions forms such an exception?

So far from being true that every man has a right to himself, it would seem nearer the truth, to say that no man has such a right. For every man is bound, not only to obey God, but is bound to every other man, and to society generally, in such relations as God has ordained; and to obey such laws as the Divine Being has appointed for his well-being, and for the peace and happiness of society; whether these laws be original or conventional; whether derived from revelation, ordained in our nature, or originating in the ever-varying condition and relations of society.

That man has not a right to himself, is evidently true in its relation to God, whose we all are. Let us see if it is not also true, in its relation to his fellow-man.

If every man has a right to himself, as he does not derive this right from the institutions of society, or from civil government, he must of course derive it from his Creator. But does God give to every man any such right? Does He give to every man the right to do with himself as he pleases? to obey or disobey the laws of his country? Does He not on the contrary, enjoin submission to government, as his own ordinance? It will scarcely be pretended that it is at a man's own option whether he will become a member of civil society or not. For government being an ordinance of God, it is our duty to submit to it; and it has the right to enforce this submission. Being necessary too, to the peace and happiness of society, and society having an unquestionable right to self-protection, for this reason also, it has the right of enforcing submission to its authority; and no man therefore has a right to resist that authority. Hence the duty of a man to obey government, and the correlative right of government to enforce obedience, is not properly derived from the government itself. They are of previous existence; and the government is intended only to declare, protect, and enforce such previously-existing rights and duties. The government is created by them, rather than they by the government.

It may be said, if a man prefers his liberty to the benefits of government, he may retire beyond its limits. This is not true. For we have seen that government is an ordinance of God, which men are bound to obey; and that they are also bound to the same obedience from its connection with the general good. For both these reasons then, namely—the authority with which God has armed government for attaining the purposes of its appointment, and the right of men to promote their own happiness, government has a right to claim and enforce all necessary submission to its authority. Any seeming exception will be found only in such cases as do not affect the rights and happiness of general society, and do not affect, therefore, the principle in question.

Let us suppose—for illustration—that a ship is in danger of foundering at sea; and that, while all her crew is necessary to save her, a part are detected in escaping from the danger by forsaking the ship.—Would it not be the right of the crew to prevent their escape, and compel their presence and help? Or if ten men are passing through a wilderness, and their guide, upon whom their lives are depending, shall take it into his head to forsake them, would they not have a right to compel his service? Or if a hundred men are occupying a position surrounded with danger, against which their entire force is scarcely sufficient to protect them, and ten of them should determine to break loose from the rest, would not the majority have the right to compel a union, which is necessary to their common defence and safety? In any of these cases, would every man have a right to himself? As little is it discretionary with a man, whether he will unite in the formation and maintenance of civil government.

But let it be admitted that a man has a right to withdraw, if he pleases, from civil government; and that such government has not the right to compel his subjection, if he is willing to retire beyond the limits of its jurisdiction. It will be a right perfectly inoperative and nugatory to any purpose of liberty. For if he goes into another government, he there incurs the same liabilities which he escapes by leaving the first. As soon as the one releases him, the other takes hold of him. If he goes where there is no government, the original obligation remains upon him, of submitting to government as soon as it shall exist; and hence he would escape the claims of government, and maintain his right to himself, only by perpetual retreating from the constantly-advancing tide of civilization and law—to dwell among the savages and wild beasts of the wilderness: and supposing that this should always be practicable, the great inalienable right of every man, would in the end amount to this; that he has a right to be a savage! His liberty consists in his right to deprive himself of all the benefits and blessings of liberty. Such liberty is unworthy of the name. It is but another name for licentiousness. If this be the moral value of every man's right to himself, we can assure Dr. Wayland, that Southern slaves possess rights of a much higher and more valuable character.

If, again, every man has a right to himself, why then may not every man sell himself to another?—If he cannot then, of course, he has not a right to himself. If he can, this right may cease to exist to himself, and may exist in another. To say that this right is inalienable, is only to admit in other words, what Dr. Wayland has denied, and what I maintain—that this is not an absolute, but a qualified right; and of course leaves open for discussion the question, what is its nature and extent?

When Dr. Wayland says, that every man has a right to himself, he employs an argument, two terms of which are implied, and one only is expressed.—His object is to prove that slavery is wrong; and for this purpose he advances this argument.

It is wrong to deprive a man of his rights. But every man has a right to himself. Therefore slavery is wrong.

This is a fair statement of the Doctor's argument, the premises and conclusion of which, are evidently all sophistical.

