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J. J. JAMES, Editor.

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THE BIBLICAL RECORDER.

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From the Southern Baptist Review and Eclectic.

Review of an Address by J. M. Morrow on the Scripture Mode of Christian Baptism.

BY W. C. BUCKE.

(Continued.)

Suppose for the sake of argument, all this is admitted, what is M.'s position? Why, in the first place, he restricts the Holy Ghost, in the New Testament to the language, figures, &c., of the Old Testament; or, if otherwise, he feels himself at liberty to reject the New Testament as God's inspired word. In the second place, he assumes, that if *buried* and *planted*, in the passages under consideration, refer to immersion as an emblematical *burial* and *resurrection*, the epistles to the Romans and Colossians do not belong to the canon of holy writ, because he says, "water is never used in the Scriptures to signify the death, burial, and resurrection of any one," but the testimony in favor of this import of the term, baptized, in the passages referred to, is full and conclusive; and M. has placed himself in the attitude of an avowed opposer to the language and import of the Divine Record.

But it is true that water in many ways, as a symbol, is never mentioned "in connection even with the death, burial and resurrection of any one?" I am sure that M. has exposed either his want of acquaintance with the Scriptures, or his determination to bend them to his theory, by the declaration above made. In proof of his error in the above statement, I refer the reader to the following passages of Scripture.

In Num. 5: 22, and connection, we have the law of "the water that causeth the curse," and consequent death. See the connection. Here water is mentioned in connection with death, by law. Job's afflictions and terrors are compared to water. [See Job 11: 16, and 27: 20.] God's judgments upon the wicked are compared to "waters of a full cup." [See Ps. 97: 16.] "The death and carnage of war—the malice and destruction inflicted by the enemies of God's people, is compared to overwhelming and desolating floods of water." [See Isa. 54: 9.]—God's wrath is compared to the waters of Noah. [See Isa. 54: 9.] In all these the idea of death is connected with the use of water, and in several of them the idea of *burying* also. I will conclude this list of texts with a quotation from 2 Peter 2: 5: "bringing in the flood upon the world of the ungodly;" and 3: 6, "whereby the world that then was, being overflowed with water, perished." Now if the wicked antediluvians were both *stain* and *buried* in the flood, then has M. falsified the divine record, either ignorantly, or willingly, and his second hypothesis, being overwhelmed by a flood of opposing testimony from the fountain of truth, is both *dead* and *buried*.

"2. We object to the above theory, because we are commanded to represent the death, and so far as is necessary, the burial and resurrection of our Saviour in any other way." In the sacrament of bread and wine, we have, emblematically set forth, the death of our Saviour:—"we do thereby show forth his death till he come." Where, then, is the propriety of having another ordinance to signify the same thing?"

Here, then, we have, virtually avowed, the reason why M. holds on so tenaciously to the perversion of Professor Ripley. Had he intended fairness, he would not have attempted to pervert the plain meaning of R. He would have tried to represent the Baptists fairly, as an honorable opponent should do; but then he would have had no grounds for his third "objection." This is the reason why he wished to make the impression, that it was a fixed and universal principle with the Baptists, that baptism was specially emblematical of the *death*, as well as the burial and resurrection of Christ. In the present argument, therefore, the burial and resurrection are left out of sight, and his efforts are directed to show an antagonism, according to Baptist views, between baptism and the Eucharist, both being claimed to represent the death of Christ.

While Baptists maintain that baptism symbolizes the *burial* and *resurrection* of Christ, simply, they hold that *death* must precede a *burial*, as a burial must the *resurrection*; and that the faith of a gospel subject for baptism, must "recognize" the *death*, as well as the burial and resurrection of Christ. But, if there be any incongruity—if any antagonism—in the hypothesis, that baptism represents the death, as well as the burial and resurrection of Christ, is not M. quite as much at war with truth and propriety, in asserting that the Eucharist symbolizes all these? Can he justify the one, and condemn the other, as a consistent man?

But once more, I ask M. if there is no proper distinction to be recognized between the dying act—the death scene—and a state of death? I call upon him and the Presbytery, to say which the Eucharist was intended to "show forth"—the death scene of the cross, or the state of death, in which Christ occupied the

grave? Anticipating what must be the answer of every Biblical scholar, I ask, if the Eucharist represents the dying agonies of the Saviour, how could baptism be regarded as occupying the same ground, by contemplating him, after the scene of the cross, as in a suitable condition to be buried? I defy the gentleman to parry these facts and arguments. But what shall I say of Morrow?

Will the reader turn back to the quotation above, and read this member of it: "because we are commanded to represent the death, and so far as necessary, the burial and resurrection of our Saviour, in another way." Here Morrow declares one of two things, and the Presbytery endorses him. He either means that it is *not necessary* to represent the burial and resurrection of Christ; or he affirms that Christ has commanded his burial and resurrection, to be represented in the Eucharist. Here is either a direct interpolation of the word of God; or a profane insult offered to the slain body of Christ as though it were unworthy of a decent burial; and a scoff at the resurrection of Christ as though he had not ascended to heaven and taken his seat at the right hand of power.—Which of the horns of this dilemma, will the gentlemen lay hold of? Alas! either this, or that; is heaven's artillery charged with omnipotent wrath, as avowed by the Apocalyptic Prophet.

"4. But finally. If it were true that baptism is designed to represent the death, burial, and resurrection of our Saviour, these are by no means fully represented by immersion. If the Saviour had been buried in the earth according to our mode of interment, then there would have been some resemblance between his *burial* and *resurrection*, and immersion." &c.

Having fully answered and refuted, as I think, all that our author has said, or can say, upon this part of the subject, in my remarks upon it, previously, I shall not trouble the reader with a repetition of those facts and arguments, but proceed to notice his other points. "The ground we take is, that baptism is the symbol of the applying, *regenerating*, and *sanctifying* agency of the Holy Ghost, and that, therefore, the mode of baptism should be adapted to represent the manner in which the Holy Ghost bestows his influence upon the heart.—First, because water is so used in the Scriptures to signify inward purity, or the operation of God's spirit."

Here follows a number of quotations, to which I will attend in their place; but first, I wish to call attention to the strange use of the terms in the above quotations, and the consequent undefined position of the author. He first asserts, that baptism is a *symbol* of the *agency* of the Holy Ghost, in applying, &c., but when he gives his reasons for taking that position, he changes the symbolical character previously ascribed to baptism, and makes it signify, not the *agency* of the spirit, but the *action* of that agency. His is "point—no point," and he will, doubtless "point again," before he is through.

His quotations are intended to prove the position, that water is used in the Scriptures so as to "signify inward purity." Here, *inward purity* is employed as an equivalent to the *agency* of the Holy Ghost, and both of these are confounded with the *operation* of God's spirit; the agent, his acts, and their effects, are regarded as one and the same thing—here he "points again." Now, I ask any man of common perception to define M.'s position to me.

But let us examine a few of his quotations, and test their relevancy to his position. The first is from David: "I will wash my hands in innocence." Now how does this signify inward purity? He quotes the remark of Pilate's washing his hands, as innocent of the blood of Christ; was Pilate, therefore, pure at heart? but Pilate and David performed the same action, and what it signified in the one it did in the other—not "pure in heart," but innocent of specific acts.

From Isaiah he quotes thus: "Wash ye, make ye clean, put away the evil of your doings;" also, "O Jerusalem wash thy heart from wickedness." Will M., or any Pedobaptist, say, that what Israel and Jerusalem are here required to do, was the work of the spirit; or that their ceremonial compliance with the law, was equivalent to purity of heart? His quotation from Ezekiel, where God promises to sprinkle clean water upon Israel, and cleanse them from their idols, is of the same ceremonial import as the above.

He quotes the two following passages from David: "Wash me thoroughly from mine iniquity and cleanse me from my sin." "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." These are the only passages quoted by him which have the least reference to inward purity; but I deny that they fit the case, because they both refer to the *ceremony* of purification under the law; it was not the *water*, in the abstract, that symbolized the work of the spirit, but the *ceremony* divinely appointed, in which water was used. Water symbolizes nothing of the sort, dissociated from an appointed institution.—Those passages are, therefore, directly opposed to M.'s theory; and prove that the use of *water* under the gospel law is only respected by the great Lawgiver, when it's used in perfect conformity to his expressed will.

I have examined every text quoted, under this head, by our author, and the reader can now judge of their relevancy to his theory.—Not a single passage quoted, even hints that water is a symbol of either the Holy Ghost, as an agent of his work, or of inward purity. But suppose it be admitted that water is sometimes employed in the Scriptures, as a *symbol* of the work of the spirit, would it follow that baptism as instituted by Christ, was intended to symbolize the renewal of the heart by the Holy Ghost. Certainly not. To argue that, because water is employed occasionally to symbolize the work of the spirit, it must be always thus employed is illogical, contrary to stubborn facts, and tends to curtail the sovereign right of Christ in establishing the ordinances of his kingdom. It cannot be logically assumed, either that because water is admitted to symbolize the Holy Spirit, in some cases in the Scriptures, that, therefore, baptism should be administered by sprinkling, because water was sprinkled in the Temple services. Too many things are taken for granted, unproven, in the argument, and the syllogistic members of it wholly too incompatible with each other, to

lead, logically, to such a conclusion. If the fact, that water is employed as a symbol of the spirit, is an adequate reason why baptism, in opposition to the expressed will of the Head of the church, should be conformed to the ceremonial use of water, then I argue that the advocates of that theory should baptize with *fire*, for fire, I apprehend, was much more frequently used as a symbol of purification, than water was—all the sacrifices were 'made with fire,' signs were 'purified by fire,' the pillar of fire was 'the Angel of God,' the 'bush on fire' was a symbol of God's presence and purity, 'a coal from the altar' inspired the Prophet's tongue, 'God clothed himself in a robe of fire,' when he gave the law from Sinai, 'He is like a refiner's fire,' 'God that answered by fire,' baptized with the Holy Ghost and fire, and much more of similar import. Now, I say, that if symbolical analogy is paramount law with Pedobaptists, they are bound to baptize by *fire*. This would furnish them with an additional, and most reasonable argument for sprinkling, in lieu of immersion. *Pedobaptists have done a great deal of baptizing by fire, but they always took care to choose Baptists for their subjects.*

"2. It only remains to be shown that the water of baptism is to be so used. In the New Testament water baptism, and regeneration, or the baptism of the Holy Ghost, are put in close connexion with each other, as if one depended upon the other, or was intended to represent it." (I think it is due to myself to repeat that I do not, in any case, interfere with the orthography, or punctuation of the discourse under review.)

