

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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TERMS

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BAPTISM—COMMUNION.

An institution may owe its value to one or more of the following considerations: 1. The authority by which it is ordained; 2. the moral power or efficacy of the observance enjoined; 3. its political bearing, or the relation which it sustains to other institutions; and 4. the consequences which must result from its observance or its non-observance.

For example, under the Mosaic Economy we find two remarkable institutions, in some respects exactly similar, and in others widely differing from each other. I will of course be understood to have reference to Circumcision and the Passover.

These two institutions were both enjoined by Divine authority. They were of course equally obligatory on those for whose use and benefit they were intended. In other words, they were both duties, the voluntary omission of which was followed by an equal amount of moral dereliction.—And that for the obvious reason, that both being enjoined by the same authority, and both involving in their infraction the same principles of disobedience, willful neglect in both cases was attended by equal degrees of moral defection.

These two institutions were also similar and equal as it respects the moral force or efficacy of the acts respectively demanded. The former was an operation purely corporeal, and of course altogether external and ceremonial. The latter, though differing somewhat from the former, was nevertheless an operation strictly corporeal, and of course entirely external and ceremonial. In a word they were both positive institutions, owing their existence to the will of the law-giver, and beyond this having no force whatever.

Here, however, the similarity ceased. Beyond this point the institutions aforesaid were essentially diverse. For example, the former was an *initiatory* institution—the latter was not. The former was of course indispensable, not only to the other institutions of the Jewish Commonwealth, but even to admission into the Commonwealth itself. In other words, it was the first of a series, which, if wanting, by the Jewish Constitution, the remainder of the series could never be approached. To vary the illustration, Circumcision sustained to the Jewish Commonwealth, or as some would say, the Jewish Church, the exact relation which the door, or place of entrance, sustains to a building. Through it, and it only, could entrance be gained to the interior. But nothing of this kind could be said of the Passover. It was one of the appendages of the interior—it was intended for the observance of those who were already Jews—it was indispensable to the observance of no other institution. In short, the relation sustained by those two institutions to the body corporate of Moses, was just that sustained by the head and one of the subordinate members, of the human system. The former was essential to the life of the system—the latter was not. To change the figure the former was indispensable to the character, claims, and privileges of a Jew—the latter was indispensable to none of these.

From the last remark it must be obvious, that there was a vast difference between these institutions, as it respects the consequences which followed their observance or their non-observance. For example, the uncircumcised male, from what cause soever the failure might proceed, was debarred from all right and title to the institutions and benefits of the system, of which circumcision formed a part. And, on the other, he who was circumcised, agreeably to the provisions of the Mosaic ritual, was received as a member of the Jewish commonwealth, and was entitled to all the institutions thereunto belonging. Nothing of this sort, however, was true of the passover. Neither did its observance entitle a person to the institutions of the Commonwealth, nor did its non-observance deprive him of such title. In a word, the non-observance of the former was fatal to a man's claims as a Jew; the non-observance of the latter, whatever might be the consequences in other respects, did not affect one's claims as a member of the Jewish Commonwealth.

The sum of the matter, then, seems to be this: The man who neglected to observe the Passover, thereby neglected a divine command, neglected a positive duty, was guilty of the sin of disobedience, and at the same time deprived himself of whatever of privilege was connected with the pious observance of the said institution. But he who neglected circumcision, from what cause soever, in addition to all the foregoing forfeitures and sins, effectually debarred himself from all right and title to the institutions of the Mosaic system. In the former case there was the neglect of duty, in the latter, the neglect of command.

and, over and above this, there was the entire forfeiture of the benefits of the system.

The foregoing reasoning, it seems to us, will apply with equal force and appositeness to the leading institutions of the gospel, namely, *Baptism* and the *Lord's Supper*.

For instance, both these institutions have been enjoined by divine authority. They are, consequently, duties, and of equal obligation. Of course, voluntary neglect, in in either case, must be attended by the sin of disobedience, and to an equal extent. In short, in this respect we see no difference between the neglect of the one and the neglect of the other.

The same is true as it regards the moral efficacy, we should perhaps rather say, the inefficacy of these ordinances. They are both positive institutions, and beyond the degree of blessing which may be attached to them respectively by divine favor, we are accustomed to ascribe to neither any of the properties of moral requisitions.

Here, however, the agreement fails. Baptism is an *initiatory* institution. It is the medium, and the only authorized medium, of access to Christ's kingdom on earth, and to all the rights, privileges, and immunities properly appertaining thereto.—

Nothing of this is true, however, of the ordinance of the Supper. It is not in any respect an *initiatory* institution. So far as we know, no part of the Christian system, no privilege of the Christian empire, is dependant on its observance. In short, it may be observed or let alone, without invalidating a person's claim to Christian character, except in so far as such claim may be invalidated by the principle of disobedience involved in its neglect. Indeed, a person must be in the kingdom of Christ, before he can be justly entitled to a place at the Lord's Table.

From the foregoing, it follows that there must be a vast difference between the effects of non-observance in the one case, and the effects of non-observance in the other. For example, the unbaptised, being *uninitiated* into the Christian kingdom, is without claim to any of the institutions properly pertaining to said kingdom. Nothing like this could be said of the Supper, however.—Being an institution which belongs to the internal organization of the Christian empire, its observance can give no title to the other institutions of the empire, nor can its non-observance offer any hindrance to such claims.

The difference between these institutions, then, seems to be this: He who neglects the Supper, neglects an obvious duty—disobeys a positive command—disregards an important privilege—and thereby commits a manifest sin. But he that neglects baptism, on the other hand, in addition to all the above, necessarily shuts him self out of the kingdom, and thereby disqualifies himself for the observance of whatever belongs to the interior of said kingdom. In other words, he who neglects baptism, not only convicts himself of the sin of omission, in common with him who neglects the Supper, and indeed in common with every other neglecter of duty, but over and above this, he necessarily foregoes the advantages of admission into that empire to which baptism is the only authorized door of admittance.

It is proper to remark here, that it is this difference between what may be called the political or municipal bearing of these two institutions, which forms the basis of the argument for "close communion." All agree that the supper belongs to the interior of the kingdom, and therefore can be received only by the *initiated*; while it is generally conceded that baptism constitutes the instrument of initiation, and must therefore necessarily precede the observances prescribed for the benefit of those within. This is at least the ground taken by the advocates of close or strict communion.

THE ENDLESS BEING OF THE SOUL.

You have commenced an eternal being. When the sun and stars shall cease to shine, and this earth shall be no more, you will still exist, the same conscious being, which you now are, able to think, feel, enjoy or suffer in a manner of which you now form no adequate conception.—You must live forever. But what is forever?—Have you at any time attempted to calculate it, or thought upon it seriously for a single hour?—Though unable to comprehend endless duration, it is very important, that you should have an impressive idea of forever and ever, or the fearful eternity just before you. Suppose God should require a little insect to carry away this great world to the sun, and to carry only one small particle in a million years. What untold ages must roll away, before he shall have conveyed to the sun this house, this town, and the great hills and mountains. Think of it; can you comprehend the aggregate? But this is not forever.—What an amazing period must roll away, before he shall have conveyed to the sun every particle of earth, and every particle of water which compose this world! But this is not forever. Eternity, humanly speaking, is only just begun. When this amazing period shall have rolled away, you will be no nearer the end of your being than when you commenced it. Oh! eternity, eternity, thou fearful, dreadful thought! There is no speculation here; it is all sober reality. You will know it by experience. Can you find the terminating point in a circle? It has no termination. This is eternity. But do you ask, must I travel in one beaten track upon the circumference forever and ever? Oh, no—this circle has the power of expansion, so that you will never travel the second time in the same path. And what will be its dimensions, when it shall expand, and expand through the countless ages of endless duration? Oh, eternity, eternity, thou fearful, dreadful thought!

amidst delights which flesh and blood cannot sustain, or in fire sufficient to melt down all the planets. Oh, the inconceivable value which your soul receives from its endless being!—*The Happy Choice*.

A TREMENDOUS SCENE.

The hour of man's departure from the present world often reveals to the neglecter of the great salvation most affecting and tremendous scenes, when the veil of eternity is suddenly rent asunder.

Some men die, (said a faithful preacher,) as stupid and as ignorant of their awful sinfulness in the sight of God as they have lived. O what a tremendous scene opens upon them in eternity! Others continue to keep their eyes closed till they lie stretched upon a dying bed, and then the truth flashes in upon them in a moment.

A few years since a case of this kind was related to me by a friend, under whose own eyes it happened. One who had lived so as to gain the general esteem of his neighbors, and who had reached a good old age, was at length laid on the bed of death. The thought of going into the unveiled presence of God, to be tried for his soul, awoke him from his spiritual slumbers. He sent for his pastor, and upon his arrival, said to him: "Why have you not plainly told me of my guilt, and laid before me my danger?" The pastor replied: "I have repeatedly in the pulpit, yea constantly, proclaimed the guilt and danger of unconverted men." "But," said this awakened and dying sinner, "I always thought that you were speaking to others. Now I feel that I am the man; and now it is too late! O, what a load of guilt is now on my soul! Threescore years and ten I have lived and neglected God all the time! I used to think I was ready and prepared to meet him; but I did not then see the exceeding wickedness of my heart, and now it is too late. O, if I could live only one week—only one week—how would I work to save my soul! But I cannot do it—I cannot do it—I am lost, for I feel even now that I am dying!" It was indeed so. The ghastly hue of death set upon his countenance, and though his pastor earnestly sought to direct him to Christ, no comfort dawned upon this aged sinner. In the midst of his distracting fears and bitter anguish, the string of life broke asunder, and his soul was hurried away to the judgment bar to hear the sentence that sealed its everlasting doom.

WHO HAVE I ON EARTH BUT THEE?

BY THE LATE SIR ROBERT GRANT.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

Lord of earth, thy forming hand
Wells this beauteous frame hath planned—
Woods that wave, and hills that tower
Ocean rolling in his power;
Yet, amidst this scene so fair
Should I cease thy smiles to share,
What were all thy joys to me?
Whom have I on earth but Thee?

Lord of heaven, beyond our sight
Shines a world of purer light;
There, in love's unclouded reign,
O, that world is passing fair;
Yet, if thou wert absent there,
What were all thy joys to me?
Whom have I in heaven but Thee?

Lord of earth and heaven, my breast
Seeks in Thee its only rest;
I was lost; thy accents mild
Homeward lured thy wandering child;
O, if once thy smile divine,
Ceased upon my soul to shine,
What were earth or heaven to me?
Whom have I in each but Thee?

ALCOHOL—THE GOOD THEY DO WHO MANUFACTURE AND VEND IT.

The investigations of the American Temperance Society have proved, illustrated and established the following facts beyond all reasonable contradiction:

1. Alcohol, the intoxicating ingredient in spirituous liquor, is not the product of creation, or of any living process in nature.
2. It is the fruit of vinous fermentation; and is generated by a process which takes place in certain vegetable substances after they are dead.
3. It is not, as a beverage, needful, or useful to men, in order to the enjoyment of the highest health, the greatest ability for bodily or mental efforts, and the longest continuance of life.
4. It is, to the human constitution, a *poison*; the use of which as a beverage is always *hurtful*.
5. It produces many, and aggravates most, of the diseases to which the human frame is liable.
6. It tends to render diseases hereditary and to deteriorate the human race.
7. It weakens the understanding, stupefies the conscience and hardens the heart.
8. It often causes insanity and produces a predisposition to that disease in the offspring of those who use it.
9. It occasions the loss of a vast amount of property.
10. It lessens and often destroys social enjoyment; and causes a great increase of domestic wretchedness.
11. It weakens the power of motives to do right; and increases the power of motives to do wrong.
12. It causes most of the pauperism and of the crimes in the community.
13. It powerfully counteracts the efficiency of the gospel, and of all means for the intellectual elevation, and the moral purity, the personal benefit and the public usefulness of men.

15. It endangers the purity and permanence of free institutions.

16. It shortens human life,

17. It tends powerfully to lead men to dishonour God, and for ever to destroy their own souls.

18. It is proved by the experience of hundreds of thousands, of various ages, conditions, and employments who have adopted the course of abstinence from the use of it as a beverage, that such abstinence is *safe and salutary*; and were it *universally to prevail, it would do more for the intellectual and religious—the temporal and eternal welfare of man than the extinction of any other vice whatever*.