It cannot be admitted that it is wrong to deprive a man of his rights, unless it is also admitted that those are not his rights of which he may be lawfully deprived. A man's money may be taken from him for his taxes or his debts; his children, if he abuse them, may be taken from him; and, in expiation of violated law, he may be deprived of his liberty, and of life itself; and no one supposes that in any of these cases he is suffering injustice. Is the jail, or the penitentiary, or the gallows a violation of the rights of man? Whatever may be the sublime flights of Northern genius in exploring the hitherto undiscovered regions of ethical and political science, I do not suppose the humbler wing of Dr. Wayland has, as yet, soared to these heights of transcendental virtue; but rather that he retains about him, as yet, so much of our common, earth-born humanity, as to keep him in some degree of sympathy with our less ethereal race. The major proposition of the Doctor's syllogism can then, only be admitted by converting it into the truism, that it is wrong to deprive a man of those rights of which he may not be lawfully deprived. This then being substituted for the former, his minor is—every man has a right to himself. This besides being as we have seen manifestly erroneous, is not comprehended in the general term, and therefore sustains to it no logical relation.—For admitting every man has a right to himself, this right may not be such, as forms the subject of the proposition, and of which it is predicated, that it is wrong to deprive him of such right. To give consistency therefore to the argument the minor term must be so modified as to affirm, that no man may be lawfully deprived of his liberty, which, as we have seen is manifestly false and were these premises as true as they are fallacious, the conclusion, that slavery is wrong—could not be deduced from them. Before this conclusion can be sustained, it must be proved that slavery, and to take from a man his liberty, are the same thing. But these are so far from being identical, that the most common mind cannot fail to detect the difference. The one would be an act of lawless violence. The other may be an act, not only of just, and even stipulated indemnity for benefits conferred,—or of that kind of necessity, which results from the impossibility of changing our social condition, without getting into a worse;—but of the purest humanity, and the tenderest mercy. It may be done, contrary to the feelings and wishes of the master, purely for the protection, comfort, and benefit of the slave. So evidently sophistical, as it seems to me, is the Doctor's proposition, that "every man has a right to himself."

W. H. J.

WILMINGTON, MAY 20th, 1854.

P. S. You represent me in your strictures upon my first communication, as "censuring the course pursued by members of Congress, when receiving clerical protest and remonstrances." This I have not done. But if I had, you will not, I presume, contend that Congress is impeachable; and you, who would "attack" even "an angel," would, I should suppose, be the last man, to complain of an "American citizen," for exercising the right of calling in question the conduct of his representatives, who after all, give evidence quite sufficient, that they are but veritable flesh and blood. While my feelings harmonize with my duty, in rendering to government and all its officers all due respect, I have not supposed that one of their privileges,—sacred from all interference, by any "American citizen,"—was an immunity from all censure.

I wish to submit one proposition to you, and another to your readers. To yourself I propose, that we shall mutually endeavor to observe with so much strict attention, each, what the other says, as that we shall be saved the necessity of contradicting each other's statements. I desire of your readers, that if I am represented at any time, (which may be unconsciously done) as saying what they may consider as objectionable, they will not condemn me, until they have verified the statement by a reference to my own words, and judge for themselves of their proper interpretation. Let it not be supposed that I admit all, which I may not think it necessary to deny. I hope too, they will do the same thing, in case of any disagreement between us, with respect to what you may say.

I am sorry that my style does not please you. I cannot say much in its defence. You must not suppose that I intended to enter into any competition with you, with respect to the beauties of composition. I did not suppose however, that you would regard it as one of the duties of your chair to criticise my style, or that I was entitled to expect at your hands this gratuitous favor. I thank you of course for the kindness. I will try to profit by your advice; and to write, so that you can understand me.

(TO BE CONTINUED.)

For the Recorder.

Dr. Wayland.

The extraordinary change which has taken place in the mind of this aged divine in reference to the institution of slavery, has elicited not a little surprise, and been the occasion of much regret. Until the late occurrences at Providence, he had kept himself above the strong local influences that surrounded him; and the moderation which had characterised his course on this irritable subject had justly placed him high in the esteem of his fellow-citizens at the South. They regarded him as one of the very few who had braved all the reproaches and assaults of fanatics and monomaniacs, and stood up manfully in behalf of right and justice. Though differing with him on some abstract points yet there was no practical discrepancy.—His inflexible justice combined with acknowledged abilities had crowned him with unprecedented laurels. His Southern friends have therefore been not only astonished, but even pained to see him at last overwhelmed in the gulf of fanaticism. He seems to have lost all that Spirit of Charity and Christian love for his brethren at the South which pervaded and adorned his inimitable controversy with Dr. Fuller, a few years ago, and which, of itself, would have achieved for him a sublimity of immortality.