It is assumed in the above quotation, as Pedobaptists generally do, that *regeneration* and the *baptism of the Holy Ghost* are identical the same. This is equivalent to saying that the Apostles and the other disciples on whom the Holy Ghost descended on the day of Pentecost, were never converted until then; and, according to M., the rest of the disciples never were converted; for he says none were present but the twelve Apostles. Moreover, if that be true, no one has been regenerated since the apostolic age, for none have been baptized with the Holy Ghost since. But is M. and associates, so blind as not to see, however much they may deny it, that if the baptism of the Holy Ghost and regeneration are identical, and water baptism is a sign of inward purity, and a seal of the grace of life, that they teach baptismal salvation? This they are compelled to admit, or stand convicted of falsifying, by their practice, the doctrine they teach; for they uniformly apply the water to unregenerated persons—baptize—where baptism cannot be a sign of 'inward purity,' and where, if it seals any fact, it is the carnal state of the *unregenerated* babe, and the arrogant presumption of the administrator.

Again: The baptism of the Holy Ghost was evidently promised to persons already regenerated, and in some cases, had been so two or three years; how then can the two operations of the spirit be regarded as one and the same thing? Besides, regeneration is an internal work, wrought in the heart, while the Holy Ghost fell upon him, filled the room, immersing them thoroughly, as well as inspiring them with miraculous knowledge and powers: does regeneration do all this? Are all the converts and infants, sprinkled by Pedobaptists, endowed with miraculous gifts? How consummately preposterous is the hypothesis of pedism!

Our author quotes from Matthew 3: 11, Acts 1: 5, and Acts 11: 15, and classes them all together, as precisely similar in character and circumstances; and then asks, in reference to Cornelius and his household: "Why this conduct of Peter, if he did not see accomplished in them, the thing signified in baptism?" It is remarkable with what ease and facility Pedobaptists can change position and face about, to accommodate themselves to circumstances and exigencies. They seem to get along just as well with 'the cart before the horse,' as with the horse before the cart; they sprinkle infants when they know there is no grace in the heart, and possibly never may be, and call their sprinkling a sign of 'inward purity and seal of grace,' and then, without a blush, and seemingly, without a consciousness of inconsistency, turn about and cite a case as favoring their views, which is as directly opposed to them as can be. Why, Morrow, the answer to your question is simply this: Peter saw that these were not babies, but matured, intelligent converts to Christ; and, though Gentiles, their conversion was confirmed by the miraculous gifts bestowed upon them, and he wished to know of his Jewish brethren present, if, under the circumstances, any of them would object to his baptizing them. If Peter was right, why don't Pedobaptists follow his example, and wait for inward purity to exist before they apply the sign? When Peter had the evidence that they were *dead* to sin and *alive unto God*, he was ready to immerse them, not to symbolize their regeneration, but to signify their death to sin, and burial from it, and resurrection to newness of life.

Here he quotes the passage generally referred to by those who advocate baptismal salvation; but I will not trouble the reader by an effort to show his inconsistency, and the erroneous construction put upon the passages by him. Also, he quotes a number of passages, such as refer to the circumcision of the heart—buried with christian baptism, &c., all of which are diametrically opposed to his system; his interpretation of which, I have previously refuted, and, therefore, pass them here. He, however, quotes Titus 3: 5, and says, that 'the washing of regeneration' in that passage is *baptism*; and I am ready to confess that some immersionists so understand the passage; but it is mainly such as advocate baptismal regeneration. M. tries to escape this dilemma, by saying: "That is, the washing that stands as the outward sign and seal of regeneration." He cannot escape, however, in that way; he has first to prove, which he has not done, that baptism is either a *sign* or *seal* of regeneration, before he can assume that ground. There are but two sides to this question: the washing here spoken of is either baptism, or it is not. If it is baptism, it is identical with regeneration, and proves absolutely the doctrine of baptismal regeneration; then it is to be interpreted as a figurative expression, showing the renovating efficacy of *renewing grace*; and this last I take to be the true meaning of the passage, and

shall attempt to prove it. In the first place, let it be distinctly understood, that baptism is never expressed by the terms wash, or washing, and it would be doing violence to the analogy of Scripture to confound the two terms in this case. In the next place, the Greek word here, is *loutron*, from *lavo*, which is never used as an equivalent to *baptizo*, and cannot be confounded with it. In this place the genitive shows conclusively, that the *washing*, either proceeds from, or is possessed by the *regeneration*. Now, if the *regeneration* is of the water, it cannot exist, only as it proceeds from the water, because it is possessed by it; but if the washing proceeds from, or is possessed by the regeneration, which is evidently the fact in the case, then the *washing* is *not baptism*; but the term is introduced merely by way of figure, to show the purifying effect of regenerating grace. I challenge any Pedobaptist in the land to show that I am wrong in this exposition of the passage; and if I am correct, what becomes of M.'s twistical (to make a word) and multifarious hypothesis?

(To be continued.)

Africa.

YORUBA MISSION.

JOURNAL OF REV. T. J. BOWEN.

We insert the following from the journal of Brother Bowen, with the encouraging hope that God is making his truth to find a way to the hearts of the people. It is a most cheering truth that He can and will overcome the most formidable obstacles to the success of his gospel.—For this, let us all pray.

LAYE, Feb. 24, 1855.

Arch gave me one of his sons to raise and another to Mr. Mann at the English station 25th. One of our inquirers absent from church. In the evening, was mortified to find her at work.

26th. Bro. Clark and myself went to see Arch. He wants to know if an old man can believe, and why missionaries don't go to Nu! One of our neighbors, named Alade, the husband of ten wives, declares himself a believer.

27th. A pleasant visit to several who profess to believe, but do not come to church.—There are three powerful obstacles, shame, fear and difference.

A sturdy little fellow, named Onnawaleh, came to me and made a good profession.

29th. Mr. Mann's boy was taken away yesterday, and mine ran away to-day. Providence rules.

March 1st. Some few Mohammedans admit the truth, and appear without their amulets.

2nd. Our friend, Alade, came to see us drunk.

3rd. Onnawaleh has told his father that he can "serve the devil" no longer, and requested to come and live with us. Strange to say, his father agrees to it.

4th. Some serious members of our congregation, have from time to time, been induced to leave us and go to the other station. One of them has returned. Bro. Clark's interpreter received an anonymous letter some time ago, telling him to get out from among the Baptists. Several times I have heard that some of our Pedobaptist brethren spoke against us and fear us. To-day, a young man who works for us, told me that he is called on to attend the other chapel. I told him to go by all means.

6th. Scarcely said a word to any one about the Saviour. Bro. Clarke is very sick and I have been busy tending on him. Being doubtful of the result, I am keeping a minute of the case and the treatment.

7th. One of our runaway inquirers, who seems to love us, paid us a visit. She says many Yorubas have no idols, and do not believe in Mohammed, but trust in God the best they know. While talking to this woman, another came in, who an hour ago told me that she could not repent, for it would spoil her traffic. She is serious, nevertheless, and we gave her a good talk.

An old flatterer who talks a good deal about God, made a sacrifice. About as I expected. A Mohammedan told me that he heard the gospel when I was here in 1852, but afterwards his "ears closed up." They are now open again and he has told his wife that he wants to serve God.

8th. This morning the drivers [black ants] invaded our bedroom, which we had given up to Bro. Clark, and we were obliged to carry him to his own room, in the other end of the house. Some of Arch's sons are among the meanest beggars and drunkards in the town.—One of them was here to day begging and I gave him a sound lecture.

A boy about eight years old, has been flogged by his father for hearing the gospel, but he steals off and comes. He was here to night at our weekly meeting.

9th. A man from Ishakki, informs me that I preached to him at Abbeokuta, in 1851, and again at Awaye. He remembers well and declares that he has never worshipped an idol since. His appearance and conversation are hopeful.

10th. Three times to day, read and commented on the character of the heathen, as given in Rom. i. Some heard with indifference, but one woman appeared to be quite aroused by it. Again and again she exclaimed "I am a great sinner; may the Lord forgive me."

11. Preached repentance and baptism to the converts who live with me. Some young men belonging to one of the chiefs behaved badly in Sunday school, and refused to go out. I fear there is a growing aversion to the gospel.

12. At one of my preaching places, met with strong and angry opposition. We may expect trouble. Satan will not retire without a sharp conflict. As an offset to this opposition, the people at two other places would not let me leave when I had finished, but wanted to hear more. Some of them asked me to come again.

13. One of Arch's sons came a begging. I reproved him and he left angry. In the evening accidentally met him and his retinue in the streets. Gave him a very plain and pointed discourse. He appeared to be changed in his feelings, and shook me warmly by the hand. They love a dram, which they never get from me, and I tell them plainly, why I

bring no rum to treat them. Neither do I give them any presents when they beg, for I tell them it is a shame for them to be like the poor beggars in the streets.

Bro. Clark is well and getting strong enough to sit up. His fever was attended with vomiting and purging nearly pure blood. After trying every thing recommended in the books, a mixture of epsom salts, bicarbonate of potash, ipicuanu wine laudanum and common salt, arrested the fever and its symptoms, on the 4th day. There was no more vomiting after the first wine glass full and by evening he was evidently much better.

14. Laid up with fever and distressing pain in the spleen. An old man has declared that he believes in Christ. Bro. Clark's Liberia boy has gone crazy and I am ruminating how to cure him. His health being naturally very bad, I hope his mind may recover with his body.

15. Talked to a man who had ears but heard little more than his own wooden idol.—Some people talk sprightly enough in any thing you mention, but the moment you speak of Christ, a vacant stare comes over their countenance, and they cannot repeat a single thing you utter, the next minute after you have told them.—While trying to pierce this lump of sin with the arrows of truth, a young woman came in who said she wanted to hear the word of God, that she was a servant of Jesus Christ, and had given up making sacrifices to her head. Then she spoke calmly, she was considerably excited, as I inferred from her breathing and the pulsation of her neck veins.

16. A shout among the workmen announced that the roof of the house was finished. If we only had boards for floors we might soon be in roomy and comfortable quarters.