Such is the magnitude of these evils, that were they perpetrated upon us by a foreign foe, the great heart of this nation would palpitate and the blood hurry in every American vein till the grievance was redressed. Some years ago, a few injured and exasperated Indians in the Southwest, peeped out their swamps, devastated plantations, burnt the houses and took some dozen lives of the whites; and Congress, as we have been told by one of its members, has expended the sum of thirty million of dollars in attempting to ferret them out of their hiding places, and to exterminate them from the land of their fathers' sepulchres.—A few years since, a band of fanatical desperadoes undertook to achieve the independence of Canada. In the course of their extravagancies, a steamboat belonging to citizens of the United States was cut from its fastenings, set on fire and sent down the Falls of Niagara—and shortly after, our whole Northern frontier was lined with a standing army, and strenuous efforts were made to embroil the country in war that we might wash out with blood, the stain thus put upon our National Flag. But intemperance, in addition to the other woes which it inflicts, annually cuts off about 30,000 of the lives of our citizens. And is this a result less to be deplored and resisted because produced by ourselves? Have we no energies to expend, no influence to wield for the expulsion of an enemy who is this very moment gorging himself upon our vital blood?

But who are chargeable as the authors of these mischiefs? The monster who makes the havoc is alcohol; and all his patrons are partakers in the crime. If none would make or furnish the article, the streams of intemperance would soon dry up. How then can they who are thus engaged, exculpate themselves? They cannot.—They stand at the fountain head and raise the flood-gate and let the burning torrent flow out.—The whole catalogue of enumerated evils takes its origin in them. To produce them is the legitimate tendency of their business. Let them throw up their profession and no others enter it, and these evils will soon be no more. In what case can there be a more clear and demonstrable connexion between a cause and its proper effect than between the traffic in spirituous liquors and the pernicious consequences which they produce?—Can you hope to put fire to gunpowder without causing an explosion? Can you prevent the mountain torrents from finding their way by creeks and rivers, to the ocean? No more can you continue the traffic in alcohol without also continuing the woes of intemperance; without multiplying crime, disease, suffering, wretchedness and death, temporal and eternal. Well, therefore, has an eminent writer declared: "*Wards cannot express the guilt of those individuals who are now engaged, in any way, in manufacturing or vending ardent spirits*." For "in the vice of drunkenness," says a distinguished member of Congress, "as indeed in every other, the man who holds out the temptation to it, is the chief transgressor. The weak mortal who is sunken by intemperance to the level of the brute, is a victim to the avarice of the man who can calmly look upon him, and continue, for cents and six-pences, to sell the dreadful poison."

GETHSEMANE.

Passing out of the Jaffa Gate, we rambled down the Valley of Gihon, around the base of Zion, to the Pool of Siloam. At this point my companions left me, and I continued my walk alone up the Valley of Jehoshaphat, not displeased with the opportunity of a solitary wandering among the tombs, and of standing alone upon the sacred soil of Gethsemane. Again and again had I passed by the enclosure, but could not bring myself to enter it; now, however, I was alone, and soon to depart from the Holy City, and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephen's Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive-trees, some of them very large.—There is little doubt that this enclosure was the spot of our Saviour's sufferings on that fearful night when he was betrayed. Musing on the affecting narrative of the Evangelist, I approached, climbed over the tottering wall, and sat down at the foot of a gnarled, and shattered olive, that seemed, to my excited imagination, as if it might have stood there and heard the Saviour's cry, "Father, if it be possible, let this cup pass from me." The stillness of the place was oppressive. The Temple wall almost overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness, as I heard the croak of a raven that flew over the apparently deserted city. All that remains of Gethsemane, harmonizes with the sad associations of the place. No one can walk under its venerable olives, and think of the meek sufferer who once poured out upon its soil "great drops of sweat and blood," and yet, in his agony, cried, "Father, not my will, but thine, be done."

eyes were constrained to attest the power of the place over the heart, and, as I rose to depart, I involuntarily exclaimed, "I must go hence, and never again shall I see thee, O Gethsemane! But I shall see the Lord of life and of glory, coming the second time, without sin unto salvation; and may I so live as to hail him at the Resurrection, with the exclamation, '*Come Lord Jesus, come quickly!*'"—*Dr. Durlin*.

A SOBER INQUIRY.—How large a proportion of the members of our churches could at this moment consistently and sincerely adopt the language of the pious captives, (Ps. 137: 5, 6,) in its application to the Christian church? "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Judging from the appearance of the prayer meeting and the covenant meeting, week after week and month after month, together with divers other palpable indications, we should greatly fear for thousands in the application of such a test as that passage contains. Were those words uttered in sober earnest by all those who are included in "regular standing," and the imprecation they contain literally fulfilled, what a super-abundance of palsied hands and mute tongues we should find! "Lord, are there few that be saved?"—*Ch. Sec.*

NEW DIAMOND MINE.—The rich stores of Brazil seem not yet to have been exhausted, and new discoveries are being made, developing the richness of her diamond mines. One of these has been recently opened, exceedingly valuable. A French paper published at Rio de Janeiro, gives the following account of it:

"This mine, which has already produced 400,000 carats of diamonds, was discovered in Oct. 1844, by a negro shepherd. The man, struck with the resemblance of the ground to that of the mine of Tijuco, where he had worked, began to dig, and found some diamonds, which he carried to Bahia for sale. He was arrested and thrown into prison on suspicion of having stolen them, but made his escape. He was pursued by some Indians who were sent after him, and found digging again for diamonds, and thus the existence of the mine became known to the Government. It is said that the produce already realized amounts to 18 millions of francs."

ANNIHILATION OF TIME AND SPACE.—Since the invention of the Magnetic Telegraph, it would seem that its antagonist steam had put forth its most gigantic energies, not to be outstripped in the race of the swift. A late number of the *Milwaukee Sentinel*, in a large city located nearly 1,500 miles of a point ever dreamed of by the 'old-time inhabitant,' announces the receipt of news from Albany only four days old! This annihilation of time and space, upon the 1,200 miles of Western Lake navigation, was produced by Gen. Reed's magnificent steamer Niagara, which is said to be the most splendid specimen of naval architecture afloat in the world—the Hendrik Hudson excepted.—*Alb. Eve.*

The devil tempts industrious people; but idle people tempt the devil.—*Baxter*.

As it is never too soon to do good, so is it never too late to amend; I will therefore neither neglect the time present, nor despair of the time past. If I had been sooner good, I might perhaps have been better; if I am longer bad I shall (I am sure) be worse. That I have stayed a long time idle in the market place deserves reprehension; but if I am late sent into the vineyard, I have encouragement to work, "I will give unto this last as unto thee."—*Warwick*.

A VOICE FROM ANTIQUITY.

O earth! earth! earth! hear the voice of the Almighty! Could he forget thee who has given thee life! Could he who called thee into existence, fail to show thee the path of happiness?—Must he who formed thee, understand thee perfectly, and how certainly, what is best for thee? O man! where wilt thou find a protector more powerful—a friend more tender than thy Creator, and thy God? To whom oughtest thou to listen, if not to Him?

It was early spring time; all was calm. The silver moonlight streamed into a spacious hall, lately resounding with the voice of song and laughter; graceful forms had glided through the dance there, and sounds of deep melody had floated on the evening air. But the gay groups had separated; the silence of night had succeeded to the confused murmur of festival; and thought awoke. The hearts of some among them said, "This is not happiness; we need something beyond this. The period of our life is as nothing in God's sight.—There is a higher, an eternal happiness.—Who will give it to us? who will show us the way to it?" And I seemed to hear a voice from Heaven, answering—The words of your God! O sons and daughters of man! behold the guide to that better land!—read them.

It was summer; all was activity in the city and field. The merchant was busy in his counting-house, the workman in his shop, the mother in her household, the soldier at his post, the laborer in the field.

There was a murmur, like the humming of insects, in the heat of the day, but vast and deep, for it was the busy hum of men. And numbers among them said, with hollow eyes and mournful voice, "Alas! true happiness is not found in the whirl of business. Who will tell us where to seek it?" And again I seemed to hear a voice from Heaven, answering—The words of your God! O sons and daughters of man! behold the guide to that better land!—read them.

It was a day in autumn. The wind had stripped the trees, their dry leaves carpeted the earth, old men and women, were reposing in the faint sunshine before their houses, while the children were at work, and each one thought to himself; soon my last sun will rise; soon will the sharp blasts of death, detach me from the tree of life, and lay me low, like these leaves, on the earth.—Who will give me the assurance of immortality? Who will give me eternal life? And again I seemed to hear a voice from heaven, answering, "Aged men, the words of your God can give it to you. Read them."

It was winter. Every thing was dry, frozen, dead. It was a time when men assembling, incite each other to crime; but it was the time also, when God speaks powerfully to the soul. Conscience, that invisible witness, seemed awakened in many. Men and women, young and old, in the country, and in town, mourned over their faults. One voice in a tone of terror exclaimed, "I have sinned. The death which now reigns over nature, dwells also in my soul; I do nothing but what is wrong; who can endure the day of the Lord's coming? Who shall stand when he appeareth? My sins, my sins, who will deliver me from them? Who will save me?" And I seemed to hear a voice from heaven, saying, "Jesus Christ! Jesus Christ will deliver thee." He has come to seek and save that which is lost. Read the word of God, and thou shalt know thy Saviour, thou wilt possess salvation!—*D'Aubigne.*

For the Recorder.

TO HIS EXCELLENCY JAMES K. POLK,
PRESIDENT OF THE UNITED STATES.

SIR:—Recent discussions in the Parliament of Great Britain disclose the fact, that her Government has tendered to our own the offer of her mediation in adjusting our present difficulties with Mexico; and, as citizens of this Republic, and friends of the whole human race, we beg leave very respectfully yet most earnestly to request, that you will on our part accept this generous proposal, and meanwhile suspend all hostile operations against Mexico to give a fair trial to this overture for terminating the disputes between us without any further effusion of blood.

We think, Sir, that all good men will cordially unite with us in this request. Our Government has from the first declared, that the only object of this war is to secure a speedy, equitable peace; and every one must see, that the method here proposed is far more likely than the blind and brutal arbitrament of the sword, to insure even-handed justice, and give permanent satisfaction to both parties. Even the law of nations requires, that war shall never be resorted to until all other means of securing justice have been honestly tried in vain, and shall cease whenever that object can be acquired by peaceful methods. Such a method, confessedly better for this purpose than any exchange of shots and stabs on the field of a battle, is now offered to us; nor do we see how it will be possible to justify ourselves before the bar of God or the world, if we decline this fair and honorable offer, and still persist in a war of invasion and vengeance against a sister Republic whose misfortunes claim rather our forbearance, sympathy and kind offices.

It seems to us, Sir, that the general interests of humanity demand our acceptance of this offer from Great Britain. We have, in the present imperfect state even of the civilized world, no means of averting or arresting war, except negotiation, reference or mediation; and, if we spurn or neglect these, we do all that our example can, to sweep away the last checks upon the most terrible scourge that the Almighty in his wrath ever lets loose upon a sinful race. We feel solicitous, also, for the honor of republicanism, hitherto regarded as an ally of peace, but likely, if it refuse such amicable substitutes for war, to incur the scorn and abhorrence of the world, as a foe to its highest welfare.

In behalf of the American Peace Society, and by order of its Executive Committee,
GEO. C. BECKWITH, Cor. Sec.
Boston, July 27, 1846.

EFFECTS OF WAR ON LIBERTY.

Let us learn wisdom from the past. If we look over the wreck of former republics, we shall find scarce one that did not fall a victim to its own war-spirit. Did not the soldiers of our own Washington urge him on one occasion to assume the sceptre? Look at the republics south of us. Well did a distinguished officer in our last war say, "We have escaped from one war with a crippled constitution;—the next will probably destroy it." Still more distinctly did Madison forewarn us: "Of all the enemies of liberty, war is the most to be dreaded. It is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the well-known instruments for bringing the many under the dominion of the few. No nation could preserve its freedom in the midst of continued warfare."

From the Presbyterian.

THE LATE POPE.—The Rev. Mr. O'Dwyer, in his funeral discourse on the late Pope, published in the Catholic Herald, gives the following account of the progress of the Pope's religion in the United States, during "the reign of Gregory XVI."