In that controversy, he did not hesitate to do justice to the South in the following language: "I have

known christian slaveholders who have devoted themselves through life, to the welfare, temporal and spiritual, of their slaves with the spirit of the most self-denying missionaries; and who I confidently believe, if they could do it with a reasonable prospect of improving the condition of their slaves, would gladly manumit them and support themselves by daily labor at the North. Such men and women do honor to human nature. They are the true friends of their race. I am pained at the circumstances in which they are placed; but being so placed I know not how they could act more worthily." Yet in his recent speech at Providence he says "Slavery is an outrage on humanity—I would protest against this iniquity anywhere in the name of humanity." In 1845 he said slaveholders may be and are the true friends of their race—true friends to humanity; but in 1854 he says Slavery is an outrage on humanity! Such a palpable contradiction of himself in his own assertions, not made unwarily but designed for the public, was not to be expected from one of his advanced age and mature opinions, and who has so long piqued himself upon his consistency; and will necessarily derogate much from the decidedly great weight of his authority on all moral questions. SOUTHERNER.

Letter from China.

(CONCLUDED.)

SHANGHAI, CHINA, December 2nd, 1853.

This has been the most fearful day since the war commenced at Shanghai. The Imperialists attacked the rebels upon the wall at 4 o'clock this morning, and they have not yet, now 9 o'clock at night, desisted. The whole day has been one continual struggle between the two belligerent parties. The entire operations of the day has been in full view from my house, and at no time, more than 300 yards off. I was roused from sleep this morning by the cannon from the battery not far from me. There has hardly been five minutes during the day, when my house has not been trembling from the firing of cannon. The two large cannon on the wall near my house have taken part in the engagement frequently during the day. These cannon cause my house to jar tremendously. What with these and the thousands of muskets and cannon, which have been firing constantly during the day within 300 yards of me, my head has been jarred to aching badly; and now I have the prospect of a lonely and sleepless night.—The cannonading has not abated in the slightest degree; and it will be impossible for me to sleep, with my house all the time in motion. After all this expenditure of powder and shot, I have not heard of a single casualty, except a countryman, who was walking where he had no business to go, had his hand shot off. I have, however, had no means of knowing the amount of injury done, but suppose, from the fact, that both parties have been under cover, as well as from the fact, that the engagement has been protracted so long, that not many have been killed, or the Imperialists would have desisted long ago. I understand that the Imperial commander-in-chief has informed his troops, that they are not to return to the camp till they enter the city; if so they will be beheaded. I am inclined to think that he will have to eat his words, for so long as the rebels stick to the walls and use their guns (good foreign cannon) it will be impossible for the city to be entered by Chinese troops. They are not brave enough to scale the walls. And consequently this state of things will most probably, continue all the winter.

34. The results of to-day have been rather more sanguinary if possible than yesterday. This morning at day 500 of the rebels sallied out of the city and challenged the Imperialists to a fight in the open field. Very soon some 1500 Imperialists came against them. The two belligerent parties met just in the rear of and within fifty yards of my house, quite as near as I would desire it. The engagement which was purely Chinese, lasted about two hours, and a greater farce, or burlesque on war, I never expect to witness. No kind of order was observed by either party. Every man, Indian like, skulked under whatever shelter he could find, and shot when he got ready. I saw the little band of Insurgents chase the Imperialists six times, while they were chased three times by the Imperialists. The sword and spear men did not come into close contact. All the execution that was done was by musketry. One of the Insurgents was shot dead just under my window; four others were slightly wounded. I understand that one of the Insurgents was captured and taken into the Imperial camp. The loss on the part of the Imperialists was more serious. I saw many wounded, and it is said that fourteen were killed. Two were captured and taken into the city. Two poor fellows that were killed, still lie in the road but a few steps west of my house. If they are not removed within a day or two, the hungry dogs will begin to pull at their legs.

4th.—To-day being Sabbath, I spent with Mrs. Yates and Annie. I have not seen them before for a week. These trials and separations, I trust will tend to sweeten the pleasures of the family circle.—Annie was wild with delight when I got home last evening; and it makes me sad to think of leaving to-morrow morning to return to my work. Heard Rev. Mr. Keeth preach this afternoon, or rather evening.

5th.—The weather being very cold, there has been no decisive engagement to-day, and I, consequently, have been permitted quietly to prosecute my labors.

6th.—To-day at 11 o'clock the rebels (about 150) came out of the city for another fight in the open field. Soon 700 or 800 of the Imperialists were on the ground when a struggle of mutual running, scattering, backing out and in, was kept up for more than an hour. I could not see that any very serious damage was done by either party, though it is said that some of the Imperialists were killed. A few of the rebels were wounded. I saw three rebels surround one of the Imperial banner men, and although they made several thrusts at him with their spears, he escaped with his life, tho' not without the loss of his banner, and I suppose being severely wounded.

At 3-1/2 o'clock, about 500 rebels sallied out and fought the Imperialists till nearly night. Two of the rebels were shot dead near my house, while two others were wounded. The loss on the part of the Imperialists was considerable. I saw several fall.—Among them was a man of rank, having a white button and feather in his cap. Many were wounded. I have just learned that the Tantai has been degraded for want of success in recapturing the city. 7th.—Just three months ago to-day, the rebels took the city of Shanghai. The excitement of that day was nothing compared with to-day. During this afternoon, the air has been vocal with the music of cannon balls. The Imperialists made a combined attack both by land and water. All together, they have, I suppose, 600 cannon. From this powerful armament, they poured for hours, a storm of shot into the city.