From the Examiner.

Clerical Popularity.

There are various kinds of popularity in the Christian ministry, some of which may be innocently desired, and others be earnestly despised. Well-meaning people, however, often confound them. To many minds all are alike commendable. As a bad man often throws the shadow of his evil name over the reputation of his more worthy associate, so the reproach of a vulgar popularity has fallen on every honorable namesake. The epithet "popular," as applied to the Christian minister, is very generally regarded as significant of shallowness and craft.

A popular man is one who carries the people with him. And as the minister's calling is to move the people, it should, doubtless, be his care to ever strengthen his hold on the people. But how shall this be done? is the question. By what means can he take the people with him? In a word, how can he become popular? Now it is precisely from the answer here given, that we are to ascertain the value of the possession when secured. The means here, always determine the character of the end. A popularity secured by one process will inevitably eventuate in disgrace; secured by another, it will be an enduring possession.

Popularity, when sought as an end, whatever the appliances for its attainment, becomes invariably a curse when acquired, and happily, is always short-lived. Of all shams, the least respectable in the eyes of the discerning, is the clerical, and none is so thoroughly loathed by its dupes, when detected. No man sinks to a lower depth of contempt, than the unmasked pulpit-trimmer.

But popularity, though rarely sought for its own sake, is yet sometimes most laboriously and honestly striven for, as a help to further usefulness. If directly aimed at as an end, it is only in strict subordination to another and a higher. Yet even then, the risk is large, and the profit small. The possession, when secured, is always uncertain, and often thoroughly worthless. It is instructive, with what facility people who are ready to swear by their pulpit idol to-day, will aljure his name to-morrow, when they have seen through the hollow artifice by which they have been taken. We once knew an ignorant, but very conceited man, who was ready to maintain with vehemence, that the age had furnished no superior, if indeed an equal, to his minister. His admiration was unbounded. But it chanced that he once ventured to dilate on the merits of his favorite to another minister, whose honesty surpassed both his prudence and his kindness. A single word of enlightenment to our conceited friend, transformed him, at once, from a fawning sycophant, into his pastor's most implacable foe.

The pastor found no peace till he found it in another field of labor. The secret history of many another pastoral removals would tell another like instructive tale.

Thus a made popularity is always sure to end in injustice to the subject of it. Unmerited exaltation is certain to be followed in due time by unmerited degradation. Deliberate attempts to please in the Christian ministry, must sooner or later recoil on him who makes them. However willing the people are to be pleased by their minister for a season, yet in their sober thoughts it is not the candidate for their applause whom they honor, but the man who, all-forgotten of self, is intent on telling the whole of God's word, the truths most unwelcome as well as most pleasing. Indeed, there may be no sacrifice of truth, no withholding of unwelcome messages, no dereliction in any form of duty, and yet, if there be an anxious care for the people's favor, the people never fail in the long run to discover it, and discovering, to thwart the most confident expectations. The truth is, there is nothing that all men so much honor and admire in a Christian minister, as *absolute singleness and directness* of purpose. The very directness and honest dealing that in the beginning may repel them, will eventually win their respect, extort their reverence, and compel a heartfelt wide-spread popularity. All men may covet this, and few need fail in obtaining it.

It is worthy of note, how many of the great names in the ministry that have come down to us with an imperishable greenness of memory, were men who were not hailed with applause at the outset of their career, but who achieved their distinction by patient and persistent toil. It would be well for our rising ministry, if they would note how many among the foremost names of living heralds of the truth are men, who, at the start, content to bide their time, and bent on the fulfilment of their Master's

behest, delved on in obscurity, till the world gathered about them in acknowledgment of their worth. It is sad, yet profitable to remember, how almost uniformly the most popular preachers of successive generations, those whose names were most frequently on the tongue of their contemporaries, have quietly passed into oblivion, while only here and there the name of one, and another, who, in their eager zeal to benefit the race, worked on, caring for no recognition of their worth in this world, is now hallowed in the memory of the righteous.

True, a few rare spirits along the history of the church, have been so happily constituted, as from the outset to carry all hearts with them, and when long dead, to send down to posterity a precious and enduring memory. Every Christian nation has had such. English history has not been barren of them. This is a popularity at once creditable and healthful.—Their rare endowments predestinate them, and the unselfishness with which they toiled, has made men reluctant to let it depart from them. They were not covetous of it, and therefore retained it. And so it is ever, that he who would have it must not strive for it. If it comes, let God be thanked for it; if it be withheld, let us not be ungrateful to Him, for "no good thing will he withhold from them that walk uprightly."

It is a shame for Christian parents to hoard up their wealth to curse and ruin their children when they die, and make no liberal donations to the institutions and benevolent enterprises of their church while they live.

How to Profit by Preaching.

1. Come and hear. Where the true gospel is preached, it is the duty of all to attend. It is not enough that men have the Bible and other good books which can impart instruction. They are not to forsake the "assembling" of themselves with Christians for divine worship. It is no excuse that the minister is not an animated speaker. Truth is truth, however it be spoken. But it is the duty of the people to attend meeting for other purposes than to experience the exhilaration of oratory. They are to go there to worship God, by hearing his word, by joining in the songs of Zion, and prayer. No part of the service can do good unless men hear it. But what multitudes are within the sound of the church-going bell, who naturally stay away from the house of God. The word preached will, of course, be of no advantage to them.

2. To profit by preaching, all should remember when the Sabbath is approaching, and prepare themselves in body and mind, for the services of the sanctuary. Laboring people should ease off from their labors, as the week draws to a close, that they may not find themselves too weary to enjoy the holy Sabbath. Some are so exhausted by their severe toil during the week, that they feel more like sleep than worship. Even those who have too much conscience to allow them to neglect the house of God, not a few make the sanctuary their dormitory. This is showing great disrespect to Him in whose presence they are. He marks the feelings and appearances of those who present themselves as worshippers in his house. How much better it would be to anticipate the Sabbath, and rest and recruit weary nature, before going up to the courts of the Lord. Every family should so arrange their worldly matters, that they can retire earlier than usual on Saturday evening, and then be refreshed, and welcome in the Lord's day with renovated powers.

3. They should heartily join in the devotional exercises before preaching—asking God's blessing, reading the Scriptures, singing and prayer. By entering cordially into these services, they will be better prepared to receive benefit from the instructions of the pulpit. How many act as though these exercises, especially singing, were not a part of God's worship. They do not furnish themselves with hymn books, or do not follow the song of praise while it is being sung. No wonder that the word does not profit them.

4. They should give undivided attention to the sermon during its delivery. The entering of others, or the improprieties of children, or any unusual appearance in dress or manners, should not be allowed to interrupt the train of remark. The mind should be fixed on the discourse, and not be diverted, either by external circumstances, or by the following other trains of thought. For this, a constant watch is necessary. But he who desires to be profited by preaching will exercise this care. He will remember that his coming to church will be lost if the preaching does not profit him.

5. Endeavor to fix the heads of the sermon in your memory. Each one can form for his own use, some simple rules to assist the memory. He can learn to associate what is said with some visible object. As an illustration, he can associate the text with his right thumb, what is said on the first head of discourse, with the right fore finger; on the second head, with his right middle finger, and so on through both hands. Or he can, in his mind, appropriate one room in his house for this purpose, and associate different objects as he passes round the room. At all events, he must endeavor to fix in his mind as much of the sermon as possible.

6. Take the first convenient time after reaching home, to think over as much of the sermon as you can recall, and let all the family assist each other in rehearsing the text, and the heads of the discourse, and as many of the thoughts as can be remembered. In connection with this exercise, they should search the Scriptures, that they may compare the teachings of their minister with God's word. They will thus be profited by the sermon, and by the knowledge which they gain from the Bible.

7. They should ask God to prepare them to receive the preached word with profit. This they should do, before going to church, and while on their way there, and while sitting in the sanctuary. Their minds should also be in a praying frame on their return. After reaching home, they should take an early opportunity to retire for secret prayer. They should ask the Holy Spirit to bring all the truths preached to remembrance. This praying frame of mind will help them to remember the sermon, and to receive profit from it.

8. They should cordially believe whatever is preached in accordance with divine truth, and carefully perform the duties inculcated. Unless

we believe what we hear, we shall receive little or no benefit. Unless men believe that there is "wrath to come," they will not try to escape from it. Unless we believe that we are sinners, we shall not repent. Unless we believe that Christ is willing and able to save us, we shall not come to him for salvation. We must hear the word to believe and obey.—N. Y. Evangelist.

The Biblical Recorder.

RALEIGH, N. C.

THURSDAY, AUGUST 30, 1855.

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 G. MEREDITH & Co., Raleigh, N. C.

To insure attention, all letters must be prepaid.

All communications, to secure attention, must be postpaid—Agents who act gratuitously, and subscribers who pay in advance, only excepted.

All orders not attended to in a reasonable time should be repeated, and all remittances not duly receipted should be inquired after—that errors and oversights may be promptly corrected.

Persons writing to us on business should confer a great favor by giving their Post Office address; also that of each individual for whom they write.

Tar River Association.

On last Saturday morning, we left our city on the Raleigh and Gaston Train, and enjoyed a pleasant ride and the refreshing country air. In passing Wake Forest College, we had the pleasure of falling in with Prof. Wingate and Walters who had also arranged to attend the Session of Tar River Association. We soon reached Franklinton in the neighborhood of which this body convened, and by the politeness of brother Perry, we were soon conveyed to the place of meeting. Although acquainted with many of the brethren of this Association we never before enjoyed an opportunity of being present at one of its anniversary meetings. The occasion was favored with good weather and quite a large attendance; and we enjoyed very much another opportunity of greeting again so many good brethren and friends. We cannot report the proceedings as we could not attend on the first day (Friday) and were compelled to return at the close of the services on Sunday. One of our brethren promised a full account of what was done by the Association for the paper next week. At present we can only say, that Saturday was chiefly occupied in discussing the subject of education which we were pleased to see occupied to a considerable extent the attention of the body. For some time the Association has been arranging to establish a male preparatory school within its bounds, that the Trustees had not succeeded in fixing upon a location. After full discussion the matter of locating the school, and engaging suitable teachers, was committed entirely to the Trustees who will no doubt make efforts speedily to put the school in operation.