"And when we come to view the fortunes of the Church in our own country, sanguine as our expectations may be, of the happy influence on them, of laws and institutions, which guarantee the free and undisturbed exercise of the rights of conscience, and, without frown or favour, leave to the Church the unshackled management of her own affairs, we shall not be disappointed. For in the enjoyment and exercise of this sacred right, so iniquitously denied her even in some Catholic countries, we shall see, that, in the United States she has, within the last sixteen years, multiplied her bishops, priests and religious of both sexes, her churches and convents, her colleges and monasteries, beyond what the most enthusiastic could have hoped for at the commencement of the reign

the benefit of laity and clergy, as near to its just standard, as the circumstances of the country will allow. In one word, we shall see her making that silent but rapid progress so consoling to us, but so alarming to those who are ignorant of the objects of her mission, glory to God in the highest, on earth peace to men of good will, and the salvation of souls for which Christ shed his precious blood."

In the above extract, we have taken the liberty to italicise a few passages, to which we would particularly direct the attention of our readers.

1. It appears that the progress of Popery in our hitherto Protestant country, is such as to excite the wonder even of its most ardent advocates. And yet many Protestants, at least in name appear to be blind to the signs of the times, and consider those as alarmists, or idle dreamers, who apprehend danger to our free institutions from the spread of this politico-religious system.

2. We have the admission that, as soon as "the circumstances of the country will allow," the "ecclesiastical discipline" of Popery will be brought "to its just standard" among us. What this "just standard" is, none who have read the history of past times, or who are conversant with the present state of Popish countries, need be told. An attempt was made some years ago, rather prematurely, to enforce "ecclesiastical discipline," when a member of the Ohio Senate was knocked down in the streets of Cincinnati for not taking off his hat, when the Popish Bishop was passing in procession to consecrate a chapel. "If such things are done in the green tree, what will be done in the dry?"

3. We beg our readers to notice the corruption of one of the most beautiful passages of the word of God, sanctioned by their Dowry translators.—"The mission" of the church is to proclaim "peace to men of good will." But there is no peace to Protestants, who are men ill affected to the errors of Popery.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, AUGUST 22, 1846.

TERMS.—Two dollars per annum payable in all cases in advance.

A PROPOSITION.

As we are in special need of funds, just at this time, we make the following liberal proposition to those of our subscribers who are in arrears:—Those who will forward to us, by mail or otherwise, free of expense, by the 20th of next month, SEPTEMBER, their several amounts due on the Recorder, with pay for one year in advance, shall be charged for the whole time but \$2 per annum. In other words, the extra dollar, otherwise charged for delayed payment shall be remitted. This arrangement, if complied with, cannot fail to benefit our subscribers; and, as we are just now in particular need of the money, it will be a very essential accommodation to us.—We trust, therefore, as both parties are to be benefited by the operation, that our old friends will make an extra effort on the occasion, and let us hear from them by the time specified. The money may be sent by mail at our risk. These who do not know the exact amount of their accounts, can send what they suppose to be about right. They shall be credited for the time paid for, be it more or less.

TO CORRESPONDENTS.—Two or three communications on hand shall appear next week.

THE CHRISTIAN CHRONICLE is a specimen number of a new paper, proposed to be commenced in Philadelphia in a few weeks, under the editorial management of Rev. Geo. W. Anderson. It is designed to supply the place of the late Baptist Record, especially in the States of Pennsylvania, Jersey, Delaware, and Maryland. It is a large paper, looks well, and promises to be judiciously conducted. Such a publication seems to be called for at the present time, and we trust it will be liberally supported.

OUR STATE CONVENTION.—The communication of the Cor. Secretary, in another column, will show the friends of the Convention, what must be done, by the session in October, in order to enable the Board to meet its engagements, and to carry out the general objects and provisions of the institution. It is to be presumed that this information will lead to active and immediate exertion, in behalf of education and Home Missions.

WAKE FOREST COLLEGE.—We would respectfully call the attention of our readers in this State, to the communication of Bro. J. S. Purify, in relation to this institution. The fact that several friends of the college, who are personally responsible for its debts, have been sued on their bonds, and will now be compelled to pay the money in a short time, is one which ought to strike the Baptists of N. Carolina with grief and mortification. For the sake of Baptists however, and for the sake of all similar enterprises among us, it is to be hoped that this emergency will be promptly and fully met.

REV. MR. LEWER'S SERMON.—CONTINUED.

3d. Another place, to which I refer you for proof of the same fact, is, where our blessed Lord himself, in pointing out him who should betray him; says, "He that dipeth," (Greek, "O embasas," literally, he that baptizeth "his hand with me in the dish, the same shall betray me," Mat. xxvi, 23d. John, in speaking of the same occurrence, tells us how we are to understand what was meant by "dipping, or baptizing his hand." He says, "Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon," John, xiii, 26. We learn, then, that Jesus and his disciples were eating, by dipping their bread in gravy, or sop, in a dish. Every child knows that in thus dipping his bread, the ends of his fingers may, and probably will touch the liquid in which they are dipping. But no one, I presume, would think of immersing his whole hand by plunging it entirely under the gravy. When Christ, then, spoke of Judas "baptizing" (O embasas) "his hand with him in the dish," he did not mean to say it was "immersed." Here is another place where baptizo does not mean to immerse.

4th. Go now, if you please, to Mark vii, 4, where the Evangelist tells us, in speaking of the Pharisees and Jews, "And when they come from the market, except they wash," (Greek baptisantai) literally baptize, "they eat not." Does Mark intend to say that they immersed themselves entirely under water, every time they came from the market, before they ate? If not, here is another place where

(Greek baptisms), literally baptisms, "of cups, and pots, and brazen vessels, and tables." Do you believe that Mark intended to say that in "washing" (baptizing) their pots, and brazen vessels and tables "they immersed," plunged them under water? If not, here is another place, where "baptism" "does not mean immersion."

5th. We will now go to Luke xi, 35th, where we read, "And when the Pharisee saw it, he marvelled that he had not first washed." Did the Pharisee, with whom our Lord went to dine on this occasion, expect him to immerse himself? If not, here is another place, where "Baptizo does not mean to immerse."

7th. I refer you next to Heb. ix, 10th, where we read of "gifts and sacrifices which stood only in meats and drinks and divers washings," (Greek, diaphorais baptismois), literally, "various or different kinds of baptisms." Now, by reading on to the 15th verse, it is asserted, that some of these "different baptisms" were performed by sprinkling, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh," &c. Here, then, is another place, where "baptizo does not mean to immerse."—p. 13.

REMARKS.

1. If the foregoing criticism on Matt. 26. 23, prove any thing, it proves, first of all, and most obviously, that to dip does not mean to dip! If baptizo is here correctly rendered dip, which seems not to be doubted—and if dip and immerse are convertible terms, which seems also to be admitted—and if baptizo does not mean to immerse, as is contended—then to dip cannot mean to dip!!

In the next place, the same criticism proves that dip means to touch, or rather to soil, or befoul. For, if baptizo is correctly rendered dip—if the sense of the term is to be determined by the literal facts of the case—if the fact was that the thing said to be dipped, as is contended, only touched, or was soiled by the liquid into which it was dipped—then beyond all doubt, the meaning of dip can be no other than to touch or to befoul!—

The reasoning of the author here, deserves a passing remark. In giving an account of our Lord's conversation, one evangelist speaks literally, and represents the sop as dipped in the dish: the other evangelist speaks figuratively—uses the container for the thing contained—and employs the phrase, "he that dipeth his hand in the dish." And because it is supposed that the hand was not literally dipped in the gravy in the dish, it is therefore imagined that the sop was not dipped. And hence the conclusion, as aforesaid, that to dip does not mean to dip! It is supposed, however, that the hand had something to do with the operation in some way. It is then supposed that the disciples, in dipping their bread in gravy, probably touched the liquid with their fingers, and thereby soiled or befouled them! And from these several suppositions, probabilities, &c. &c., it is argued that to dip cannot mean to immerse—it can mean only to touch or to soil. It would never do to suppose that the disciples, in this filthy operation, dipped their fingers in the gravy, because such supposition would ruin the argument. But let the supposition be that their fingers touched the liquid, then it will be clearly proved that to dip means to touch, or perhaps to befoul!

The truth is, there is no evidence, nor is there any probability, nor is there the least reason to suppose, that the hands of the disciples, or their fingers even, touched the liquid in the dish. If the Saviour used the word hand, as he is reported to have done by Matthew, he employed a figure of speech called metonymy, in which the container is put for the thing contained, which is common in all languages, and in all ages. There is therefore no more reason for supposing, that he meant to say, literally, that the hand, or any part of it, was dipped into the dish, than there is for supposing that, when the apostle said—"as often as ye drink this cup," the meaning was, that the disciples were to drink, not the wine that was in the cup, but the cup that contained the wine. It was clearly the sop—not the hands, nor the fingers, of the disciples, that was dipped.

But why, we would ask, need there be any discussion about the thing that was dipped? The inquiry is not about the subject of the operation; but about the operation itself. It is entirely immaterial whether it was the sop, or the hands, or the fingers of the disciples, that were dipped. What we want to know, and all we want to know, is, what was the action denoted by the Greek term baptizo? Our translators have said that the word means to dip. Are they right, or are they wrong? If they are right, the question is settled; and all is conceded, so far as it regards this term, for which baptists contend. If they are wrong, can we be told wherein? If the word does not mean to dip, what does it mean? Does it mean to sprinkle?—Or to pour? If so, let us be told this plainly, and at once. In that case, the rendering should be, "he that sprinkleteth or poureth his hand with me in the dish, &c."

2. In relation to the remarks on Mark 7. 4, we would ask—Does the evangelist mean to say, that the Jews, every time they came from market, sprinkled or poured themselves? If so we should be pleased to be informed, why he did not employ the term rantiizo or cheo, the words uniformly and correctly used to denote those acts. Or, if the act was a simple washing of the hands, as spoken of in the preceding verse, it is of importance to know why the term nipto, as employed in that case, was not repeated here. Doubtless the inspired writer had a reason for this change of terms. What was that reason?

But there need be no difficulty about this matter. As is here plainly related by Mark, it was the custom among the Pharisees, uniformly, to wash their hands—nipsantai cheias—before eating; but when they had been to the market, or any where in a crowd, so as to be liable to contract corporeal defilement by contact with unclean persons,—it was their custom, baptizantai, to bathe, immerse, or baptize themselves. That such was the custom at the time alluded to, is proved by the following Pedobaptist testimony. "They [the Pharisees] taught, that if a person had not departed from the house the hands, without the fingers being distended, should be wet with water poured over them, and then elevated so that the water might flow down to the elbows. . . . On the contrary, those who had departed from the house, washed in a bath, or at least immersed their hands in water, with the fingers distended. The ceremony in this case (Mark 7. 4) is denominated, can me baptizantai—and by the Rabbis, taubal." John's Arch. Sec. 320. See also Dr. Campbell, note in loco.

3. But our author inquires—"Do you believe that Mark intended to say, that in washing their pots, and brazen vessels, and tables, they immersed, plunged them under water?" Most undoubtedly we do. What else could he mean? If he meant sprinkling, or pouring, or any thing of this sort, he would have said so, and

course believe that he meant to say precisely what his words import. And why should not this be his meaning? Is there any known method of purifying cups, and pots and all such things, more common, or convenient, or suitable, than to plunge them under water?—And as to the word kline, translated table, which may mean a skin, a mat, a mattress, or a sort of bedstead, we see not why it should be exempted from the usual mode of purification, or why it might not be cleansed by immersion. To say the least, there can be no more impropriety in saying that a bed, kline, was immersed, than there would be in saying that the same was a suitable object under which to conceal a lighted candle. See Mark 4. 21.

4. "Did the Pharisee, with whom our Lord went to dine on this occasion, expect him to immerse himself?" Most unquestionably he did. If he did not, what did he expect—and why employ the term properly indicating that act? If he expected him to sprinkle himself, or to pour himself, or merely to wash his hands, why were not terms used, properly and invariably employed to denote such acts? The truth is—Our Lord had been out among the people—he was liable to have been in contact with some unclean person—he was thought, therefore, to stand in need of corporeal purification—this, as we have seen, was effected by bathing or immersing the body in water—and hence the surprise of the Pharisee when he saw that the usage was not complied with. See the remarks above on Mark 7. 4.