The rebel cannon on the wall were not idle.—What with these so close to me, and the Imperialists

but a few hundred yards from me, I have had a good shaking, such a one as I care not to have again. Although the cannon balls, in quick succession, flew on every side and over me, yet the N. C. Mission House remained untouched! O, when shall we doubt again, that the arm of the Lord is around and over his people and their interests.

The piratical fleet, (31 piratical vessels in the employ of the Imperialists) with the other vessels of war in port, moved up, and attacked the rebels' battery of 21 guns. I do not know that they were able to silence the battery. There has been heavy firing in that direction all the afternoon. They went ashore, above and below the battery, and fired the city in four or five different places. And as the wind is high and in a proper direction to drive the fire into the city, I suppose the whole eastern suburbs will be burned to-night. I have just been, 7 o'clock P. M., to the window to take a look at the conflagration. The sight is truly awful. The city is on fire for fully three quarters of a mile in extent, and the wind is blowing right in towards the city wall. All this dense and extensive suburb, on the river, the most wealthy part of Shanghai, must fall before this destructive fire. The blaze is in full view from my house, and I can distinctly hear the cracking and snapping of the burning timbers. You will probably wish to know the reason of this great destruction of property, since as the rebels are within the walls of the city, it can do them no harm. Well there is no good reason. The Tantai, and the leaders of the Imperial troops, just can't get into the city, and they must have revenge out of some one. And as a portion of the property now being destroyed belongs to the rebels, tens of thousands of innocent people once, yea to-day in comfortable circumstances, and some of them immensely wealthy, must be made homeless, yea penniless, to gratify their revenge upon a few individuals. Doubtless many of the inhabitants will be consumed, as the city was fired at the North and South, and having the river on the East and the city wall on the West, I cannot see how the people between the fires, are to escape certain destruction. After all this expenditure of powder and shot, and sacrifice of life and property, I suppose not a single rebel has been injured.

At this rate, this epistle is likely to exceed a respectable length. You must charge the high postage I cause you to the account of the war. Notwithstanding the great hubbub to-day, I have performed my usual task of labor. Eliza and Annie were well this morning.

8th.—To-day has been stormy—a strong wind with rain from the West and North. The Imperialists, I suppose on account of the bad weather, have made no demonstration in any quarter.

The fire mentioned yesterday continued to burn all night last night. The rain of to-day has well nigh put it out; though the piratical band is still trying to burn what little is left on the river. Being somewhat unwell to-day, I have not been able to get out to make inquiries, as to the particulars of the fire, &c. The Chinese say that the loss of life was very great. Although somewhat troubled with a slight diarrhoea, I have performed my usual amount of labor.

9th.—Being somewhat unwell with diarrhoea, I went over to spend a few days with Mrs. Yates and Annie—took medicine to-day. I have just learned that the loss of the Imperialists on the 7th was 250 men killed, two vessels blown up, and many others very much injured. While the rebels maintained their ground at their battery with the loss of but one man.

12th.—Having got better of my disorder, I returned home to-day and resumed my work. The Imperialists have made no demonstration since the 7th. I have just learned that "Tim-tang," the sea-port town of Pekin, has fallen into the hands of the Insurgents at the North. The fall of Pekin is now only a matter of time. The Insurgents have succeeded in cutting off all supplies from the capital.

15th.—As the vessel by which this is to go, is about to sail, I must close my hastily-peened epistle. I passed last night with Eliza and Annie. I left them well this morning. We have had no fighting of any consequence since the 7th.

19th.—The ship has not yet sailed. The French steamer returned yesterday from a visit to Nanking. She brings news of the Insurgent army having invested Pekin. Pekin had been besieged several days. We expect every day to hear of the fall of the ancient capital, and with it the Tartar dynasty. This dynasty has held the reigns of government in China for more than 200 years. China is destined to see a better day. The usurper, Ta-fing-wang, is determined to destroy every idol in the land. This, to say nothing of any other reforms, will be a great blessing to the land. And then they take the Ten Commandments as their rule of life, believe in and worship the God of the Bible, and profess to trust in Jesus Christ as their Savior. And while it must be admitted that they have many errors, (doubtless the result of having no living teacher to teach them the way of the Lord more perfectly,) yet with such a foundation, what may we not hope for the religious future of China. China will soon be thrown wide open to the Christian missionary. Soon we shall have ample field for 1000 men. But where are these men to come from?

I fear the millions of this great land will have to go on in error for the want of the living teacher to expound to them in their own language the will of the Lord. If left to themselves, they will run into all kinds of error and heresies. O, what a mighty responsibility now rests upon the American churches. What are we, now in the field, among one-third of the inhabitants of the globe? We will do what we can, but when we are called away, who will take our places?