While the report on education was before the body, addresses and remarks were offered by several brethren in regard to Oxford Female College, and the establishment of Wake Forest. Both these institutions were reported to be in a prosperous condition. The latter has now over one hundred students in attendance and more are expected to enter the present session.

Sabbath. Preaching on Sunday was attended by a very large audience who were addressed by Elders Finch, Solomon and myself.

All the exercises that we witnessed were conducted with spirit and the brethren manifested a desire to move onward in the great cause of truth and righteousness. We hope this body will continue to grow and increase in the work of the Lord. Brother Pitchford makes an efficient Moderator, and we are pleased to see our lay brethren generally consenting to pre-ide in our Associations.

Revival Intelligence.

We learn from brother W. Yates of this county, that quite an extensive revival has recently occurred in the neighborhood of Mount Pisgah Church, which is located in the edge of Chatham county. The meeting was continued for thirteen days when some sixty or seventy had made a profession of faith in Christ. Elder Dowd, who supplies this church, was assisted by several others in preaching. At the close of the meeting he baptized forty-eight, a portion of the candidates were kept back by the rainy weather. Some fifteen or eighteen of those who professed were Sabbath school scholars.

At Olive's Chapel, in this county, a meeting is still in progress, some twenty-five having made a profession. Elder Olive, the Pastor, has been aided by others in carrying on the meeting.

Western Convention of N. C.

This body will hold its next annual meeting at Mt. Vernon Meeting House, Rutherford County, commencing on Friday before the fifth Sabbath in September. The meeting is held on this side of the Mountain, and we hope that some of the brethren who were appointed correspondents by the last Baptist State Convention will find it convenient to attend. We should be much pleased to attend it, and visit again that romantic and beautiful country, but we cannot be spared from our office.

The Depository.

The Book Depository of the N. C. Baptist Publication Society, is now arranged in the store of Heart & Jones, opposite the city post office. Our brethren and friends visiting Raleigh, are invited to call and examine for themselves, and we hope they will not fail to do so. Those at a distance who may wish any of these books, may address the editor of this paper.

We have by us some orders which we cannot fill till the books arrive. We have orders for several hundred copies of the Iron Wheel, and quite a number of Orchard's History of the Baptists, but we are out, and although we wrote for another supply some three weeks since, we have not yet received them—owing, no doubt, to the great demand there is for these works. We hope they will reach us in a few days. We have also ordered a number of select and choice juvenile Libraries for Sabbath Schools. Persons desiring such books, would do well to send in their orders at an early date.

We invite the attention of teachers generally to our notice of School Books this week under the Book table. In what is said of these elementary works we have the full concurrence of ripe scholars and one of the best teachers in our

State. The Books, if we mistake not, will be adopted in many of the Schools and Seminaries of our State.

We call attention to the final report of the Committee of the N. C. Baptist Publication Society, which may be found in another column. As this Committee have now fulfilled the duty assigned them by the Society, of giving a fair opportunity to Methodists to show the falsehoods, slanders, &c., alleged by them to be contained in the Great Iron Wheel; they (the Committee) now quietly retire from the position they have for some time occupied before the public, by reporting to the Society and the public, that they have not been able to find any one who has been willing even to undertake to sustain the allegations made against the Iron Wheel. As Editor of this paper, we feel it to be our duty, now that this matter is concluded, to bear our public testimony to the unfair and discourteous course, which Dr. Lee, the Editor of the Richmond Christian Advocate, has pursued towards Mr. Graves, the Author of the Iron Wheel, the N. C. Baptist Publication Society, and their Committee. Dr. Lee assailed Mr. Graves' Book in a most violent manner through the R. C. Advocate as utterly false, foul and slanderous. When called on respectfully by a Committee of a large and respectable Society to sustain said charges, he not only failed even to attempt to do it, but spoke in very disparaging terms of Mr. Graves, his book, the Society and their Committee. Whether he did this to conceal, as far as possible, the ignominy of his own retreat, the public can judge. He also admitted articles into the paper over which he presides, which assailed personally, members of the Committee, and he has hitherto refused to publish any thing written by the Committee, although respectfully requested to do so, and that too after the Committee had procured the publication in the Recorder of all that Dr. Lee had intimated any wish to have published.

How Dr. Lee can reconcile his treatment of Mr. Graves, the Committee and the Society with the plainest principles of Christianity or of common justice, we are utterly at a loss to conceive. He has in this matter, as he has in some of his efforts heretofore to defend Methodism, done himself great injustice before an impartial public. His assaults and retreats—his affected dignity, combined with low and scurrilous epithets and figures which he has employed, present him in the attitude rather of a wily Jesuit, than of a man who was conscious that he was standing upon a solid foundation, and was defending nothing but what was capable of a truthful vindication. Perhaps after all, however, Dr. Lee is entitled to the sympathy and pity of those whom his assaults have been intended to injure, since it is most obvious to them that he is, and has been for years wedded to a system of religion which cannot face the light of open and fair discussion, and which can be sustained only by the questionable expedients now so often resorted to by its advocates, and of which the above case furnishes a pretty fair sample.

For us to offer a word in defence of Mr. Graves and the members of the Committee, would be a work of supererogation, as the parties are too well known to the country, to need any vindication whatever.

Query.

BRO. JAMES:—Has or has not a minister of the Gospel the right to belong to any political party he may think proper, and whose principles he may think best calculated to promote the interest of his country? Your views upon the above will be thankfully received. A BAPTIST.

We suppose a minister of the gospel has in this country, the same political rights that other men have, so far as forming and entertaining opinions on political subjects may be concerned. It is indeed his duty to inform himself, at least to some extent, on questions of civil polity, and of course to adopt such views as he thinks best, and vote accordingly. This much is his privilege, yea his duty as a citizen. The right is a personal, and according to our views, an inalienable one. Of course he has a right as a citizen to vote with any political party of the country, being convinced that said party have the good of the country in view, or in other words that the members of such party are patriotic.

We think, however, private judgment and private voting, are about the limit to which ministers of the Gospel should feel at liberty ordinarily to go. We think the expressions "belonging to," or "joining a political party" should not be applied to this class of men. While they should vote as they think proper, we do think it inexpedient and injurious to their usefulness to be so identified with any political party as that their influence is used for political effect. We have seldom, if ever, known a minister become deeply interested in politics, who did not injure his usefulness as a preacher. Our advice to our ministering brethren, without any respect to the parties in politics would be, as they love and wish to benefit the souls of men, never to engage much in political controversy. No minister of Christ ought to be recognized in his neighborhood as a very strong Democrat, a very devoted Whig, or a very ardent Know Nothing. Such appellations do not suit the ministerial profession.

Yellow Fever at Norfolk and Portsmouth.

We record with sorrow and deep sympathy the continued prevalence and increasing ravages of the Yellow Fever in Norfolk and Portsmouth Va. We see that great distress and suffering prevail in those cities, which we trust will be removed ere long by the kind aid and assistance which is now being rendered by other towns and cities. Truly the epidemic is an awful visitation and while every measure should be adopted to relieve and heal the suffering, prayer to Almighty God should be offered that the scourge itself may be removed.

Since writing the above more intelligence has been received by the Norfolk Daily News which among other sad things reports the death of Mayor Woodis who is represented to have been highly esteemed by his fellow citizens of Norfolk and to have been most assiduous in his efforts recently to relieve the sick.

We learn by the last papers, that about fifty thousand dollars have been subscribed for the help of the suffering in those cities.

Another Iron Wheel.

It seems that another book not very much unlike the Great Iron Wheel has been recently written and published in New England by a Minister who is not a Baptist. We have noticed its announcement and condemnation by a part of the Methodist press and from the extract below which we take from the Tennessee Baptist, we may infer that its fame has reached the Nashville Christian Advocate. It seems that these "Iron Wheels" move with great velocity and our Methodist contemporaries are beginning to quake for the consequences.

NASHVILLE CHRISTIAN ADVOCATE. In this paper of the 22d inst., Dr. McFerrin (or Dr. Summers, or some body) commences an article thus: "Another Slander of Arminianism. This is a Cal-

vinistic minister, Dr. Parsons Cooke, of New England. He has perpetrated a work which from some elegant extracts we have seen, almost equals the 'Iron Wheel' which has been fabricated a little nearer home."

Here it is clearly intimated that the author of the "Iron Wheel" is a slanderer of Arminianism, and that the book so abounds in false statements as to deserve to have the term fabricated applied to it. Honorable men sometimes charge others with misrepresentation, falsehood, &c., but they always specify. They show wherein the misrepresentation or falsehood consists. How is a general charge to be met? How can a sensible issue be made with out something definite between the parties? For Methodists to say the "Iron Wheel" is "fabricated"—"a slanderous book,"—"full of false statements," &c., and then refuse to point out the fabrications, slanders and falsehoods, is remarkably contemptible. Elevated, high-toned gentlemen could not, and would not refuse. These unsustained charges against the "Wheel" are, no doubt designed to prevent Methodists from reading the work. They may in some degree, accomplish the object. All that I have to say at present is, when I charge that a Methodist book contains a slander, I will refer to the page and quote the slanderous language.

J. M. P.

For the Recorder.

Final Report of the Committee.

To the N. Carolina Baptist Publication Society: DEAR BRETHREN:—Having discharged the duty imposed upon us, by your election, at the last meeting of the Publication Society the 18th of June, 1855, we beg leave to submit the following as our final Report:

We first extended a Challenge to Dr. L. M. Lee, Editor of the Richmond Christian Advocate, to meet Elder J. R. Graves, in the city of Raleigh, at any time that might be agreed upon by the parties, to make good his charges against "The Great Iron Wheel," or to defend Methodism against the malicious slanders he had alleged that work contained. Dr. Lee saw proper to decline the Challenge, very much in the same spirit and manner he had assailed Mr. Graves and his book. This gentleman was first selected because he had made use of the columns of the paper over which he presides to condemn the Iron Wheel in harsh and unmeasured terms—stigmatizing it as false, foul and malicious. We thought it probable, from the boldness of his attack, that he felt himself fully competent to prove his sweeping allegations, and thus to support Methodism against the positions assumed and discussed by Mr. Graves in the Great Iron Wheel. Our reply to his reasons for refusing to undertake this task is contained in an article from us published in the Recorder of Aug. 9th.