5. It is not true, that diaphorais baptismois, in Heb. 9. 10, means "literally different kinds of baptisms." The word kinds is not in the text—nor any thing corresponding with it. The words of the apostle are "diaphorais baptismois"—literally, "divers baptisms"—divers immersions. The difference consisted, not in the acts, but in the subjects, and perhaps other circumstances. Nor is it true, that it is "asserted in the 13th verse, that some of these different baptisms were performed by sprinkling." Nothing like this is asserted, or implied, in the 13th verse. On the contrary, the word rantiizo is used in the 13th verse, which proves that something is intended essentially different from the diaphorais baptismois of the 10th verse. But what places the question beyond the reach of a possible doubt, is the fact, that the "sprinkling of the unclean," in the 13th verse, was for "the purifying of the flesh"—which shows that the said sprinkling corresponded, not with the diverse immersions of the 10th verse, but with the "carual ordinances," literally the "righteousnesses or purifications of the flesh," of the same verse. McKnight, a distinguished Pedobaptist translator, renders the phrase, divers immersions.

From the foregoing remarks it appears, that baptizo and baptizo, in the cases referred to, instead of meaning to pour, or to sprinkle, or to touch, or to befoul, or nothing, or any thing, have their proper and uniform import, and mean neither more nor less than to dip or to immerse.

MR. KNAPP'S PREACHING.

Our readers have often heard of Mr. Knapp, and of his wonderful success as a revivalist preacher. Richmond, Washington, Baltimore, Philadelphia, New York, Providence, and Boston, have all, we believe, at different times, borne witness to the extraordinary religious awakenings that have attended his ministrations. While all the world seemed to be led away by his manner of preaching, and the irresistible force of popular favor, we have always felt desirous to know what might be the ultimate effect on the churches and on the multitude, of all this extraordinary, and as it seemed to us, artificial excitement. We learn from the papers that, a short time since, probably some two or three months back, a sermon was preached in Boston, and afterwards published, by the Rev. R. W. Cushman, pastor of one the Boston churches, entitled "A calm review of the measures employed in the religious awakening in Boston, in 1842." We have not seen this sermon, nor are we acquainted with the circumstances which called it forth. We find it spoken of with approbation, however, and presume that it is generally received as a true and correct statement of facts. All that has reached us, is the following extract, which we take from the Ch. Index. We give it to our readers just as we find it—requesting every one to peruse and judge for himself.

"It now becomes my painful duty to state what that issue has been.

First, as to the general religious interests of the city: it is very manifest to every observer that "the city has not been taken;" it has not been conquered for Christ. Instead of improvement by what has passed, the moral aspect of the community bears the marks of violence and injury. Instead of submission to the claims of religion, a wide-spread recoil has taken place in the public mind. Our population seems like a pleasure party, which has resolved to compensate itself by a merry-making, for a fright which it has discovered to be groundless. Infidelity and Universalism, seizing on the errors and blemishes of the movement, have held experimental religion itself up to contempt; and thousands have turned from all evangelical instrumentalities, as from a detected imposture. The morals of the city have consequently been deteriorating, during the last three years, with a rapidity never before witnessed among us. Licentiousness was never so fearfully prevalent. Sabbath breaking has become the invading nuisance of the worshiping assemblies of the city; and is flowing out from the stables, the "saloons," the hotels, the private dwellings of rich and poor, in a tide of revelry,—a pestiferous, corrupting, intolerable curse,—on the quiet and the morals of every village around us. Even the temperance reform, which, up to that period, had been advancing, has since, manifestly been on the decline.—While the population of the city has been increasing with unprecedented rapidity, the Sabbath attendance, in all the places of religious concourse except those whose ministrations are opiates to fear for the consequences of sin, has been decreasing. And never before, within the memory of the present generation, was the truth apparently productive of so little effect on those who do it tend, as it has been since the excitement of that season has passed away.

That this decline in morals is wholly attributable to the recoil of the public mind from the movement we have been considering, I certainly do not believe, and do not intend to say. Almost contemporaneously with it was the agitation of Millerism; which, identifying itself with the evangelical forms of faith, and impulsively pledging the truth of Christianity itself to the fulfilment of its predictions, served still further to alienate the popular feeling from vital religion, by confounding it with the ravings of fanaticism.

What mischiefs have befallen the churches in our own region from this cause, let the following facts reveal.

The additions to the churches of the Boston Association, during the year of the revival, amounted to nearly one-third of their previous number. But notwithstanding the general state of religious feeling was so favorable to the preservation of religious character, yet the number of excommunications even during that year, was more than proportional to the increase of numbers; while in the second year it was more than one hundred per

cent the current Associational year, I have not the means of knowing. But if the excommunications should continue in the ratio of the past, they will, in nine years, exceed, by three hundred and twenty-six, the whole number baptized during the year of the revival.

What injury must have been inflicted upon the churches to have produced a state of things like this! How unfavorable must have been the effect of those ministrations upon the previous membership, or else how appalling numerous the apostasies from among the new admissions! For, unless a deterioration has taken place in the former, the statistical returns of the churches show that the forfeiture of Christian character among those baptized during the revival must have been, beyond what they ought to have been, if judged by the accessions of previous years, in the proportion, for the second year, of five to one; for the third, of seven to one; and in the fourth year, of eight to one! More than two hundred and fifty persons, during the four years, were excommunicated from the churches of the Association, over and above the number who would have been, according to the records of discipline of the previous year, if it had not been for the manner in which they were led into a religious profession!

JOHN III. V.

I should be glad to see your views, at some time, to what water does our Saviour allude in his conversation with Nicodemus, when he tells him, "except a man be born of the water" &c. Is it baptism, if not, what is it?
G. ROLLINGS.

July 29, 1846.

There are three senses in which the Jews may be supposed to have been acquainted with the use of water in a sacred or religious point of view: They were familiar with the use of that element as employed in the ceremonies of the temple service—they know what it meant when employed in proselyte baptism—and they had seen it used in the baptism of John and of Christ. In one, or two, or all of these senses, the term was undoubtedly to be understood in the passage before us.

An unclean person under the law could not be admitted into the congregation until after having been purified by water. A heathen proselyte to Judaism, could not become a member of the Jewish community until after having been duly initiated by baptism. A convert to the new order of things under the gospel, could not be admitted to the institutions of Christ, until after having submitted to the ordinance of baptism.

In the first case, water was employed as an emblem of purification, and also as a medium of admission to certain privileges under the law. An unclean person could not be restored to his place in the congregation without water, both as a purifier, and as a provision ordained by the Mosaic ritual.

In the second case also water may have been regarded as an emblematical purifier; but whether so or not, it was held to be indispensable to admission to the institutions of Moses. No heathen could become a Jew without the use of water.

In the last case likewise, water may have been regarded as a purifier; but, by divine appointment, it was indispensable to admission to the institutions of the New Testament. No person could be admitted into the Christian church, otherwise called the kingdom of heaven, and the kingdom of God, without the use of water.

From the foregoing it is not difficult, perhaps, to understand in what sense, and for what reason, water is said to be indispensable to an entrance into the kingdom of God. Whether it is to be considered as an emblem of purification, in this case, is perhaps not so certain; nor is it at all material. But as an element appointed to be used in the services initiatory to the institutions of the gospel, it was clearly indispensable; and on that account it was truly said, that no one could enter into the kingdom of God without it.

But while this outward use of water was indispensable to admission to the visible institutions of the gospel kingdom, the internal and effectual working of the spirit, it was also essential, to renovate the heart of the sinner, and thereby to render both himself and his services acceptable in the sight of God.

If the foregoing statements be correct, to be born of water and the spirit is to be renovated in heart by the latter, and to be introduced to the visible institutions of the gospel by the former. Thus it would seem that both the spirit and water are necessary to transfer a sinner from his sinful and unrenowned state, to the visible and actual privileges of the kingdom of Christ.

That there is any necessary or moral connection between the renewing of the spirit, and the use of water in baptism, is not taught in this passage, nor indeed anywhere else. On the contrary, it is elsewhere taught, that the sinner is required to believe and repent before he is qualified for baptism. All that can be fairly inferred from this passage therefore, as it seems to us, is, that, when the sinner has been renewed by the spirit and has been baptized in water, he may be said to have been born again, both inwardly and outwardly; and that both are indispensable to his becoming a subject of Christ's Mediatorial kingdom on earth.

The fact that water is not necessary to what is properly denominated regeneration, or the new birth, is sufficiently obvious from the verses that succeed the passage in question, such as the following: "That which is born of flesh is flesh, and that which is born of the spirit is spirit."

Those who adduce this passage as evidence that baptism is necessary, by divine ordination, to admission into Christ's kingdom on earth, otherwise called the visible Christian church, do not probably misconstrue nor misapply it;—but those who use it as proof in support of what is called "baptismal regeneration," that is, regeneration produced by water and spirit acting in concert and simultaneously, evidently do both.

For the Recorder.

REPORT OF THE AGENT.

August 7th, 1846.

BROTHER JAMES S. PURIFY,

I have concluded to address you through the Recorder to give a short account of my success as agent. I have visited Sandy Creek, Tar River, Chowan, Union, Flat River, Beulah, and PeDee Association. In the bounds of the Tar River Association, the amount collected is small. Though I hope the Brethren will consider the just claims the Lord has on them. Owing to the inclemency of the weather, my congregations were small. The amount paid to me is \$11 25, subscribed \$23. In giving this and the following sums, there may be some little errors, as I have not been very particular in making the calculations. In making my report for the convention all will be right.

In the Chowan Association, I found many warm

subscribed \$33. I hope the brethren will not forget my earnest request to press the matter.

From Chowan I went into the Union Association. Here also I met with brethren who were holding on whilst some seemed rather indifferent, upon the whole, I have no doubt but there will be a move made in this Association. The amount collected \$87—subscribed \$84.

I next visited the Flat River Association; notwithstanding my collections were small, I think at the Convention they will come to the help of the Lord; for I believe there are some real working Baptists in the F. A. In consequence of rain and high water, I could not meet with some of the prominent churches. I received in cash \$25—subscribed \$15.

Beulah Association. In as much as they have their Home Mission expenses to defray, what I rec'd was small; in cash \$19—subscribed \$51.

I have just returned from the PeDe Association. I think these brethren generally are warm-hearted Missionaries. They have had severe trials. They seem to bear them with Christian fortitude. There will be several Delegates from this Association. The amount I rec'd in cash \$27—subscribed \$69.

There is no doubt in my mind, but there will be a considerable increase of funds, paid in at our next Convention; yet nothing like there should be. But I hope the time is coming when all will see eye to eye, and unite in this glorious cause, in evangelizing the world—when all the churches will become auxiliary to the Convention—when the Delegates from each church will assemble in counsel to effect the great object of diffusing Gospel truth at home and abroad.

My dear brother, surely the presiding spirit of the great head of the church enlightened the mind, and put it in the hearts of those who love truth to organize and sustain the Convention thus far. Is there a denomination in all Christendom, whose doctrine, practices and government, is more exclusively based on the word of God than the regular baptists?

I propose this question, for the purpose of calling the attention of our ministry and members to a united, persevering, and powerful effort for the diffusion of religious excellence. The great object, proposed by the Convention, is to induce a simultaneous, universal and efficient movement amongst all the order of our fellowship, in promulgating pure Christianity, by perpetuating a living and holy ministry, who shall reflect in their spheres the undimmed light of him who is the "light" of the world. Is not such an object worthy the attention of every individual amongst us? Shall it not induce immediate, attentive and untiring exertions for its accomplishment? Much depends on the piety of members and ministers, whose hearts are filled with love to God and man, who can esteem it their highest privilege to embark their means, their influence, their persons, their all, in the glorious enterprise of announcing to the world the deeds of the divine Redeemer in the salvation of man. Whilst there are those who go forth to preach the gospel of Christ to every creature what shall be expected of others but that they will second their holy efforts, not by their prayers alone, but by willing and most cheerful contributions to the support of such men in such a cause. How can such contributions be rendered abundant and effective among us, better than by the convention, and for every church to send up their delegates? Let no church say it can do nothing of importance. Every one can and ought to do something, if but ten dollars per annum be the amount of one Church, (and where is the Church that cannot raise this amount?) whilst others twenty, thirty, &c. Why then shall we not commence the work forthwith? O that every church may feel a spirit-stirring and wonder working emulation to be foremost in deeds of Christian Philanthropy.