You and the other brethren at Mount Pisgah who have taken part, have done and I trust are still doing a great work in your Sabbath School. We all have talents, for the proper use of which we must render an account at the last day. Then let us be active while it is day. Much love to my dear old mother and all the family. I shall continue a kind of journal for you. I'm not feeling very well of late.

Farewell, M. TYSON YATES.

For the Recorder.

Mrs. ENTON.—As you have said that you would be glad to receive communications for the Recorder, I have concluded to pen a few thoughts on a subject which has frequently been on my mind, and shall be glad to have your views on it also, as it is a question of morals, and all the light thrown on it, from whatever source will no doubt be very acceptable to your readers. It is this:—Is it not wrong and inconsistent with his profession, for a Christian to be a Jeweller? or, is not a Jeweller just as guilty as the liquor-seller or the Novel-writer, who clothes vice in an attractive garb, and corrupts youth by his writings?

I hold that the manufacturer or seller of such articles of wearing apparel is as forbidden by Scripture, (see 1 Tim., 2: 9, 10; 1 Peter 3: 3, 4, 5,) as is guilty as they who wear them; because, he is

I am, sir, very respectfully yours, &c.,
A SUBSCRIBER AND FRIEND.

INFANT BAPTISM.—Is it said that Dr. Hodge, of Princeton, has renounced the argument for infant baptism, based upon circumcision. On what then is the argument based? In all good nature we would say it. We honestly think that our Pedobaptist friends will find it necessary to renounce the practice of infant baptism entirely.

A letter from Parowan gives an account of the reception of Col. Fremont and his party, of which we have before had the particulars by the way of California.

Although Col. Fremont was considered by the people an enemy to the saints, and had no money, he was kindly treated and supplied on credit with provisions for himself and men, while at Parowan, and fitted out with animals and provisions to pursue his journey, and went on his way rejoicing on the 20th of February.

MARRIED,
In Sampson County, N. C. on the 16th inst. by

Appointments.

Elder J. H. CAUDLE will preach at Bradher's school house, Caswell county, on the 2nd Sabbath in June and Saturday before; Tuesday following at Ephesus, Bacon county; Thursday, Raleigh, 2nd Sabbath at

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Poetry.

From the American Messenger.

"Help Thou Mine Unbelief."

Mark 9: 14.

When musing where are lifeless laid
The idols of our trust,
Close sealed in death's sepulchral shade
And mouldering into dust,
Yet hear these forms shall rise afresh
From their consuming bed,

And bone to bone be clothed with flesh
On which the worms had fed;
If still beside the tomb we bend,
In desolating grief,
And deeply mourn the buried friend,
Lord, help our unbelief.

When on our sins, from day to day,
With trembling fear we look,
And know that every evil thought
Hath record in thy book;
And feel our ingrate hearts each hour
Thy love and precepts spurn,

And to the false delights of earth
With treacherous ardor turn,
Yet hear Thee offer heaven to those
Who are of sinners chief—
Mid all our wanderings, all our woes,
Lord, help our unbelief.

L. H. S.

Miscellaneous.

From Miss Howitt's "Art Student in Munich."

The Story of Pliuganser.

It was in the year 1705, the year after the great battle of Blenheim, when Europe was douring her very heart in contests about the "Spanish Succession," that the Bavarian peasantry arose en masse. They were smarting under the bitter vengeance of the Austrian government, who visited the sins of the princes upon the people; they were ground to the very dust by impost and cruelty, and had already in public assembly addressed the Diet of Rengensburg, declaring that "necessity forced them to arms."

Two students, Pliuganser and Mendi, placed themselves at the head of the peasant insurgents, and were everywhere victorious. Various of the nobility joined them; but this in the end only led to the betrayal of the peasants. On they marched victoriously towards Munich, whither the Imperial General Kriechbaum had been despatched with reinforcements.

The Vorstad Au was already in full insurrection. The giant mountaineer, the Smith Baltes or Siladus of Koehel, with his two sons, led on the excited people with the cry of "Save the children!" a rumour being afloat that the young Bavarian princes were to be carried out of the land. One of the city gates was forced, Siladus with his "Morgengarten" slaying an Austrian sentinel; and a bloody and fierce conflict ensued.

The peasants, relying upon the aid from the nobles within the city who had joined their side, fought long and bravely, but no succor reached their little band; fighting on foot, and between the fire of the Austrians from the city and of General Kriechbaum in their rear, they fled towards the village of Sedling, where, rallying around the little church, these peasants fought like lions; old Siladus and his sons falling among the slain. It is said that five hundred perished. The wounded were carried back to Munich, and exposed in the streets during the rigour of the Christmas night. The battle was fought on Christmas Day. Misery fell, of course, with only ten-fold bitterness upon the peasantry; beheading, drawings and quarterings, mutilations, grievous fines and imprisonments, being the sole wages received by the survivors of the conflict.