We next extended the same Challenge to Drs. Deems and Smith. The Committee had not heard that either of these gentlemen had ever assailed the Great Iron Wheel, or pronounced it false and slanderous. But knowing them to be eminent leaders of the Methodists in N. Carolina and Virginia, and being aware that one of them had heretofore taken the platform in advocacy of the Methodist Church Government, we ventured to presume that they would dissent from the positions of Mr. Graves' book, and that they would also feel sufficient concern for Methodism to defend it against the misrepresentations which their brethren so bitterly complained had been heaped upon it. Hence, we selected them as men whom the Methodists could not pronounce incompetent to sustain their cause, and the prominence of whose position would entitle them to Mr. Graves' respectful notice. From Dr. Smith we have heard nothing. The reply of Dr. Deems, and the Committee's response to it, you will find in the article above mentioned.

Your Committee would further state, that they have been personally, and in a most uncharitable manner, assailed for discharging, as mildly and respectfully as they could, the duty assigned them.—But, they have, from the beginning, esteemed themselves only your agents. They did not solicit or desire the appointment. They have been prompted by no selfish motives, nor have they acted on their individual responsibility. Hence they could not feel at liberty to carry on a personal controversy in the name of the Society, even if they had been disposed to have done so. Besides, they have other good reasons for declining a formal defence of themselves. In the first place, they shrink from adapting themselves to the mode of warfare chosen by their opponents: defence in such a spirit and such a manner would be as distasteful to them as it would prove disgusting to their readers. And, secondly, they could not, if they desired it, be heard through the organ in which they are attacked. The Editor of the Richmond Christian Advocate has refused to publish their article on the declinations of Drs. Lee and Deems, notwithstanding the Committee procured the publication in full, of said documents in the Biblical Recorder. What has been said against them in the Advocate they have no means of meeting through the same channel. To the readers of the Biblical Recorder they are generally known, and think that no defence need be made by them through its columns.

We have now finished our work, in the name of the Society. With greatly increased confidence in the truthfulness of the positions discussed in the Great Iron Wheel, and more than ever convinced that its circulation will have a tendency to correct error and to disseminate sound, scriptural views upon the subject of Church Government,

We remain,

Your faithful servants,

JAS. McDANIEL,
A. McDOWELL,
G. W. JOHNSTON.

Raleigh, Aug. 28, 1855.

For the Recorder.

ST. JOHNS, Hertford Co., Aug. 21st, 1855. BRO. JAMES:—It may afford the friends of our beloved Zion some pleasure to learn, that Bethlehem Church in this county, has been visited by the Great Head of the church, in the display of his saving power.

On the 10th inst. we commenced our regular monthly meeting, and protracted it until the 19th. Elders W. Leary, J. Novell, H. Speight, J. B. Webb, B. C. Williams and S. W. Worrell were present and assisted in the ministry of the word of life. We also had the presence and influence of Elders Delk, T. Hoggard and M. L. Mizells.

During the meeting we had great order and large attendance. Thirty-two souls professed to find peace in believing. Christians were happy and the relatives of the young converts seemed to dwell upon the borders of the better land. On Sabbath, the last day of the meeting, 28 happy souls followed to the waters of baptism to receive the Christian ordinance after the apostolic practice, and the express command of Christ, by the authority, in honor

of, and dedicatory to the Creator, the Redeemer, and the sanctifier of men. The crowd in attendance was very large, and such was the moral effect upon the company present, that an old sinner said to me as I left the water's edge, "Sir, it has broken me all up, I cannot see it without feeling my need of a change."

Yours, &c.

W. W. KONE,
Pastor of Bethlehem Church.

For the Recorder.

August 15th, 1855.

Dear Bro. James:—It will perhaps interest many of your readers to know that the labors of the Missionary of our State Convention some three years since are just beginning to reap their reward. It will be recollected that in October 1851 at the request of some brethren our Convention sent a Missionary into the Valley of the Catawba. In the course of a few months thereafter the church at Providence was formed with seven members, as one result of his labors. This has formed a nucleus around which much good has been done, as many of your constant readers are aware and it is my pleasant task now to record a still increasing interest in that neighborhood.

On Friday last, the pastor of that Church, your former Missionary, seeing, for several months past that there was very great seriousness in the congregation begun the first Protracted meeting ever held in that vicinity. He continued preaching for five days unassisted by the labors of any other minister. During the whole of this period deep and serious attention pervaded the whole congregation. The members of the Church became deeply interested in the welfare of the impenitent and the unconverted listened with undivided attention to the gracious and warning words that fell from the Pastor's lips. On Tuesday evening the church had occasion to bless God for the out-pouring of his Holy Spirit. Three individuals were added to the Church and among them the venerable great grandfather of more than fourscore years, who for many years had lingered, longing to come in and yet fearing to venture; with him came also his son whose head also began to wear the frost of age. The other was a lady verging to the prime of womanhood.—On Wednesday morning the Ordinance of Believer's Baptism was administered, amid tears of deep concern with some and rejoicing with others, by the venerated Pastor, who gave a most affectionate address upon this subject. The sincere desire to obey the commandments of God is the true incentive to Christian Baptism.

This is but a portion of the results of seed sown by your Missionary during the past three years.—For the first two years of his labors, he had opposition that can scarcely be appreciated by those who do not know the country and cannot be depicted by the pen. Pedo-baptists persecuted us with an enmity unprecedented in my knowledge; and even our own brethren used many misguided efforts to retard the cause. The church was driven from its house of worship when scarcely able to build another after receiving permission to use the house from the Denomination who had a legal though not an equitable claim. This claim originated from the fact that a house of worship built free for all persuasions was erected by all the neighbors on land belonging to an individual of the Pedo-baptist faith, who willed to the use of the Presbyterian Church exclusively on his death. The church however, exclusively the sympathy of those who were thus defrauded of their labors, built a new and comfortable house for their own use and the old building is now left by all parties to rot to the ground.

The Church commenced with only seven in number in April 1852, and now through the blessing of God has increased nearly five fold having now 35. They began in poverty and persecution but now they have within the fold the most prominent and influential families in the neighborhood. They have not as yet had a single case of Discipline to administer; nor any occasion of administering so far as their officers are aware. This is a very remarkable fact in the history of the Church. At first the congregations like the ancient Athenians seemed to collect merely for the purpose of hearing or telling some new thing; but anxiety for salvation and a desire to hear the gracious words of an earnest warm hearted Pastor seems to impel them.

Brethren of the Convention whose labors have thus been blessed through the midst of difficulty, pray earnestly that we may with all humility still be able to contend for the faith once delivered to the Saints and we will endeavor to pray that your labors in other parts of the vineyard may be blessed as they have been here.

Yours in Gospel Bonds.

CAROLINA.

For the Recorder.

BERTIE COUNTY, N. C., Aug. 13, 1855.

DEAR BRO. JAMES:—I have seated myself for the purpose of writing you a few lines to inform you of the doings of the Lord in this part of his moral vineyard.

We held a protracted meeting with the church of Christ at Mar's Hill, which has just closed.—The meeting held 9 days, during which time we enjoyed indeed a refreshing season from the presence of the Lord. Old saints had their spiritual strength renewed, sinners were made to cry for mercy, and penitents found peace by believing in a crucified Redeemer. To-day brother Benj. B. Williams (our Pastor) baptized in the waters of the Chowan River 16 happy converts. Many others professed faith in Christ, who will, we expect, join other churches. We had to the assistance of our pastor, Elders John Nowell and Thos. Hoggard a portion of the time, who labored very zealously in dispensing the word of life. This church was constituted in October, 1854, with 27 members.—We now number about 68. May the Lord continue to bless our little church, and add unto her daily such as shall be saved. Amen.

Yours in the best of bonds,

W.

For the Recorder.

ETHELIAN HALL, August 18th, 1855.

WHEREAS: We have heard with unfeigned sorrow, of the death of Augustus C. Etheridge of Camden county N. C., an active member of this society, who has been cut down in the bloom of youth and on the threshold of active life:

Be it Resolved, That while we sympathize with the relatives of the deceased, we are pleased to know that he died among them; that his last moments were spent in the home of his childhood, that a mother's and a sister's hand administered to his wants during his illness, and that their voices cheered him amid the thickening gloom of death.

Resolved, That while we submit without a murmur to this afflicting dispensation of Providence, believing that Jehovah after the counsels of his own will doeth all things well, we lament the early

loss of one who as a student commanded the respect of his teachers by his punctuality and gentlemanly demeanor, and won the esteem of his associates by his unvarying kindness of his disposition and who, as a member of this society, was early identified with the promotion of its interests; ever desirous of preserving its honor unsullied, and faithful in the discharge of every appointed duty.

Resolved, That in token of our respect for the deceased, we wear the usual badge of mourning, and that though his body has returned to the dust whence it sprang, and his soul gone to the spirit world, we will long hold his name in grateful remembrance.

Resolved, That a copy of these resolutions be sent to the bereaved parents, and that a copy be sent to the "Spirit of the Age," Biblical Recorder and Matthewsboro' Gazette, with a request that they be published.

J. D. HUFHAM,
E. C. BROTHERS,
W. H. RIDDICK,

Committee.

For the Recorder.

Beulah Association.

YANCEYVILLE, N. C., Aug. 22, 1855.

MY DEAR BRO. JAMES: I have just returned from the meeting of the Beulah Association, held in Madison, on Friday August 17th. The meeting was a very pleasant one. The inhabitants of Madison remarked that they had never seen in the village a larger crowd, than was in attendance on Sunday. The Association was organized by the appointment of brother Thomas Settle, Moderator, Elder T. W. Tobey, Clerk, and Bro. A. Graves assistant Clerk. Brethren from other Associations were present, among whom were Elders S. Wait, D. D. of Oxford, T. Prichard, Agent of W. F. College, T. Yarbrough, Cor. Sec. of the N. C. Baptist State Convention, R. H. Griffith of the Yadin Association, and John Robertson of the Strawberry. An unusual degree of harmony pervaded the body. An appropriate mention was made of the loss sustained in the death of brother N. J. Palmer, who was for so many years, the zealous and energetic clerk of the Association, and one of its oldest and most active members. Reference with appropriate resolutions was also made to the retiring from the field of Home Missions, of Elder E. Doolson. Bro. Doolson is thinking of entering upon a wider field of labor. In retiring from the service of the Association as its Missionary, he bears with him the love, respect and esteem of its members. The use of the Presbyterian and the Methodist houses of worship, was tendered by the official members, and received by the Association and a vote of thanks returned.