Your humble servant,

W. LINEBERRY.

For the Recorder.

WAKE FOREST COLLEGE.

To the Baptists of N. Carolina.

DEAR BRETHREN:—The claims of Wake Forest College on you are not few. It was gotten up with a view to promote the cause of education in general—to elevate the Baptist denomination by giving increased facilities for education to its friends and members—to make our ministers more useful by giving them such an education as will enable them to preach Christ crucified successfully to all classes of society. Have these objects in any degree been obtained? They have. There are quite a number of young farmers and mechanics who have been benefited by the education which they obtained through the erection of the College—a number of physicians, lawyers, and statesmen look to the College as the parent of their usefulness—two of her graduates are tutors in Colleges—one is a surgeon in the U. S. Navy. Six are ministers of the gospel filling places of usefulness in society. There are not less than thirty ministers of the gospel now preaching salvation through Christ to lost and perishing sinners, whose usefulness has been greatly increased through the instrumentality of the College. If the College has been useful in its infancy, what may we not expect in its maturity? The summer session has opened this week with seventy-three students, about ten of whom are preparing for the ministry. This is a good beginning, and no doubt, there will be more than eighty, when they all come in. Should the College continue at its present stand for ten years, there will doubtless be forty ministers, in addition to those above mentioned, who will have their minds improved, and their talents cultivated, by which they will be enabled to preach with acceptance to perishing thousands the unsearchable riches of that grace in which you, my brethren, trust for salvation. There is scarcely a doubt, but that in ten years the College will have improved so much, that it will be an institution of learning of which all philanthropists will feel proud. If the College was only to be sustained for ten years longer, it would be worth to christianity and our country more than what it will cost to pay its debts. If its blessings would be great for ten years, who can compute its blessings for one century? We answer, no one. We have no wish to conceal the indebtedness of the trustees, or their prospects of release therefrom; but rather you should know the whole matter. There are two debts of importance, one to the Literary Board of N. C., for ten thousand dollars, on which the interest is paid annually, and is secured by thirty-four Securities, eleven of whom are ministers of the Gospel. The other debt is to a private individual and is about ten thousand dollars. For this debt the College property is not bound; but it has fallen on some right brethren, by their giving their notes for the money. These brethren, who thus stepped forward, so no-

ey, and a judgement will probably be obtained against them in September, and their property will be subject to pay the debt. The Trustees have passed an order that this debt shall be first paid, and these bound brethren have subscribed towards paying it, from three to five hundred dollars each. There have been obtained in good subscriptions about five thousand dollars, payable in September, 1846. This will leave a balance of fifteen thousand dollars in all still due. This is a small debt for the Baptists of North Carolina to pay. My dear brethren, I appeal to you in behalf of the good which the College is now doing, and will ultimately do—in behalf of those ministers who require the aid of such an institution—in behalf of those whose souls may be converted through its instrumentality—in behalf of your brethren, ministers and laity, who have pledged their property to sustain the College for the general good of mankind—to give us your aid and pay these debts at once. We have no fears as to the safety or permanency of the College; for those brethren who are sustaining it with their names, as securities, would pay the whole debt, rather than see it fail. But brethren, would it be just, would it be right, for them to pay it? The answer of every Baptist and philanthropist in N. Carolina certainly is, no. These debts should be paid now. It is a true proverb, that procrastination is the thief of time, but in this matter, it is the thief not of time only, but of money also. Twenty thousand dollars yields an interest of one thousand two hundred. If this debt can be paid by the first of January 1847, it will require \$1,200 less to pay it than if paid the first of January 1848, and thus in proportion as years roll on. A portion of this debt is for accumulated interest—shall we pay it longer? Let us have the answer, no. Bro. Huffman has prepared to be one of One Hundred and Fifty, who will pay the whole debt by paying one hundred dollars each—Shall Bro. Huffman make his offer in vain?—Are there not 149 Baptists and friends of education, in N. Carolina, who will pay or pledge to pay \$100 each? Surely there are. Send in your names, my brethren, to Pro. J. B. White, Forestville, P. O. N. Carolina. Several have been sent in already, and they are persons who had made unconditional subscriptions of from one to three hundred dollars each. Brethren, ask yourselves this question—what would I give to have the College released from debt? and whatever you answer, that give. Four may join together, and send on one name for the four. Two may join and send one name for both. Some can pay one hundred and others two, three, four, five hundred dollars. Some churches can pay one hundred dollars, and we hope to hear from a number of them. We request our ministers and brethren to cause this letter to be read to every Baptist church in the state, and they take some action thereon. "Whatever thy hand findeth to do, do with all thy might," remembering that if the debt is paid now, it will require \$3,600 less to pay it, than if paid three years hence. As there are many able and liberal Baptists, and friends of education, in the state, who do not read the Recorder, we request all Editors in the state, friendly to the cause of education, to give this letter an insertion in their respective papers.

Yours with Christian regard.

JAMES S. PURIFY.

Forestville, N. C., August 3rd, 1846.

For the Recorder.

Madison, N. C., Aug. 8, 1846.

BRO. MEREDITH:

A protracted meeting closed on yesterday evening with the Madison Church. It was held in a few miles of Madison and resulted in the conversion of 10 or 12 persons. I have not witnessed a more interesting meeting this year. It commenced on Saturday the 1st of August and closed on Friday following. A young licentiate named Taylor who began to exercise a gift last Christmas, was with us 3 days. I am gratified to see young ministers, but they are too few in number for the greatness of the harvest. Our churches should pray the Lord of the harvest that he would send laborers into his harvest. I think the General Assembly of the Presbyterian church recommended the 1st Sunday in December 1846 as a day of prayer &c. for more ministers. Our convention should do the same thing. There is a great destitution of ministers in many parts of N. Carolina.

On the 4th Sunday in July a protracted meeting was commenced at Hogan's Creek M. H., Rockingham co., and was closed on Wednesday following. As I continued at Friendship 5 miles North of Germantown till Sunday evening, I did not arrive till Tuesday at Hogan's Creek. The night after I left Friendship. In the day 3 more persons believed, making the whole number 18. At Hogan's Creek the meeting closed without any conversions. On Sunday following I arose and made a short address before preaching on the importance of sacrificing some time to God, and that the Jewish nation sacrificed more than 3 weeks every year. I believe any neighborhood during a leisure time could afford to sacrifice a week every year. I told the people we were willing to labour several days. The congregation every day exceeded my most sanguine expectations. On Friday the last day, we had a larger congregation than on any preceding day, except the Sabbath, 5 joined on this day by experience. The last day was the best day, and the great day of the feast.

In the evening when we parted there was so much weeping among the non-professors that the place was a Babel indeed.

I am very much pleased with the plan for 2 ministers to be together and to have meetings from place to place. Christ sent out the 70 two and two Luke 10: 1. Paul and Barnabas went together, and even after they had contended about John (Acts 15: 39) neither of them would go alone. Barnabas took Mark, and Paul took Silas.

I would say if all the ministers in every association would divide into companies of 2 each and would spend a month every year, when people are at the greatest leisure, in having protracted meetings from place to place, much good might be done. Our future meetings for August are as follows:

21 Sunday in Leaksville,
2d " " Wentworth,
4th " " Beulah,

Brother Robertson expects to be with me at Beulah. I hope the people will be very industrious and get the work of their hands as much as they can, before we come, that they may devote several days to the Lord. I hope they will pray to God for the outpouring of his blessed spirit.

I am yours &c.

E. DODSON.

For the Recorder.

OUR STATE CONVENTION.

No. 1.

As the anniversary of this Institution will soon return, it is deemed proper to lay before its friends and the Baptist public generally, a statement of facts connected with our present operations, that all may see what will be needed to meet our liabilities, and the necessity of increased exertion and liberality. We shall devote a few numbers to this subject, and to secure readers we promise in advance that they shall be short.

There are now in the employ of the Board six missionaries, who are right men, and who are doing good work. They are now in the employ of the Board six missionaries, who are right men, and who are doing good work. They are now in the employ of the Board six missionaries, who are right men, and who are doing good work.

from the beginning of the year, and there are four young brethren pursuing their studies at Wake Forest College as beneficiaries of the Board. To meet the expenses thence arising, to say nothing of many incidental items, will require at least \$1500. We must have then this amount for Home Missions and education, besides what is contributed to Foreign Missions, at the meeting of our Convention, or we shall not be able to pay our brethren who have labored for us. We have presumed that by increasing the amount of Missionary labor, and employing an active Agent, the funds of the Convention would be greatly increased. Shall we be disappointed in this? Shall we find when the Convention assembles that we calculated too largely upon the liberality of the Baptists of N. Carolina, in appointing Missionaries and receiving Beneficiaries to the amount of \$1500? Shall we have to say to those who have toiled for us, we can't pay you all of your salaries, small as they are, for the want of funds? Shall we have to say to some of our Beneficiaries, some of you must stop, as the Treasury of the Convention has fallen short of our liabilities? We hope not. And to prevent it, let every minister and member begin to stir—let efficient measures be taken in every congregation for the raising of funds, and let delegates be appointed to represent them. Where churches and Associations are not disposed to act, let individuals act on their own responsibility. In every community there are some who would contribute to the cause if properly solicited. Will not some brother in every neighborhood give the friends of the cause an opportunity of contributing? If some one will take the lead others will follow. Instead of falling short of \$1500, we ought to raise at least 3000; and it can be done with the greatest ease, if all will do their duty. In behalf of the Board.

J. J. FINCH, Cor. Sec.

Raleigh Aug. 11, 1846.

The Agent and Missionaries are requested to render full Reports of their labors, and the amount of funds they have received, to the Cor. Secretary by the last of Sep., as the Annual Report must be made up then.

J. J. F.

SECULAR.

From the North American of August 8th.
OUTRAGEOUS AND VILLAINOUS ACT.

The city was yesterday thrown into a state of excitement, from the development of facts, which present one of the most daring and heartless acts of villainy, perpetrated for the purpose of plunder. The circumstances, as detailed to us, are, that yesterday morning, about 7 o'clock, Mr. John Barncastle, French boot maker, at the southwest corner of Fourth and Walnut streets, was discovered by one of the females living in the dwelling part of the house, in his store, with his feet and hands tied, the latter drawn down under his thighs, and a gag in his mouth. He was also tied to the counter, and when discovered was speechless, and appeared to suffer greatly from nervous excitement and mental agitation, from which he did not recover for several hours afterwards. It appears that the female, while passing into the cellar, heard a noise, as of some one in agony, which attracted her to the store through the door on Walnut street, which she found partly open. Upon entering it, she found Mr. B. as we have detailed, and giving the alarm, one or two persons went to his aid, and soon released him from his awkward and unpleasant situation. When Mr. B. had sufficiently recovered, he stated that on the evening previous, at an early hour, a man came into his store and purchased a pair of boots, paid for them, and then by agreement left them, with the view of calling to take them away, after the closing of the theatre. Between 10 and 11 o'clock, the man, with two others, called at the store, when he proposed to put the boots on, and took a seat for that purpose. At his request, Mr. B. stooped down to unbutton his pantalon straps, and while in the act was seized by him around the neck. The other two seized him at the same moment, and a scuffle ensued. Mr. B. thinks he knocked two of them down, and remembers that one of them struck him on the side with the bar of the door, which felled him insensibly to the floor. Thus rendered powerless, he was bound with the cord, and the gag placed in his mouth. The gag was a piece of wood about two inches in length and an inch wide, notched at the ends so as to catch each side of the teeth above and below. Mr. B. states that he had four hundred dollars in his pocket book, which he exposed in giving the man change for a twenty dollar note, tendered him in payment for the boots, the whole of which is missing. The book that contained it was in his pantalon pocket, which was cut entirely off and carried away.

A singular circumstance is the fact, that a small wallet was found on the floor, and also several pieces of money. In the wallet there was a piece of paper, containing a diagram of the fastenings, &c., of the store. The boots were left behind, with the hooks by which they were to be pulled on still in the straps.