Historians tell us that "the ring-leaders were beheaded;" but the popular voice relates a termination to Pliuganser's history, which rings in one's heart like a lovely ballad of Ulund.

Long years after this battle fought upon the Christmas Day around the church, the Bavarian Elector was hunting in a wood at some distance from Munich: he encountered an old beggar on his path—an old man clothed in rags, and having lost an arm and a leg.

"Who are you, my poor man?" demanded the Elector; "and where did you lose your arm and leg?"

"I am Pliuganser!" proudly replied the old beggar; "and I lost my arm and leg fighting for Bavaria against Austria!"

Down from his horse alighted the Elector, took the beggar by his one remaining hand, mounted him upon his horse, and bareheaded walked beside him; and thus, with music triumphantly sounding before them, he conducted the brave old man back to Munich. Through the city-gate he led him where the conflict had raged so fiercely, and on towards the old Palace, where the Electress and her ladies were summoned forth to receive the old man. The bells rang out from all the churches; the cannon boomed; the beggar was led into the Palace; the Elector himself took off his rags clothed him in fine linen, washed his feet, and combed his hair, and seated him at his right hand.

And not alone, says the voice of the people, was this the honour of a day, but as long as the hero lived, he dwelt in the palace as a beloved and cherished brother of the Elector.

Mr. Von D. says, that some years ago, a Munich poet wrote a drama upon this incident, and that his play had an astounding success. It was acted fifteen nights running, the audience coming to the theatre in Tyrolean costume, and bursting forth into loud shouts of applause at each expression of liberty, and contempt of Austria. So great was the excitement, that the Austrian government remonstrated, and after fifteen nights success the play was not only withdrawn from the stage, but all copies of it destroyed.

To withdraw the memory of the Sedling Battle, from the hearts of the people would be no easy task; it is their Thermopylae. Not alone do peasants from the mountains visit the grave of Siladus, and his followers repeat prayers before it, sprinkle it with holy water, and then with von-streuck loaves regard the fresco; but Philip Von Zwack instituted a mass for the souls of the slain, and each autumn a pilgrimage visits it from the Au suburb, "to pray for the souls so suddenly departed from among them." And the Guild of Carpenters pilgrimage each summer to the far-famed "Maria Eich," there to pray for these patriot souls.

Lord Carlisle on Music.

I consider music to be the most graceful accomplishment and delightful recreation that adorns this hard-working world, and renovates our busy, overcharged existence. Its negative import is great. It provides an amusement for our people, and keeps many from the ale-house and midnight brawl. Its positive importance and value are inestimable; for the combining chords that regulate our whole being are so interwoven, sense with principle, that the very character as-

sumes a clothing from external circumstances.—I am aware, that from every altar, however pure and sacred, fire might be stolen and desecrated, but we should emulate the flame, which, while it enlivens all around, points to the skies. I would not confine music to any walk in life. Not alone in the sacred cathedral, not alone in the costly theatre, nor in the gilded saloons, nor confine it to six-guinea stalls; but I would hear our nightingales sing in every grove, and trill on every bough. I would have the happy art enliven the domestic tea-table, add variety to the village school, and linger in the sanctuary.

From the Mountaineer.

Calhoun Monument.

Messrs. Editors: You will oblige by publishing the concluding address to the members of the Calhoun Monument Association, and to the Ladies of Carolina, who have united their efforts to aid in erecting a Monument to Mr. CALHOUN. Only a thousand copies of the Oration delivered by the Hon. W. D. Porter having been printed, under the resolution for its publication, there are many who will not have an opportunity of reading it. The following brief address is a strong appeal to every son and daughter of Carolina, and should be read by all:

Gentlemen of the Association:—We are united for the purpose of raising a suitable memorial in honor of the name of Calhoun. In this work of civil gratitude, we but give expression to feelings and impulses that are common to the hearts of the people of the State, and that will find a response in every parish and district, from his late mountain home to his tomb near the sea. It is not that a monument is necessary to his fame, for this rests on foundations more enduring than marble or brass. In his genius which was animated by duty, in his virtue which stood "firm as a rock against the beating waves," in the greatness of his example, in the lessons of his recorded wisdom, and in the sum of his illustrious public services which extended over a period of more than forty years and encompassed the whole circle of national politics and interests; in these are his titles to renown. Tradition and history will take care of his memory. Not for him are the column and the pile.

"Dear son of Memory! Great heir of Fame!
What need'st thou such weak witness of thy name?
Thou in our wonder and astonishment
Hast built thyself a living monument,
And so enshrined in such pomp dost lie,
That kings for such a tomb might wish to die!"