The following resolution respecting the Oxford Female College was passed:

Resolved, That the members of this Association learn with pleasure, that the Oxford Female College is in a prosperous condition and recommend our brethren generally to patronize it.

The following was also passed:

Resolved, That this Association having with pleasure learned that our brethren of the Sandy Creek Association have on foot an important educational enterprise, viz: the establishment of a male school at the Mt. Vernon Springs, wishes them all success in their noble endeavors.

Brother S. Ivey was appointed a Missionary for the ensuing year.

Various reports were read respecting Temperance, Home and Foreign Missions, &c. &c.

A committee of three was appointed to nominate a Board of Trustees to establish a school in Madison, these Trustees to assume the responsibility of sustaining the school.

On Sunday, the Methodist and Presbyterian houses of worship were filled with white persons, and the Baptist with colored, who were addressed by Elders Wait, Tobey, Prichard, Yarbrough, Griffith, and Caudle.

Truly yours, T

The next meeting of the Association will be held with the Mill Creek Church in Person, Elder J. B. Caudle to preach the introductory, and J. B. Jackson the Missionary sermon, and Elder J. J. James, the sermon before the Bible and Publication Society.

For the Recorder.

What Will They Do?

BRO. JAMES:—The Tennessee Baptist furnishes the following action of a Methodist Conference, with accompanying remarks, which will certainly place some of the enemies of the Iron Wheel in a dilemma:

"CHAPMAN'S LAST WORK."

"It appears from the following, that Jas. L. Chapman has issued his work, long promised, on 'Fashion and Consequence,' and that it is what we had years ago predicted it would be, a perfect transcript of his own mind and vile imagination—distasteful, obscene and lewd—a work only suited to the tastes of the vulgar and licentious. It appears that Methodist Conferences are repudiating the work, and wiping off any disgrace this book may attach to Methodism."

From the Mississippi Times. ACTION OF THE QUARTERLY CONFERENCE.

HOLLY SPRINGS, June 25th, 1855.

DEAR SIR:—I hand you herewith a copy of Preamble and Resolutions unanimously adopted by the Quarterly Conference held at this Station of the M. E. Church, South, on the 23rd instant, and ordered to be published in the Mississippi Times, and Christian Advocate, Memphis, Tenn. They are to wit: "WHEREAS a book entitled 'Fashion and Consequence' has made its appearance in our midst, exposing to view in a permanent and circulating form, sensuous obscenities which should ever be veiled from the eye of the chaste, virtuous and good; and whereas said book enjoys the unenvied reputation of having been written and sent forth to the world by a minister of the M. E. Church, South, Therefore

Resolved, That this Quarterly Conference cannot but regard said book, styled 'Fashion and Consequence,' as potent for evil and evil only, and the author as entirely and individually responsible for the same." JAMES FORT, Sec. Quar. Con.

S. BENTON, Esq. Mr. Chapman writes a letter to the Editors of the Times, denouncing the Conference, but his language was too indelicate to appear in the columns of a secular paper. The Editor says:

"DECLINED.—We have received a communication from J. L. Chapman, in reply to a recent review of his book, 'Fashion and Consequence,' which we decline publishing. Aside from another consideration, the article has indelicate passages in it which we cannot give a place in our columns."

Mr. Chapman is quite a man among the Methodists. His ability is not denied by his strongest opponents. He has published a number of books, most of them against the Baptists; and has for years past created a considerable sensation by his preaching in the South. He is a renowned religious pugilist, and was selected and endorsed by the

Methodists and Presbyterians as their standard teacher in the late discussion at Canton, Mississippi, where Elder Graves appeared as defender of the Baptists.

If his last book is correctly characterized by his own brethren, it deserves the treatment it has received, and the action of the Holy Springs Conference is truly commendable. But Mr. Chapman's book is not only repudiated but his character is, by implication, denounced and ruined. Now as the Methodists declare Mr. Graves destitute of character, because they say he has written a book which is false and slanderous, and insist that this deprives him of any claim either to be read or treated respectfully, are they not bound by their own principle of action, to treat Chapman with equal severity and to reject all he has ever written against the Baptists or in defence of Methodism? Will they do it? Chapman's works on Baptism are circulating in this State, and his speech in defence of the Methodist Church Policy, delivered in the late discussion with Graves, has been published and is now on sale at the Methodist Book Depository in Richmond. As Chapman is now decreed, by his own brethren in Conference assembled, a man of bad character, and, as by their decision, he has written a book containing "sensuous obscenities which should ever be veiled from the eyes of the chaste, virtuous and good," and which is "potent for evil, and evil only," will they denounce him from one end of the land to the other, and cease forever to circulate his writings? Will they retain such a man in their church? Time will prove. Providence often affords men abundant opportunity to show their love of justice. G. W. J.

Domestic.

Rev. Mr. West.—A correspondent from San Francisco, thus describes the ravages of the cholera in a late Journey to that city:—

On Sun y afternoon, a Mr. West, a Baptist Missionary to Oregon was taken, and died before midnight. He left a sickly wife and five small children, with but eleven dollars in the world to help herself with. She bore up like a Christian under her afflictions. A purse of \$160 was raised for her, and no doubt her denomination will help her, to her home in Oregon. Her husband had been out and taken up a government grant, and had erected a house on his claim, and she has a brother there who will see to her. The same night Mr. West died, a baby of Mr. and Mrs. Brown from Virginia died. Its mother had caught cold from washing in the damp. The baby nursed from her; it had the dysentery, too, from teething. The father was worn out with weaning his wife and babe, and on Monday morning, at nine o'clock, he died with the cholera. His wife was able to sit up; but she was taken down next morning, and at night was seized with cholera. Not a soul was there to help her; except Captain Collins and myself. I stood over her all night till four o'clock in the morning. The doctor insisted that I should call up an Irish lady by the name of Manly. She got up, while I slept about half an hour; but there was such a noise on deck that I got up again. I sat by her till she died at two o'clock in the afternoon. The whole family were then gone. She was an only child. Her parents live near Sacramento. Her husband was a lawyer, and a nice people they were.

While I was sitting up with Mrs. Brown, a German girl died in the lower saloon. Not a woman was about her. Some men tried all they could to save her, but of no avail were their efforts. A gentleman also died that night. Day before yesterday the mate of the ship died, and this morning a sailor. In all thirty-one have died, and fifteen more are not expected to live. Added to all the horrors of sickness and death, we had a constant succession of gales. Our mattresses and sheets were drenched, the floors swimming in water, the ship rolling, and the winds howling. Most of my clothes that I had in my room got wet. Altogether it was horrible. The captain says he has made thirty two voyages, but never one like this.—For seven days he was not able to get an observation.

During the last Congress, one hundred thousand dollars were appropriated for removing the dome of the Capitol, and replacing it with one of cast iron, of towering and larger proportions, and of elegant architecture, to accord with the general view of the main building, and the additional wings.—Preparations are now in progress for demolishing the old dome, and the work of destruction will be commenced within the next two weeks.

One hundred persons have died from Cholera at Fort Riley.

SECULAR ITEMS

Yellow Fever at Norfolk and Portsmouth.

The Petersburg Express of Wednesday says: "From Portsmouth as from Norfolk, the tidings that reach us from Portsmouth are of a most distressing character."

The following letter from one of the most untiring devoted and self-sacrificing young physicians of that place, appeals trumpet-tongued to the Faculty of Petersburg. Will it not be heeded? Have we none in our city who will go to the help of their distressed fellow creatures in a neighboring town? We publish the letter entire and leave the matter with them.

It is dated Portsmouth, Monday, Aug. 20, 6 o'clock, P. M.

Dear Sir: The condition of things in our town at the present is more serious and alarming. Deaths are occurring all around us: new cases are multiplying hourly, and our means of treating them are hourly diminishing. This you will be more readily understand, when I tell you that I am doing the duties of two physicians. (Drs. Schoolfield and Maupin.) besides my own, which are sufficiently numerous and onerous to occupy me unceasingly; and God only knows how long I shall continue at the laboring oar until I fall.

Can you not make this known through the Press, and call on some of your Faculty to come to our assistance? Drs. Hutton and Hodges are the only physicians now besides myself, and at the present writing the latter gentleman is absent in attendance upon his family who are in the country. Ours is a devoted and self-sacrificing profession, and I call upon them in the name of humanity, to come to our help. Who of the able and noble Faculty of Petersburg will venture?

J. W. H. T.

The following of later date we find in the columns of the Wilmington Commercial:

NORFOLK AND PORTSMOUTH.

The subject of prevailing interest with all communities and persons, is the sad condition of our sister cities of Norfolk and Portsmouth. The fever still rages, with unabated fury, and we are not permitted to hope that there is any prospect of abatement.

The Editor of the Norfolk Herald, whose paper we supposed was altogether suspended, from his previous statement, issued a half sheet on Friday last, and expects to continue to do so tri-weekly till he gets more help. He concludes a very affecting article on the appearance and condition of Norfolk as follows:

"All the stores, with more than half a dozen exceptions closed on Main street and Market square some score or two of persons passing, and these either members or employees of the Howard Association, on some errand of mercy. The rattling of wheels is heard as usual; but alas! they are the wheels of physicians' carriages or of hacks used for dispatch in conveying messengers. Go to any other part of the city and the same prevailing gloom is seen. The wharves are bare of shipping, and desolation reigns throughout their borders. All is cheerless and heart-sickening."