BURNING IN EFFIGY.—The Pittsburg Journal of Tuesday says:—George M. Dallas was burned in effigy on the top of Seminary Hill, Alleghany, last night. The figure was put in a cart, bearing this inscription:—"George Mifflin Dallas, the Traitor. Poor Pennsylvania!" and drawn through the streets, and thence to place of execution. The most perfect order and quiet were preserved, in singular contradiction to the business of the evening; and a vast assemblage participated in the ceremony. We hear that many of the most active were workmen from the rolling mills and other factories. We regret these occurrences.—North Am.

MARRIED.

In Wilmington, on the morning of the 10th inst., by the Rev. Mr. Murphy, David Fulton, Esq., of the Journal, to Miss Catharine Ann, daughter of the late Wm. McKay.

In Louisburg on Tuesday the 11 inst., by the Rev. Wm. Arendell, Leroy Mitchell, Esq., to Mrs. Mary E. Foster.

DIED.

In Robeson co., on the 24th July, Hector McLean, sen., in the 100th year of his age.
Near Chapel Hill, on the 24th ult., Mr. John Morrow, in the 41th year of his age.

Receipts.—M. T. Yates for self to June 47. A. Burr for Rev. C. M. Breaker, to July 47. Rev. Wm. A. Lawton, for Wm. J. Cole to Feb. 47, and for self to July 51. Rev. Wm. Lineberry for self to Sep. 47. Jon. S. Taylor for Wm. J. Mitchell and John Mizell both to Sep. 17. P. M. Meltonville for Mrs. Rosanna Moore to July 47.

A PROTRACTED MEETING.

Will be held, commencing on Friday before the second Sunday in September next, at the Rollins School house, about 14 miles of Raleigh, on the road leading from Raleigh to my Ferry, on Cape Fear River;—at which time and place the ministers of the gospel are affectionately requested to attend.

JOHN PURIFY.

RE-ISSUE OF THE BAPTIST LIBRARY IN MONTHLY PARTS.—This standard re-publication of Baptist works will re-issue in 12 monthly parts commencing Sept. 1st. It comprises the following works.
A General View of Baptism by Thomas Westlake; with

Chief of Sinners, by John Bunyan; Practical Uses of Christian Baptism, by Andrew Fuller; The Backslider, by Andrew Fuller; The Discouragements and supports of the Christian Ministry, by Robert Hall; Address to the Rev. Eastace Carey, by Robert Hall; Hall on Modern Infidelity; Essay on Decision of Character, by John Foster; Origin of Infant Baptism and Communion, Dr. Chapin; The Travels of True Godliness, by Benjamin Keach; Help to Zion's Travellers, by Robert Hall. The Death of Legal Hope, by Abraham Booth; Come Welcome to Jesus Christ, by John Bunyan; Professor Ripley's Review of Dr. Griffin's Letter on Communion; Backus's History of the Baptists; The Watery War; Pengilly's Scripture Guide to Baptism; Fuller on Communion; Booth's Pædobaptism Examined; Cox on Baptism; Exposition of Genesis, by Andrew Fuller; Bunyan's Holy War; Review of Foster's Essay on Decision of Character; The Gospel of Christ Worthy of All Acceptation, by Andrew Fuller; A Dialogue on Close Communion, by G. F. Davis; A Memoir of the Rev. Robert Hall, A. M., by O. Gregory, LL. D. F. R. A. S.; Strictures on Sandemanianism, by Andrew Fuller; Memoirs of the Late Rev. Samuel Pearce, A. M.; The Covenant of Circumcision, no Just Plea for Infant Baptism, by W. T. Brantley; Reasons for the Formation of the American and Foreign Bible Society, by A. L. Covell; Terms of Communion, by S. H. Cone. Making in all 1325 royal 8vo. pages. It will be handsomely put up in neatly ornamented covers.

Terms \$2.00 in advance, for the complete work, or 3 copies for \$5.00. Remittances may be made by mail at the risk of the publisher.

Agents may find useful and profitable employment in circulating the work.

L. COLBY & CO., Publishers,
122 Nassau st., New York 31.

NOTICE.

A protracted meeting will commence with the Baptist church at Mount Gilead, Chatham co. N. C., seven miles East of Pittsborough, on Friday before the 4th Sabbath in September next. Ministering brethren are affectionately invited to attend.

A. G. HINTON.

NOTICE.

By divine permission, there will be a camp-meeting held with the Abbotts Creek church, (near Brownstown,) Davidson co. N. C., to commence Saturday before the third Lord's day in September. We would affectionately invite Elder Wm. Lineberry, and other ministering brethren, who can attend, to come and join us in our contemplated meeting.

JOSEPH SPURGEN.

Aug. 1st, 1846.

A CAMP MEETING.

Will be held with the church at Antioch, Halifax co., to commence Friday before the second Lord's day in October. Ministering brethren are affectionately invited to attend. It will not be out of the way, for Ministers residing in the Chowan Association, on their way to our State Convention, as the meeting will break on Wednesday, to give an opportunity of attending the Convention. We therefore hope they will leave home a few days sooner to aid us at Antioch. We also hope that brother Louis DuPre, has not forgot his promise, we shall be happy to see him at Antioch.

Antioch is about 12 miles from Halifax town, on the Louisa road, 8 miles north of Enfield, and about 10 miles from Calpeper's bridge.

By order of the church.

GEORGE M. THOMPSON.

July 30, 1846.

A BAPTIST CAMPMEETING.

Will commence at the Baptist Chapel, in Ashe co., N. C., on the 2d Saturday in September next. We request S. P. Smith, Z. B. Adams, Mark May, and A. Roby, and as many others to attend as can.

RICHARD JACKS.

APPOINTMENTS.

For Eld. Lewis DuPre, Agent for the A. & F. Bible Society.

He will preach at Grasse Creek, Granville county, on the 5th Sabbath in August and the day before it; 31 at Olive Branch; Sept. 1 Mill Creek; 2 Bethel, Person Co; 3 Ephesus; 5 Beulah; 6 Clement; 8 Kerr's Chapel, Caswell Co.

A public collection will be taken up at each Church, in behalf of the N. C. Baptist Bible Society. I expect to show the several congregations one of the Chinese gods.

L. DuPre.

WARWICK FEMALE INSTITUTE.

THIS INSTITUTION is now in operation, and is open for the admission of pupils. Communications may be made to the proprietor, by letter or otherwise.

The Location is five miles west of Raleigh, pleasantly and conveniently situated, and, in point of healthfulness, probably inferior to no place in the State.

The Terms, per session, of five months each, will be as follows:

For the Regular Course of English Studies,	\$15 00
Primary Classes,	10 00
Music on the Piano,	20 00
" " Guitar,	10 00
Drawing and Painting,	10 00
The French Language,	10 00
Should other languages be required, the charge, for each, will be,	10 00
Board, per month, \$8,	40 00
Washing, lights, &c. will be in proportion to the amount needed.	

N. B.—Pupils can take the whole of the Regular Course or any part of it. They can also pursue the whole or any part of the Ornamental Branches.

For Further particulars, inquire of the Proprietor, T. MEREDITH.

September 27th, 1845.

A CAMP-MEETING.

Will commence on the 4th Saturday in August next, at the Baptist Union M. H., Grayson county, Va., thirty miles West of Grayson C. H. A general invitation is hereby given to all our ministering brethren who can make it convenient to attend.

In behalf of the Baptist Union Church,
S. ROSS.

APPOINTMENTS.

Elders J. Howell and J. Judd will preach at the following places: 8th and 9th of August, at Piny Grove in Sampson co.; 11 and 12 at Johnson's in Duplin; 14 15 and 16 at New Hope; 17 at Rowan; 18 and 19 at Salem; 20 and 21 at Pleasant Union; 22 and 23 at Concord.

N. B. The reason of my failing to attend some appointments, was the infirm state of my health.

J. HOWELL.

BAPTIST HYMN BOOK.

A NEW Collection of Hymns designed for the use of Baptist churches in the United States.
The Baptist Hymn Book stands unrivalled as a collection of Hymns better suited to the wants of the Baptist churches than that of any collection extant.

UPWARDS OF 20,000 HAVE BEEN SOLD DURING THE LAST YEAR.

RECOMMENDATIONS.

Notice of the Baptist Hymn Book by the Shelbyville Baptist Church.

After careful examination, and several months usage, we take pleasure in bearing testimony to the merits of the Baptist Hymn Book, compiled by the Rev. W. C. BUCK. The work evinces great labor and research, and an ardent desire to promote the glory of God and the comfort of his saints. The purity and variety of its hymns, the judicious arrangement and convenience of

ever offered to the denomination in the West and South. As an evidence of our preference for the work, we have adopted it in our church, and recommend it to all Baptist churches as worthy of their patronage, both on account of its superior merits, and the moderate price at which it is offered.

WM. JARVIS,
JOHN HANESBOROUGH,
JOHN W. GARDNER,
JOHN WILLIS,
L. W. DUPUY,
Done by order of the Church, at a meeting of business.
W. W. GARDNER, Modr.

The Committee to whom was referred the examination of the Baptist Hymn Book report, that after a careful examination of its merits, they are unanimously of the opinion, that it is decidedly superior to any book now in use in the West, and as such recommend its adoption to this church and sister churches in the West.

ASA DRURY,
P. S. BUSH,
THOS. ABBOTT,
Covington Ky. } Committee.

For sale wholesale and retail, together with a large and elegant assortment of books in every department of Literature and Theology, by

BALL, HARROLD & Co.
Richmond, Va.

30-6m.

BEULAH ASSOCIATION.

The next annual meeting of the Beulah (Baptist) Association, will be held with the Baptist Church in Milton, Caswell Co., N. C. commencing on Friday before the third Sabbath in Sep. 1846. The Beulah Bible Society will meet at the same time and place. Introductory sermon before the Association, by Rev. S. Pleasant. Annual Address before the Bible Society by John Kerr Esq.

It is also expected to organize an Associational Sunday School and Publication Society at the same time, auxiliary to the State Society organized in October last.

Delegates and others attending the Association will come to the Milton Hotel, where a committee will be in attendance to direct them to places of abode during the meeting.
Caswell Co., N. C., July 16th, 1846.

WESTERN CONVENTION OF N. C.

The Western Convention auxiliary to the North Carolina (Baptist) State Convention will hold its Annual Meeting at Boiling Spring camp ground, in the county of Henderson N. C., commencing on Friday after the 4th Sabbath in August, 1846. Besides Delegates from all of the Churches and Associations of the Western part of N. C. the following Delegates were appointed by the last State Convention in Raleigh, most of whom it is hoped and expected will attend, to wit: Rev. J. J. James, Mark May, N. M. Havens, D. S. Williams, R. Jacks, Wm. Lineberry, T. Meredith, J. J. Finch, M. T. Yates and N. J. Palmer, Esq. Any other member of the last Convention attending will be recognized as a delegate. Corresponding Secretary or Agent of the Foreign Mission Board in Richmond, is expected to attend.
July 15th 1846.

FOREIGN PERIODICALS.

REPUBLICATION OF

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE FOREIGN QUARTERLY REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

The above Periodicals are reprinted in New-York, immediately on their arrival by the British steamer, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—BLACKWOOD'S MAGAZINE being an exact fac-simile of the Edinburgh edition.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and force not often found in works of a party character.

They embrace the views of the three great parties in England—Whig, Tory, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review," Whig; and the "Westminster," Radical. The "Foreign Quarterly" is purely literary, being devoted principally to criticisms on foreign Continental Works.

The prices of the REPRINTS are less than one-third of those of the foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS.

PAYMENT TO BE MADE IN ADVANCE.

For any one of the four Reviews,	\$3.00 per annum
For any two,	5.00 "
For any three,	7.00 "
For all four of the Reviews,	8.00 "
For Blackwood's Magazine,	3.00 "
For Blackwood and the 4 Reviews,	10.00 "

CLUBBING.

Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis.

POETRY.

THE PROMISES.

MRS. SIGOURNEY.

The dawn was dim with shadows.

Chill and dense
Their vapory mantles floated, curtaining close
The glimmering east, while bathed in heavy dews
The folded spring-flowers slept.