We who have had the happiness to see and hear and know him, have his image in our hearts, and need no other remembrance. But a feeling of gratitude to the dead and a sense of duty to posterity alike impel us to this work. Around the monument we rear will cluster associations that will render the spot a place of pilgrimage to those who succeed us. There will they repair to refresh their patriotism, to strengthen or catch anew the sentiment of duty, and to learn how beautiful and noble a thing it is to serve one's country and to be remembered by it with blessings!

LADIES OF CAROLINA:—With modest ardor you have obeyed the instincts of your nature and brought the homage and the offerings of your hearts to the altar of a great memory. In what another has called "the almost scarpish purity of the personal character" of Mr. Calhoun, and in the beautiful consistency of his public with his private virtue, is the charm that has won you to this labor of patriotic love. There is hope in your sympathy; there is encouragement in your smiles; there is the sober certainty of success in your endeavors. And when in coming years the column shall lift its summit in noble proportions to the sky, a fit emblem of his worth and a memorial worthy the gratitude of a generous people, its crowning beauty will be the garlands of grace thrown on it by the hands of his fair countrywomen!

From the N. O. Companion.

Epitaph on Voltaire.

MR. EDITOR:—Some thirty years ago, while engaged in reading the file of an old newspaper, called the "Literary Port Folio," published in Philadelphia, about the beginning of the present century, I found an interesting reminiscence in the shape of an epitaph on Voltaire. As it so correctly delineates the character of that arch-enemy of Christianity, and as I do not remember having seen it in print since, I will endeavor to sketch it from memory, for the benefit of his admirers and *soi-disant* infidels of the present day, who are very apt to mistake flippancy for sound argument, and wit for logical reasoning.

Soon after the death of Voltaire, it seems that his friends and admirers, such as Diderot and D'Alembert *et alii* *genus* of the atheistical clique, were making strenuous efforts for a subscription to a monument to be erected to his memory. About that time, there happened to be a distinguished literary gentleman from England, then sojourning in Paris. It occurred to the junta that he would be a suitable person to write the epitaph. They accordingly solicited one from him; which he promised to write and send to the President of the club at their next meeting; when they doubtless discovered that they "got more than they bargained for," by "waking up the wrong passenger." It was as follows:

HERE LIES VOLTAIRE:
Who in Poetry was great, in History little,
Still less in Philosophy, and in
Religion, nothing at all.
His Wit was acute, his Judgement precipitate,
His Dishonesty extreme;
Silly women suited upon him,
The Profane patronized him,
The half learned applauded him;
And although he spared neither God nor man,
Yet a junta of Atheists,
Who call themselves Philosophers,
Scraped some money together,
And raised this Stone to his Memory.

Proverbs on Woman.

When cats wash their faces, bad weather is at hand; when women use washes to their complexion, it is a true sign that the beauty of the day is gone.

Many powder their faces that their skins may seem white; it is as a poultice for an old hen, that it may pass for tender chicken.

The stepping stone to fortune is not to be found in a jeweller's shop.

How many women have been ruined by diamonds, as bird catchers entice the lark from heaven to earth with sparkling glass.

Like the colored bottles in a chemist's window is rouge on the cheeks of a maiden; it attracts the passers-by, but all know the drug they advertise.

Choose not your wives as you do grapes, from the bloom on them.

He who marries a pretty face only, is like a buyer of cheap furniture—the varnish that caught the eye will not endure the fire-side blaze.

The girdle of beauty is not a stay lace. This is the only excuse for tight lacing—a good housewife should have no waste.

When a maiden takes to spauisels and parrots, it means that her beauty has gone to the dogs, and henceforth her life is a *bird-on* to her.

The mouth of a wise woman is like a money box, which is seldom opened, so that much treasure comes forth from it.

Store up this truth, O woman! Be charitable unto thy fallen sister. Imitate not the stags, that chase from their herd their wounded companion.

The wise wife opposes wrath with kindness.—A sand bag will stop a cannon ball by its yielding.

A good woman is like a Cremona fiddle—age only makes its tone the sweeter.

Self-Esteem.

It is a well known principle of optics, that shadows are longest when the sun is farthest from the objects which cast them. In the same degree that the sun approaches, the shadows diminish till arrived at zenith, and shining in the fullness of his strength, they disappear altogether. Much the same law of proportionate increase does the shadow and stain of vanity observe; distance from the light lengthening and deepening it, while nearness to the light dwindles and attenuates it, till, resting under the very blaze of truth, it vanishes altogether. We always think best of ourselves, when we are most ignorant of ourselves. The dimness of moral vision, occasioned by the absence of light, magnifies the dimensions of our virtues out of all proportion, while at the same time it obscures our vices.—Conceit is a plant that, like some noxious weeds, grows best in the dark. Light is fatal to it, and it accordingly instinctively shuns it. The nearer one's heart is kept to the great Source of light, the more humble and self-renouncing it will become. Self esteem is possible only where there is a great ignorance of ourselves; and if we would be free from its ignoble influences, we have only to open the doors to the entrance of the light.—Like a beam of the sun introduced into a chamber of bats and owls, the heart will resound with flutterings of its scared and miserable vanities, when the truth finds effectual entrance.