THE LIQUOR TRAFFIC A CRIME.—It is a principle in law, that the perpetrator of crime and the accessory to it, are both guilty and deserving of punishment. Men have been hanged for the violation of this principle. It applies to the law of God. And as the drunkard cannot go to Heaven, can drunkard-makers? Are they not, when tried by the principles of the Bible, in view of the developments of Providence, manifestly immoral men?—men, who, for the sake of money, will knowingly be instrumental in corrupting the character, increasing the diseases, and destroying the lives of their fellow men. * * * Not only murderers; but those who excite others to commit murder, and furnish the known cause of their evil deeds, will, if they understand what they do, and continue to rebel against God, be shut out of Heaven.—*Justin Edwards, D. D.*

A STARTLING FACT.—In the Almanac for 1856, just issued by the American Baptist Publication Society, occurs the following Editorial note, accompanying the Statistical Table:

"It appears from calculations made on the Minutes, that there is (in the Baptist Denomination in the United States) an average loss of 36,000 members every year by death, exclusion, and excess of dismissal over reception by letters. The proportion is nearly thus:—Annual loss by death, 11,000; by exclusion, 12,000; by excess of dismissal, 13,000.—To meet this loss there is an average gain by restoration of about 2,500, beside the number baptized. From this it follows that if the number of converts baptized in any year should fall below 33,000, there would be a positive decrease of our churches. What a startling thought is this! What a call to dependence, to labor, and to prayer! And when we find, as in the past year, that the net gain, after all these deductions is over 30,000, what shall we render to God for such a steady stream of grace to our churches, continuing and increasing year by year? What a solemn and sublime thought that our Churches yield an annual revenue of eleven thousand redeemed souls to heaven!"

It has lately been found that water saturated with lime produces in bread the same whiteness, softness and capacity of retaining moisture, as results from the use of alum; while the former removes all acidity from the dough, and supplies an ingredient needed in the structure of the bones, but which is deficient in the cerealia.

A recent census shows that New York and its suburbs, consisting of Brooklyn, Williamsburg, &c., contains at the present moment 1,000,000 souls. New York proper, alone, has 750,000, while Brooklyn, including Williamsburg, has 200,000.

INTERESTING INCIDENT.—We learn from a gentleman in Auburn, that the Rev. J. Hyatt Smith, the eloquent and good pastor of our Washington street Baptist church, preached to the Auburn prisoners Sabbath before last. There were some 800 in this congregation of the bound. "Rarely," writes our friend, "have I heard better singing than that which preluded the sermon—but there was a suggestive and most striking lack of female voices in the choir." Mr. Smith's text was in Mark 14, 72—"And when he thought thereon, he wept." Those who know the preacher, can imagine how he treated the words, and what effect he produced. Hard faces, and seamed with crime, were everywhere wet with tears—and men strong in passion and vice, were bowed with tenderness and audibly wept. The preacher suddenly concluded his moving discourse, with a request that every prisoner present resolved on leading a life of honesty, industry and purity, after the expiration of his term of confinement, should bow his head upon his breast. With one motion, all in the chapel bowed forward—some of them wholly overcome with feeling, and weeping like girls.

At the request of the prisoners, communicated through their keepers, Mr. Smith was to preach to them again.

Buffalo Democracy.

CORN CROPS.—An old gentleman, a farmer, came into our office a few days ago, and lamented bitterly the present state of his corn crop. We asked him what had happened: if the chinch bug had sapped the stalks, or if the storms had blown them up by the roots? "Neither," said he, "but I shall have at least 10,000 bushels of corn more than I can use." We didn't consider it much matter of regret, and tried to console him as best we could. A short ride in the country in the early part of this week, convinced us that there has not been so fine a prospect for corn in this country for years. In many fields we counted three, four, and as many as five shoots or ears on a stalk; and we may fairly calculate the yield this year is far greater than that of any year within our memory.—*Fulton Telegraph.*

Foreign.

By the arrival of the Canard screw steamer, *Lebanon*, at this port, on Thursday morning, and the *America* at Halifax, in the afternoon, we have dates from Liverpool to the 4th inst. The news is very little interest of importance.

THE WAR.—Nothing has been done in the Crimea. The siege continued with no event, except a small Russian sortie. The latest rumor was that bombardment had been commenced preparatory to the general assault. The "very latest," however, states the siege was about to be raised. There has been no movement in the Baltic. There has been fine harvest weather, and the market for breadstuffs was depressed.

ENGLAND.—In the course of a debate in Parliament in regard to the neutrality of the United States, Lord Palmerston said, that an arrangement had existed at Halifax, by which persons going there from any quarter whatever might be enrolled, but it appearing that it led to questions whether or not the laws of the United States had been violated, the British Government being desirous that no such questions should by possibility arise, has put an end to the enlistment of forces at Halifax.

ITALY.—Private accounts from Lombardy, and especially from Venice, indicate that important events are nearly ripe.

THE EAST.—The details of Indian news are published to June 26.

Profound peace reigns in India, and commercial prospects are again more favorable.

There is no material improvement in the advices from China. The reverses of the insurgents were considered but temporary.

DIRECT FROM LIVERPOOL TO CHICAGO.—The bark *Arabia* Captain Polley, arrived at Chicago direct from Liverpool, on the 2d instant, and was to leave on her return voyage on the 6th. After crossing the Atlantic, the *Arabia* passed into the St. Lawrence, and surmounting its rapids by means of the British Canadian locks and canals, entered Lake Ontario, after sailing through which she overcame some three hundred feet descent, in all, of the Niagara river, by the locks of the Welland Canal, and entered Lake Erie, thence through said lake, the straits and Lake of St. Clair, Lake Huron and Lake Michigan to Chicago, in the heart of the American continent. At Chicago she is somewhat up in the world, being at an elevation above the level of the sea, which overtops the highest pyramid of Egypt. Such are the achievements of science, labor and civilization. "Peace hath her victories, no less renowned than war."

New York Herald, Aug. 7th.

THE PURITAN RECORDER, in an article on "A Settled Ministry," makes the remark that "An everlasting candidate, with one foot on the ground of his labors, and the other in the stirrup for a new journey to a more inviting field, is not a pastor." The Methodist denomination has forty pastors in California; the Episcopalians nine; the Baptists nine. All these churches are prosperous. Both morality and religion are advancing in the new State. The Legislature, under the pressure of public opinion, has passed laws suppressing gambling and dueling.

THE MAINE LAW IN TENNESSEE.—On the 21st ult., Henry T. Walls was killed at the town of Woodbury, Tenn., in a drunken row, whereupon the citizens assembled together and adopted a most stringent prohibitory law. "They resolved that they would not sell liquor themselves, would not rent their property to a liquor seller, and would not sell property to a man who would use it for such purposes. They then made up a purse, and bought all the liquor in the place, rolled the barrels into the street, poured out their contents and set fire to them."—*Spirit of the Age.*

A Paris letter says:—"I believe it is quite true that it was by order of General Pelissier, that the Submarine Telegraph Cable was cut. He found that instead of serving, it was injurious to be in hourly communication with the Tuilleries."

Spirit of the Age.

It has lately been found that water saturated with lime produces in bread the same whiteness, softness and capacity of retaining moisture, as results from the use of alum; while the former removes all acidity from the dough, and supplies an ingredient needed in the structure of the bones, but which is deficient in the cerealia.

DIED.

In Princess Anne Co. Va., on the 12th of Aug., in the 39th year of his age, Isaac N. Baxter, the son of Isaac Baxter. He had been a member of the Baptist church for several years, and died resigned to the will of Him who doeth all things well. He leaves four children and numerous relatives to mourn their loss.

In Wake, on the 7th inst., Edgar Brooks, infant son of Robert and Ann Wynne, aged 13 months and 19 days.

"So fades the lovely blooming flower, Frail, smiling solace of an hour; So soon our transient comforts fly, And pleasure only blooms to die."

At the Naval Hospital, Portsmouth, Va., on last Monday evening, Aug. 20, at half past 10 o'clock, after a few days illness of the Yellow Fever, Mr. John N. Ashion, Superintendent of the Naval Magazine at Portsmouth, Va., aged 72 years. Washington City papers please copy.

Receipts.

Jordan Moss, Franklinton, Sep. 56,	\$2
Mrs. Bettie F. Rich, Mocksville, May 56,	2
Edw. S. McCullers, Kelvin Grove, March 56,	2
Jno. C. Cox, Greenville, Aug. 56,	3
Mrs. M. P. Messillier, Newbern, Sep. 56,	2
R. T. Weatherspoon, Morriceville, Sep. 56,	2
Thos. H. Briggs, Raleigh, Sep. 56,	2
Mrs. H. O. Hicks, Fish Dam, Jan. 56,	2
Mrs. J. Pleasants, Yanceyville, March 56,	2
Dani. D. Eure, Gatesville, March 56,	2
Mrs. Mary A. Lee, Hotel, Jan. 56,	2
J. R. Smithwick, Warrenton, Sep. 56,	2
F. Hedgpeth, Nashville, Sep. 56,	2
D. N. Bowden, Louisville, Sep. 56,	2
B. W. Justice, Tuscaloosa, Ala., July 56,	6
J. Y. McGeehe, Franklinton, July 56,	2

MAYOR'S OFFICE.
RALEIGH, Aug. 24th, 1855.
A Meeting of the citizens of Raleigh and of Wake County will be held in the city Hall on Friday evening next, the 1st of September, to take into consideration the proper means of contributing provisions or money or both, to the relief of the citizens at Norfolk and Portsmouth. I invite all who feel an interest in the matter to attend.
WM. DALLAS HAYWOOD, Mayor.
August 24th, 1855.

Notice.

There will be a Camp-Meeting held at Abbott's Creek, M. H. Davidson Co., 10 miles of Salem, to commence Saturday before the 3rd Sabbath in September. Elder N. Richardson, R. H. Griffith, S. P. Smith, W. G. Brown and other ministering brethren are invited to attend. By order of the church.
W. T. Wauington, N. C., Aug. 22, 1855.

CAMP-MEETING.

There will be a Camp-meeting held with the Baptist church at New Union, in Montgomery county, N. C., about 7 miles south of Troy, (the county seat of said county) commencing on Friday before the fourth Sunday in October next. Ministering brethren are affectionately invited to attend.
BENJ. HAYWOOD, Assistant C. C.
Aug. 18th, 1855.

CLASSICAL AND MATHEMATICAL SCHOOL.
Murfreesboro', N. C., WILLIAM E. POOLE, A. M., M. D., Principal, with competent assistants.
The exercises of this Institution will be resumed on the last Monday in September. The scholastic year will be closed the third Monday in July. Pupils will be admitted at any period, though it is desirable they should enter at the commencement of the term.

The design contemplated is the preparation of young gentlemen for any class in College, or to engage in any of the active pursuits of life. Every attention will be paid to the moral as well as the intellectual improvement of pupils connected with the school.

Board in private families can be obtained at \$10 per month.