With drooping heads
Two mournful women sought the garden tomb,
Where slept the Crucified. Bewildering fear
O'erpowered their grief, as bending down they saw
The linen vestments lying, yet found not
The body of their Lord. Speechless with awe,
Enwrapped in shining garments, they beheld,
One of the heavenly host, and heard his voice
Of question and reproof.

"Why seek ye thus
The living, 'mid the dead. He is not here!
Not here, but risen! Did ye not treasure up
His word of promise?"

Terrified they fled
Back to the twelve, but they believed them not.
So lightly had the assurance of their Lord
To rise again, been held. Yet rapidly
The feet of Peter, and of John, pursued
The pathway to the tomb.

What found they there?
The Master's corpse, with pierced hands and feet?
Nay! nay! nor lifeless form, nor angel guest
Were there, as in remorseful shame they sought
Once more the jewels they had madly strown
Unto the winds—those blessed words of Christ,
Repeated oft, that he should rise again
On the third day. How could ye thus forego,
Faint-hearted few, such legacy divine?
Yet we who blame, perchance, ourselves have
shown

Like unbelief—and 'mid life's mazes lost
The lump that would have led us through the wild
Safe to the end;—purchase, despairing, wept
O'er the turf-pillow of our bosom's dead
Who sleep in Jesus.

Woman, bowed with grief,
Who from the partner or thy youth art torn,
And shiverest like the aspen, as cold winds
Breathe on thy wound—hast thou, too, cast away
The talisman God sends thee in His Book,
"O widow! trust in me?" Thy Counselor,
And Rock of Strength, shall be the Unchanging One
And 'mid the desolation that must walk
Ever beside thee, balm of sympathy,
Such as the world distilleth not, shall breathe
O'er thy lone heart, if thou wilt trust in Him.

Parent, who plantest in the joy of love,
Yet has not gathered fruit—save rankling thorns,
Or Sodom's bitter apples—hast thou read
Heaven's promise to the seeker? Thou may'st bring
Those o'er whose cradle thou didst watch with pride,
And lay them at thy Savior's feet, for lo!
His shadow falling on the wayward soul,
May give it holy health. And when thou kneel'st
Low at the pavement of sweet mercy's gate,
Beseeching for thine erring ones, unfold
The passport of the Kind—"Ask, and receive!
Knock, and it shall be opened!"

Ye, who shrink
'Neath time's adversities—the weary months
Of sickness and of pain—the treachery
Of trusted friends—the agony that finds
No comfort—forget not who hath said
That all things, *all*, shall work their good who love
The Father of their spirits,
Lov'st thou Him?
Then to the bosom of thy firm belief
Take his eternal truth. And be thou strong,
Yea, wear their smile, who on celestial wings
Hover around thee, whispering to thy heart,
As one by one its cherished hopes decay,
"Not here, but risen!"

From the Jeffersonian.

SKETCHES OF MINISTERS.

Attending the Southern Baptist Convention in Richmond, June, 1846.

(CONCLUDED.)

Rev. JESSE HARTWELL, Professor, &c., &c., in the College at Marion, Ala., interested me greatly. Had I met him at the Exchange Hotel instead of at Church, most probably I should have approached and saluted him for the Hon. R. M. Saunders, our Plenipotentiary at the Court of Spain. A certain peculiar expression of the mouth, and occasionally pouting lips remind us strongly of Gen. Saunders.

Professor H. has a venerable appearance; of low stature, well-built, round-shouldered, bright, animated light blue eyes, which require the aid of glasses in reading, owing to a loss of convexity in the cornea. A nose that Napoleon would admire, if Las Casas is to be credited. Forefront retreating, but the spot denoting memory prominent. No effort is necessary to catch his meaning. Every syllable that should be pronounced is distinctly audible. His deep fervor of spirit renders him a welcome visitor to the really pious.

Rev. W. C. BUCK, of Kentucky, Editor of the Pioneer, is a native of Spotsylvania, Va.; is about as sprightly a man as I have ever seen, for one of his years. He seems to be about 55, and weighs probably 145 lbs.—not very robust, but compactly built, with a ruddy countenance and lively expression, and an eye kindling in debate, but the fire of its glance is obscured by the use of spectacles. His hair once brown, is now for the most part silvered over, and his little gray whiskers are in good character. Mr. B. speaks quickly, in words well adapted to their collocation. His repartees are spicy, and yet I incline to think him kind and good natured.

A very serious personage, with the impress of Christian humility on his countenance was pointed out to me as the Hon. THOS. STOCKS, of Georgia. Humble, self-denying piety is comely, beautiful, enrapturing in the lowliest walks of life, but when we see those who are surrounded by the pomp and circumstance of wealth, fame and worldly distinction, turn aside to worship "in spirit and in truth," with the disciples of Him whose "King-

voted to the cause of religion. The sacrifices he has made in late years prove his sincerity. As one of the prominent officers of the Convention, he was frequently called upon to preside during the absence of Dr. Johnson. The Judge is about 60 years of age—portly and tall with a commanding front and somewhat austere expression while in the presidential chair. The forehead well developed, and top crossed by plaits of hair, once auburn, now varied by the whitened touch of time. The stern accuracy of observation acquired while he wore the judicial ermine, guards well the conventional body in its deliberations.

Rev. O. B. BROWN, bishop of the First Baptist Church in Washington City, was a member of the convention. I had not seen this gentleman for several years, yet he seems to have retroceded half a score of years towards juvenility, instead of seeming to have approached senescence. Mr. B. is a native of New Jersey, and removed to the Federal City many years ago and took the oversight of the infant church. His mind is of the most gigantic capacity—his memory a perfect storehouse of theology.—With an exterior rigid occasionally austere, no man possesses a kinder heart than O. B. Brown. Events of late years have placed him in a position, where his merits are not appreciated; but a clearer light is beaming and perhaps it may be with him, as with the lamented Rice, (in the estimation of some,) that his real character and worth will not be known until he shall have passed into the realms of "that undiscovered country from whose bourne no traveller returns."

Rev. R. B. C. HOWELL, D. D., is bishop of first Baptist Church, Nashville, Tenn., and editor of the Tennessee Organ. That same round face, beaming with good feeling, marks the man that distinguished him while a youth at college, twenty years ago.

Whenever I come in contact with such a man as Dr. Howell, I feel a love for my species strengthening within my bosom. Dr. H. is a native of the "Old North State," was educated at the Columbian College, and settled first as the bishop of Norfolk, Va. where his memory is still embalmed in the hearts of his brethren.—Subsequently he assumed the care of the Church at Nashville, Tenn., where his labors have been herculean.

With a handful in a rented room he continued to labor, until the few have become a powerful band, and the rented room has been changed for one of the most beautiful edifices devoted to the worship of God, to be found in the valley of the Mississippi. Dr. H. is about 45 years of age, but bears his years well. His eye is still lively and swimming in emotion when the heart is touched—it needs not the aid of glasses in reading;—complexion florid and healthful forehead ample, and hair abundant and brilliant in hue as at eighteen.—As an author this gentleman is doing great good. His work on Communion is plain and well-written.

Another book on the "Deaconship," has recently appeared from his pen, which is highly spoken of.

I saw a tall, spare man, with an interesting pallid face, long black hair, small black whiskers which appeared in strong relief on the pale cheeks, and was afterwards introduced to him as Rev. J. NEWTON BROWN. Mr. B. is well known as the editor and compiler of that valuable work, the "Encyclopedia of Religious Knowledge." He wears a high white cravat and no collar. In this item of dress, Mr. Brown and the venerable President, (Dr. Johnson,) would seem to belong to the old regime of clerical fashionables, (pardon the expression, it is only used for the want of a better.) As before remarked, Mr. Brown has an interesting face indeed the "tout ensemble" of the man is good; deep piety seems to be impressed on his features. For aught that I now know to the contrary, he may be my "beau ideal" of the exterior of a good divine. Were I a linner and wished to delineate deep piety on canvas, I would select Mr. B. as my model; but if there be an exception to the remark, it might be in favor of that excellent man, Rev. Jas. B. Taylor. His elocution is almost faultless; with a voice clear and forcible, it is elegant, melodious: indeed I am told that the sobriquet of Mr. B. is the "Virginia nightingale."

He is now, the bishop of the Church in Lexington, Va.

Rev. B. M. SANDERS, of Georgia, is one of the best men in the world; but his goodness is not of that negative character which collegians distinguish as "good natured and good for nothing." On the contrary, Mr. S. has an energy with his piety equal to any emergency. His labors have been many and arduous, and they are appreciated by his brethren. Mr. S. speaks in a shrill voice, not unlike that of Mr. Jeter's occasionally, whom he resembles in form more than any member of the Convention. His head phrenologically speaking, is a capital one, covered with a luxuriant vesture of years. He seems to be in feeble health—or mayhap old time with his scythe has unstrung his nerves and thus he is warned of the approach of that hour "when the silver cord will be loosened," and the "golden bowl broken." He finds it necessary to use spectacles in reading. There is an appearance of great benignity in his soft blue eye, and his delicate features, with well-turned Grecian nose, make Mr. S. a handsome man.—Maidens a third of a century since, may have regarded him as the Adonis of the village. Never having seen Mr. Sanders before, of course, he is to me personally a stranger, but Georgians are enraptured with him. In debate, however, Mr. S. becomes animated, his once mild eye then emits vivid flashes on the luckless wight upon whom he darts his glances, and you forget for awhile the mild beauteous Adonis, while you feel the thunderbolts hurled against error and misconception.

Rev. GEORGE F. ADAMS, of Maryland, is a real workman. This was always his character, at least, so far as I can learn, and I have some reason to know, for 20 years ago we were sophomores together. With some reason he may be called the Apostle of the Baptists of Maryland. Mr. A. is not eloquent in the pulpit, nothing in his

ter, yet his "abundant labors" more than compensate. This is not the place for statistics, or I could give some proof of his usefulness in the State of his adoption. In Baltimore city Baptist influence has risen almost from a nonentity to a commanding eminence since his residence in it. His influence, silent and unobtrusive as it is, permeates the whole State. Mr. A. is a native of Ohio, was educated at Columbian College, settled for a while in Fredericksburg, and finally in Baltimore where he still remains.

Rev. ISAAC TAYLOR HINTON, of New Orleans, is a middle-sized, well-shaped man, rather below the ordinary height for men of his weight, body round and plump, face round, with a Roman nose, prominent, greyish eye; hair once auburn, delicately interspersed with those that have felt the blanch of advancing years, combed smoothly back, his small whiskers still preserve their deep brown hue, mouth well-formed with prominent front teeth. Mr. H. must be an adept in dead languages, if we may depend upon the indications of phrenological development as laid down by Gall and Spurzheim.

Mr. H. is a native of Great Britain, and is a brother of John Howard Hinton. He came to the United States about 1833, and remained awhile in Philadelphia, where I met him for the first time.

If the old adage "expede Herculeum" be true, we may anticipate great success for Mr. Hinton in the present scene of his labors. His works in St. Louis would show that he is a "workman that needeth not to be ashamed."

Mr. Hinton has acquired some reputation as an author, to which I cannot now refer.

Texas too had her representative on the floor of the Convention, in the person of Rev. Mr. HUCKENS, of Galveston—and he is no mean man. His labors in behalf of his adopted country are neither few nor light. He is a native of Dorchester, N. H. & is now in the 39th year of his age, very tall and spare, weight about 150 lbs. In 1839 he went to Tennessee, and from thence he crossed the mighty father of rivers to preach the gospel to the destitute in the "Lone Star Republic." His coarse black hair combed straightly up, and his bilious appearance, have stamped him as a denizen of the South. A contraction of one of the lateral recti muscles of one of his eyes, gives him a peculiar appearance.

Mr. H. is a pleasing speaker, and his fervid appeals in behalf of the destitute of his adopted country, moved many hearts to deep sympathy.

Rev. T. W. HAYNES, of Charleston, S. C., editor of the Carolina Baptist, is a thin, small man, of broad high shoulders and highly bilious appearance, with black eyes and hair, latter very abundant. I was surprised to hear that he is a native of Giles Co., Tenn., so rarely have I seen Western men of so bilious a complexion. Mr. H. wields a powerful pen, and is ever ready to use it in defence of his principles. He hesitates not to encounter the dread Goliaths opposed to Israel's hosts.