An "Absorbing Subject."

Molasses possess a remarkable power of absorption. Some curious facts in relation to this peculiar property have been recently laid before the London Medical Society. In 1849, a number of casks of molasses were stowed away at the London docks—weighing, in all, 1270 cwt.—Three years afterwards they were weighed again, and there was found to be an increase of weight amounting in the whole to 23 cwt. Another lot of 347 casks was stowed away in July of 1849, and on starting the bungs in 1852, the molasses spilt up like a fountain. The casks weighed originally 12 cwt. each, and had gained from one to fifty lbs., the total gain being 56 cwt. In another instance, 68 lbs. were gained by some casks. This wonderful property of absorbing moisture from the air is said to be the most powerful in the molasses contained in those casks made of Quebec pine.

Clergyman's Sore Throat.

Dr. Mussey, the most distinguished surgeon in the West, in a conversation, not long since, with one of our preachers, who is now suffering from throat disease, attributed the origin of the complaint to the stomach. Dr. Warren, of Boston, in a long article, just published, takes a similar position with Dr. Mussey, attributing the "Clergyman's Sore Throat" to mental anxiety and a disordered or diseased stomach. It would be well, therefore, for preachers, who have a tendency to the disease, to guard the two points suggested, especially should they avoid late suppers, as the digestive powers are feeblest in the afternoon and evening, and shun, also, articles of food which they know are not fit for their weak stomachs to operate on.—*The Sower*.

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Agriculture.

Culture of Watermelons.

MR. JAMES M'Crew, of Montgomery county Ohio, sends to the Ohio Cultivator his mode of producing the watermelon, which can scarcely be improved on. The directions which suit this will also suit the larger part of Maryland and Pennsylvania. In the eastern part of the latter State, however, the Germantown Telegraph says, it regards a southern or south-eastern exposure, and a "soil inclined to be sandy," as indispensable to complete success. We do not approve however, of the removal of the vines for the purpose of cultivating the ground, inasmuch as the rootlets penetrating the ground from the vine have a good deal to do in giving sustenance to it and increasing the size of the fruit. Cantaloupes may be successfully cultivated in the same way.

CULTURE OF WATERMELONS.—The time for planting should be from the 1st to the 15th of May. A rich, loose soil, inclining to be sandy, should be plowed deep, furrowed eight feet apart each way, the seed should be covered deep; plenty of seed should be put in each hill; when they come up, if the bugs are likely to destroy them, throw a handful or two of slack line up on each hill in the morning when the dew is on them. When they begin to grow and throw out their scented leaves, pull up all but two plants to each hill, and when they get fairly started to vine, take out one of them, leaving but one plant in each hill; then plow frequently, keeping them clean and the ground loose; the vines should be laid round, and the ground well plowed when the vines are almost sufficient to cover the ground, they should be laid out carefully and the ground kept clean until the first melons begin to ripen. If the ground gets hard when they first begin to vine, it should be dug up deep and loose about the hill.

Most persons fail in raising good melons by first permitting the ground to get hard about the hill and then permitting the ground to get foul before the vines had fairly covered the ground, thus choking the vines and preventing the melons from coming to perfection.

In the manner above described I have raised melons that weighed as much as forty-seven pounds, and as good as ever was eaten.

From the Farmer's Journal.

Sandy Grove, Chatham Co., N. C.,
April 25th, 1854.

DR. TOMPKINS:—I have made a small experiment with guano upon wheat last year, and I am so well pleased with my success that I have concluded to give you the result of the experiment, and you can do with it as you think best. I sowed six bushels of early purple straw wheat upon deep poor land which I think has been worn out fifty years ago, though even in its primitive state it was not fertile. The character of the land is what is called with us loose red soil. I broke the ground in August last, and sowed the wheat about the middle of October, after the land had been thoroughly harrowed with a large heavy iron-toothed harrow. I sowed first the guano and then the wheat and plowed them in with a single horse plow, and then harrowed the land again. I never saw such wheat upon poor land

in my life, and after it was cut and cleaned I measured one hundred and twenty-five bushels from the six bushels that was sown. The quantity of land I estimated to be about eight or ten acres, and I applied eighteen hundred pounds of guano. I have used this season one ton of guano upon a poor sedge field, along side of this I sowed in wheat and guano last year, and there is not much difference now in the two pieces. I am well satisfied that a man can, by the use of guano upon poor land, make a fortune sooner than he can from clearing new land, though it may be rich. The quantity of wheat which should be sown is about a half bushel to the acre of land.

Very respectfully, yours,

WM. ALBRIGHT.

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