TERMS OF TUITION PER SESSION OF FIVE MONTHS:

Primary Department.....	\$10 00
Higher English.....	13 00
Classical and Mathematical.....	16 50

The Principal is permitted to refer the following gentlemen, viz: His Excellency, Thomas H. Hooper, Governor of North Carolina; Rev. Wm. Hooper, LL. D., President Chowan Female College; Rev. Joseph H. Davis, President of Wesleyan Female College; Hon. K. Rayner, Hartford county; Rev. Thomas Hume, Portsmouth, Va.; David A. Barnes, Esq., Northampton county.

no. 35—6w.

CHOWAN FEMALE COLLEGIATE INSTITUTE.
MURFREESBORO', N. C.

The next session will commence on the first Wednesday in October next, under the care of the following Board of Instruction for the next scholastic year.

Rev. W. Hooper, LL. D., President, Belles Lettres and Ethics.
Rev. A. McDowell, A. M., Natural Science and Mathematics.
Mr. M. C. Babcock, Organ, and Piano, and Vocal Music.

Miss L. R. Morse, French and Latin.
Miss McDowell, Higher English.
Miss S. J. Baker, Piano.
Miss Annie Puckridge, Drawing and Painting.
Miss Ella Anderson, Piano and assistant in English.

The boarding department will be under the care of Mr. Benjamin Spiers and lady.
Catalogues, containing more full information, will be sent to any person on application to the President.
W. HOOPER, President.

N. B. At the meeting of the Trustees during the late Commencement in July, it was thought expedient to shorten the scholastic year, making it nine months instead of ten. This is done at the Richmond Institute and other schools. In order to equalize the sessions, the 2nd session will commence on the 15th of February, instead of the 1st of March as hitherto.

35—2m.

NOTICE.

The next annual meeting of the Raleigh Baptist Association will be held by the church at Piney Grove, Wake county, N. C., 20 miles south-west of Raleigh on the road leading from Holly Springs to Raleigh's ferry, 6 miles from the former place, commencing on Saturday before the 4th Sabbath in September, 1855 at 11 o'clock, A. M.
Elder J. B. Jackson to preach the introductory sermon, and Elder J. F. Elington alternate.
Elder W. M. Wiggate to preach a Missionary sermon on Sabbath at 12 o'clock, Elder J. S. Purdy alternate.
S. P. NORRIS, Clerk.
August 21, 1855.

CHOWAN REYNOLDS SEMINARY.

The first Session of this Institution opens on Thursday, Sept. 14th, at 10 o'clock.
At a late meeting of the Executive Committee of the Board of Trustees, Rev. A. M. Craig and Mr. J. A. Dolk were elected Associate Principals, and arrangements were made to secure the services of a competent Instructor in the Primary Department.

LOCATION.
This Institution is located in the Northern part of Gates county, N. C., distant from South Quay 10 miles, Winton 12 miles, Somerton 5 miles, Gatesville 10 miles, from which places Reynolds can be reached by public or private conveyance.

SESSIONS AND VACATIONS.
The scholastic year is divided into two sessions of twenty weeks each.

The first extending from Dec. 20th to Feb. 14th, with a recess of two weeks.
The second extending from Feb. 15th to July 6th.
A public examination will be held at the close of each session, the regular commencement occurring on the first Friday in July.

COURSE OF STUDY.
The course of study embraces three departments—Primary, Academic and Collegiate.

The Primary department comprises Spelling, Reading, Elementary lessons in Geography and Arithmetic and Penmanship.
Fee \$10 per session of 20 weeks.
The Academic department embraces the studies usually pursued preparatory to admission into the Freshman Class of our State University at Chapel Hill, or of Wake Forest College.
Fee \$16 per session of 20 weeks.

The course of study in the Collegiate department is as thorough as that of any Institution in the State.

Connected therewith is a scientific course to meet the wants of those who are not able or do not wish to pursue a regular course.
Fee \$8 per session of 20 weeks.
School Room Fee \$1.

No deduction made for less than a month. Students will in all cases be charged from the time of entrance to the close of the session. It is preferable that students enter at the beginning of a session.

BOARD.

Ample accommodations have been made for boarding at or near the Seminary.
Board and washing, exclusive of lights \$8 per month. Tuition and Board, one half payable in advance, the remainder at the close of the session.
For further information address,
E. D. B. HOWELL, Sec. Ed. Trustees,
Somerton P. O., Va.
August 1, 1855.

Ministers Wanted.
The Executive Committee of the Union Association are desirous of obtaining the services of one or more ministers as itinerants in the bounds of our Association. None need apply unless well recommended. The next meeting of the Executive Committee will be at our Association at Concord church, Duplin county, N. C., commencing on Friday before the 1st Sabbath in October.

D. J. MIDDLETON, Sec.

34—1m.

Notice.
Will be sold at Warsaw on Wednesday, the fifth day of September, a number of Lots belonging to the Board of Trustees of the Warsaw High School. We wish a full attendance of Trustees. Also, the friends of education in general are requested to attend.
G. W. WALLACE, President.
C. J. OATES, Col. Sec. 34—3r.

THE NORMAL SERIES OF SCHOOL BOOKS,
PUBLISHED BY
SHELDON, LAMPORT & BLAKEMAN,
Publishers, 115 Nassau Street, N. Y.

Stoddard's Normal Series of Arithmetics, by John F. Stoddard, A. M., President of the University of Northern Iowa, containing Concrete and Abstractive Mental Arithmetic, 13 cents, 72 pp. For Primary Schools, to precede the American Intellectual Arithmetic, 20 cents, 164 pp. An extended work, designed for Common Schools, Seminaries and Academies.

Stoddard's Practical Arithmetic, 40 cents. This work embraces every variety of exercises appropriate to written Arithmetic.
Stoddard's Philosophical Arithmetic, 60 cents. A higher work for Colleges and advanced classes in Union Schools, Seminaries and Academies.
This Arithmetic has neither Rules, Answers, nor Key.

The first two numbers of the Series constitute a complete treatise on the subject of Mental or Analytical Arithmetic.

The last two numbers go no less thorough in their treatment of Practical or Written Arithmetic.

The series, as a whole, by a philosophical arrangement and classification of examples, is designed to conduct the learner from initiatory steps, gradually to the more advanced attainments in Mathematical Science.

Such a series has long been demanded by the most able practical teachers throughout the country. Stoddard's Arithmetics are used as text books in Union Schools in Ohio; each institution of course, in its written books of the Series, the whole or part, as its students require.

The following is a copy of a petition by the Public School Teachers to the Board of Education of Cincinnati: "To the Board of Trustees, and Visitors of Common Schools of the City of Cincinnati:

"GENTLEMEN: We have examined Stoddard's American Intellectual Arithmetic, and are of opinion that the Public Schools would be benefited by its introduction as a Text Book. Signed by all the Teachers. These books are used as text books in the principal towns of Pennsylvania. They are also in general use in St. Louis, Mo., both in the public and select schools; likewise in Covington, Ky., (THE WHOLE SERIES) also in the schools of Indianapolis, Ind., both public and private; likewise to a considerable extent in Louisville, Ky., Chicago, Ill., Mississippi, Michigan, and largely in the State of New York.

Stoddard's Arithmetics are used in all the public schools in the cities of Buffalo, Syracuse, Schenectady, Binghamton, and Brooklyn; in many of the public and select schools in the cities of New York, Albany, Rochester, Poughkeepsie, Goshen, Oswego, Elmira, Dunkirk, and in a large number of important Academies, Seminaries, Union and District Schools throughout the State.

The American Intellectual Arithmetic is a regular Text Book in the New York State Normal School, in place of Colburn's.

The following is from Prof. DREW, of the city of New York:

"To Colburn belongs the honor of introducing the system of Intellectual Arithmetic, and to Stoddard the honor of perfecting that system. If Colburn opened a new road to Mathematical Science, Stoddard has leveled that road and strown it with flowers."

The highest recommendation has also been received from Hon. S. S. Randall, Superintendent of Common Schools in the State of New York, and Hon. F. W. Sherman, Superintendent of Public Instruction of the State of Michigan.

SHELDON, LAMPORT & Co., Publishers 115 Nassau St. N. Y.

WEBB'S SERIES OF NORMAL READERS.

Normal Primer, beautifully illustrated, 12 mo. 21 pp. paper covers, 64 cents. Still covers 8 cents.

Primary Lessons, a series of three large cards, printed on both sides, comprising a course of six lessons, and numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

These Readers are used in many of the principal cities and villages throughout the United States, and are rapidly coming into use in the smaller towns in the country. Their merits have been fairly tested, and they have met with a commendation superior to any series of Readers extant; not only for the improvement in the system of teaching, which is the method; but also in the high moral tone and inspiring character of the pieces selected. The authors, and was recently from the State Normal School at Albany.

The great advantages which this series possesses over any other Readers are 1st. That from the very commencement, on the cards, throughout the introductory course, there is nothing introduced or taught but what may be progressively comprehended by the little learners. 2d. That throughout the 1st, 2d and 3d Readers the word method is continued; i. e. before new words are introduced in sentences or paragraphs, they are all first introduced as words, and the threefold object of making good spellers, fluent readers and intelligent scholars.

In a large number of the Union Schools, towns and cities in New York, Pennsylvania, Ohio and Indiana, where it is not found expedient to introduce the whole series immediately, the "Introductory Course" is now being introduced, and the general series of Readers in use, continued in the higher classes for the present. At Syracuse and Utica, N. Y., Pittsburgh and Allegheny City, Pa., Indianapolis, Indiana, and Sandusky City, Tallmadge, Belleville, McConaughy, Lakeview, Huron, Tiffin City, Salem, Putnam, Bellevue, and various other places in Ohio, these Readers are already more or less introduced: In some of the above places the whole series are used.

A Text Book Course is comprising a majority of the Principals of the Cleveland Public School, and have unanimously recommended Webb's Readers, and petitioned their Board of Education for the adoption of the same, and one adopted in use now. 3d. They are all adopted in use now. 4th. They have come under my notice; they are all and everything they should be.

SHELDON, LAMPORT & Co., Publishers 115 Nassau St. N. Y.

Valuable Property for Sale.

The Subscriber having accepted a situation in the Female College at Murfreesboro', will discontinue his school in the City of Raleigh after the 20th of September next.

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A. McDOWELL.

Raleigh, Aug. 12th, 1855.

33.

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