Rev. N. M. CRAWFORD, bishop of the first Baptist Church in Charleston, S. C., is now in his 331 year. In size, small, with black curly hair, and handsome regular features. Speaks slowly and with deliberation, seldom becomes excited or enthusiastic even on the most animating topics.—Such is my opinion on a short acquaintance, but it may not be correct. Mr. C. is the son of the late Hon. Wm. H. Crawford, of Georgia, and was educated partly under Dr. Waddell, and partly at the East. Mr. C. has been preaching about 2-2 years. Lately filled a Professorship in Oglethorpe University, Geo., and is now Professor elect of Ecclesiastical History in Mercer University in the same State. Of highly refined manners and great modesty, no bishop in our country is more happy in pastoral labors than Mr. Crawford. He is said to be a good scholar and a profound linguist. * * * Mr. C. is yet a youth only, and will grow for many years to come. His family is a very interesting one, and his attachments for friends very strong and durable.

Here I must stop; there were many other distinguished men in the Convention, and others of high promise, of whom I cannot now speak. It would require many pages to speak of such men as De Volle, Finch, Talbird, Magoon, Hume, Gayle, Ball, Briggs, Professor Bacon, Holman, Th. Stringfellow, Cumberland George, Crane, Witt, Scott, Walker and a host of others, but for the present I must desist.

HERTFORD.

THE DEAD WIFE.

BY WOLFE.

If I had thought thou could'st have died,
I might not weep for thee;
But I forgot when by thy side,
That thou could'st mortal be;
It never through my mind had passed,
That time would e'er be o'er—
And I on thee should look my last,
And thou should'st smile no more.

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain!
But when I speak—thou dost not say,
What thou ne'er left'st unsaid,
And now I feel, as well I may,
Dear Mary, thou art dead!

If thou would'st stay, even as thou art,
All cold and all serene—
I still might press thy silent heart,
And where thy smiles have been.
While e'en thy chill, bleak corpse I have,
Thou seemest still my own;
But there I lay thee in thy grave—
And I am now alone!

I do not think, where'er thou art,
Thou hast forgotten me;
And I, perhaps, may soothe this heart,
In thinking too of thee!
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore!

"YOU ARE THE CAUSE!"—Said a young man to his mother. "I am just going into eternity; there is nothing before me but misery—black despair, and you are the cause of it. You allowed me to

which in ten years has brought me to perdition." She turned from his bedside, and with a heart-rending groan left the room.

A THOUGHT TO BE THOUGHT OF.

It is the suggestion of philosophy, according to some, that any ideas that ever get into a man's mind, become, as it were, a part of it: and he will never lose them. What a thing it is to think that there are minds in hell that will carry with them, throughout all eternity, a complete, accurate knowledge of the system of mercy and the way of redemption, that there are immortal spirits there that have in them all the ideas necessary to a full, correct comprehension of the way of salvation—that there are minds in hell, that have far more knowledge of the word of God and the way of mercy, and far more accurate acquaintance with the whole theory of theology, than what served numbers in getting to heaven; that there are minds that have got to heaven with less knowledge, than what many carry with them to hell! Now, do not let that startle you. I think the ideas necessary for a man to get to heaven are very few and very simple—a knowledge of his danger, a knowledge of the Redeemer. And many a learned man—and many a man with the learning of folios in his memory, and with an accurate knowledge of all the principles and all the doctrines of the Gospel; yet, because his heart has not been touched and his mind has not been given up to Christ, all his knowledge will not avail him; he will go to hell—to eternal misery; and his knowledge will go with him throughout all eternity. But it is a fearful thing that the human spirit should be thus suffering under the condemnation of impenitence, guilt, disobedience, and yet within it, in the mind and the memory, the knowledge of the way by which it might have been saved.

AGRICULTURAL.

From the American Farmer.

GREEN MANURE, OR THE APPLICATION OF VEGETABLE MATTER IN THE GREEN STATE.

From a knowledge gained by experience, we have long since made up our mind, that agriculturists place too low an estimate upon the advantages to be derived from the sowing of green crops to be ploughed in as means of improving their lands. Few if any are able to make, by the ordinary processes resorted to, a sufficient quantity of manure to answer the demands of each succeeding spring; and from the remoteness at which they live from the large cities, it is impossible to obtain supplies thence. Necessity, which is said to be the mother of invention, one would think, would long since have caused many to have turned their attention to this certain, and comparatively cheap mode, but such has not been the case. Those who have Clover leys to turn in, of course, stand in no need of a resort to this plan; but most certainly, those who have not advanced that far towards the melioration of the condition of their soils, should not hesitate in adopting this, the next best plan of driving sterility from their fields. Many we know there are, who have been prevented from entering into the clover culture, because of the impoverished condition to which their lands have been reduced—to such we would say, that they should lay themselves out to enter upon the system of green manuring the next year. And with the view of bringing the subject directly home to them, we shall make an extract from the Lecture of Professor James F. W. Johnson, of the University of Dublin—a gentleman of whom it is not saying too much to declare that, as an agricultural chemist, he is not excelled by any one living. He says:

"By green-manuring is meant the ploughing in of green crops in their living state—or of green vegetables left or spread upon the land for that purpose.

1. Green vegetable substances contain within themselves much water, undergo decomposition more readily, therefore, than such as have been dried, and are more immediately serviceable when mixed with the soil.

2. In the sap of plants also, there generally exist certain compounds containing nitrogen, which not only decompose very readily themselves, but have the property of persuading or inducing the elements of the other organic matter, with which they are in contact, to assume new forms to enter into new chemical combinations. Hence the sap of plants almost invariably undergoes more or less rapid decomposition even when preserved from the contact of both air and water. When this decomposition has once commenced in the sap, it is gradually propagated to the woody fibre, and to the other substances of which the mass of stems and roots of plants is composed. Hence recent vegetable matter will undergo a comparatively rapid decomposition even when buried to some depth beneath the soil—and the elements of which it consists will form new compounds, more or less useful to living plants, in circumstances where many forms of even partially decomposed vegetable matter would undergo no change whatever.

3. Further—when green vegetable matter is allowed to decay in the open air, it is gradually resolved more or less completely into carbonic acid, which escapes into the air and is so far lost. But when buried beneath the surface, this formation of carbonic acid proceeds less rapidly, and other compounds—preparatory to the final resolution into carbonic acid and water—are produced in greater quantity and linger in the soil.

Thus by burying vegetable substances in his land in their green state, the practical man annually saves a portion of the organic food of plants, which would otherwise so far run to waste.

4. Finally—Green vegetable substances by exposure to the air gradually give up a portion of the saline matter they contain to the showers of rain that fall. This more or less escapes and is lost. But if buried beneath the soil, this saline matter is restored to the land, and where the green matter thus buried is in the state of a growing crop, both the organic and the inorganic substances it contains, are more equally diffused through the soil than they could be by any other known process.

On one or the other of these principles depend nearly all the special advantages which are known to follow from the employment of green vegetable matter in the preparation of composts.

But this explanation of the principles on which the efficacy of green manuring depends, does not fully illustrate the important practical results by which, in

1. The ploughing in of green vegetables on the spot where they have grown, may be followed as a method of manuring and enriching all land, where other manures are less abundant. Growing plants being up from beneath, as far as their roots extend, those substances which are useful to vegetation—and retain them in their leaves and stems. By ploughing in the whole plant we restore to the surface what had previously sunk too greater or less depth, and thus make it more fertile than before the green crop was sown.

2. The manuring is performed with the least possible loss by the use of vegetables in the green state. By allowing them to decay in the open air, there is as above stated, a loss both of organic and inorganic matter—if they be converted into fermented (farm yard) manure, there is also a large loss, as we shall hereafter see; and the same is the case, if they are employed in feeding stock, with a view to their conversion into manure. (In no other form can the same crop convey to the soil an equal amount of enriching matters as in that of green leaves and stems.) Where the first object, therefore, in the farmer's practice is, so to use his crops as to enrich his land, he will soonest effect it by ploughing them in in the green state.

3. Another important result is, that the beneficial action is almost immediate. Green vegetables decompose rapidly, and thus the first crop which follows a green manuring is benefited and increased by it. But partly for this reason also the green manuring of corn cropped land—(wheat and other small grain) if aided by no other manure, must generally be repeated every second year.

4. It is said that grain crops which succeed a green manuring are never laid—and that the product in grain is greater in proportion to the straw than when manured with fermented dung.

5. But it is deserving of separate consideration, that green manuring is especially adapted for improving and enriching soils which are poor in vegetable matter. The principles on which living plants draw a part—sometimes a large part—of their sustenance from the air, have already been discussed, and I may presume that you sufficiently understand the principles and admit the fact.

Living plants, then, contain in their substance not only all they have drawn from the soil, but also a great part of what they have drawn from the air. Plough in these living plants, and you necessarily add to the soil more than was taken from it—in other words, you make it richer in organic matter. Repeat the process with a second crop and it becomes richer still—and it would be difficult to define the limit beyond which the process could no further be carried."

From the Albany Cultivator.

SEASONABLE HINTS TO ORCHARDISTS.

There are some points, too often neglected, and of very great importance, to which some will need only reminding, to put in practice. Nothing is more essential at this season of the year, for newly transplanted trees, and indeed for all fruit trees for several years after setting out, than thorough, clean, deep, and wide cultivation. A hill of corn will thrive as well planted in a thick grassy field or meadow, or in the midst of a field of wheat, as a fruit tree. Potatoes, beets, and some other low hoed crops, may occupy the ground where young fruit trees stand, if they are kept well hoed; but if such crops have not been planted, spare no time in rendering the soil about the trees deep and mellow, for several feet on each side—a little circle only three or four feet in diameter will not do. Hundreds of experiments have proved, that trees in a field where the whole soil is kept as fine and mellow as an ash-heap, will grow from ten to twenty times as fast as those which are neglected and become choked with grass or weeds. The fruit on large as well as on small trees, will also be very much improved by keeping the ground mellow. An owner of a fruit orchard which had become grown up with grass, said that by the accidental rooting up of the grass by the pigs, his fruit on one tree was so much improved in size and flavor, that he should scarcely have known the kind. An old peach orchard, a few years since, was mostly occupied with a crop of peas; but one row was planted with a hoed crop, the consequence of which was, the latter row was conspicuously marked out by its darker green and more thrifty appearance, at a distance of half a mile.

Another matter, which may be now attended to with propriety and economy, is the budding (inoculation) of apple trees. Many owners of orchards resort only to grafting, and pay perhaps some itinerant grafter a high price for mutilating their trees. Buds may be easily inserted, even by a boy ten years old, if the branches in which they are set are vigorous and thrifty, so that the bark will peel freely; in this case, they will scarcely, in a single instance fail; but heading down and thinning out must not be forgotten the next spring.—Where large trees have been grafted last spring, and the grafts have failed, numerous young and fine shoots in most cases spring from the upper extremity of the trunk; these will be in fine order this summer for budding. A bud will scarcely ever live in a slow growing or stunted branch or stock; but in a thrifty one, on which the bark peels freely for the insertion of the bud, failure will hardly ever take place, even if performed by a novice. Early in 8th month (August) is usually the best time for budding apples.

Those who have pear trees should keep a look-out for fire blight, and the very day that the first branch turns black from its effects, let it be cut off at once two or three feet below the affected parts, and so continue as long as any part of the tree continues to be affected. It is better to cut away three quarters of the tree, than to lose the whole by neglect. There are many failures from a want of promptness and boldness in making the necessary excisions. A fruit cultivator who has a large orchard of pear trees, has suffered four different times within the last twenty years from the attacks of the fire-blight, and as often put a stop to its ravages by a quick and thorough application of this remedy; though some of his fine trees had quite a mutilated appearance before he had done with them. Burning the lopped branches, is considered by many as all-essential, and can do no hurt in any case.

The black knot on the plum tree, is also cured in the same way, if the remedy is promptly and increasingly applied; but as it does not extend over the tree so rapidly as is often the case with fire-blight, little more than the part immediately affected need be cut away.

PAINTING HOUSES.—Paint applied to the exterior of buildings in autumn or in winter, will endure twice as long as when applied early in summer in hot weather. In the former case it dries slowly, and becomes very hard like a glazed surface, not easily affected afterwards by weather, or worn off by the beating of storms. But in very hot weather, the oil of the paint soaks in,

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