

Biblical Recorder.

RALEIGH, N. C.

THURSDAY, MAY 24, 1860.

All letters, and communications for the paper, should be addressed to "Editors of Biblical Recorder," Raleigh, N. C.

Persons writing to us on business would do well to state the nature of their business, and the object of their visit, at the top of their letter, that we may be able to direct them to the proper authorities.

TERMS: Two Dollars per annum for single copies, Clubs of Twenty and upwards, One Dollar and Fifty Cents each.

Private letters, intended for either the Editor or his family, should have the word "Private" distinctly written on the envelope.

SPECIAL NOTICE. The Recorder is conducted strictly upon the Cash system. All papers are discontinued at the expiration of the time for which they have been paid. Subscribers will be notified four weeks before their time expires by a cross-mark on their papers; and when the subscription is renewed the paper will be discontinued. This is a rule from which there will be no departure. Watch for the cross-mark, and renew your subscription.

All transient advertisements must, to insure their insertion, be accompanied with the money intended to be spent for their publication, and we will always do full justice. With those who advertise by the year, we make written contracts. See terms of advertising to be found on first page.

"The True Church."

The last *Biblical Recorder* has an article under the above caption, which suggests the following questions:

1. Has Christ a "true Church" on earth? 2. Is the one only true Church visible or invisible—is it limited to one peculiar "faith and order"—or is it, which is the "true Church?"

3. And, what assurance of salvation has any one who is not a member of the "true Church?"

The above questions we find in the *Advocate* of this city. We suppose our neighbor Heflin designed to call our particular attention to them, as we wrote the article which he says suggested his questions. We will, therefore, in few words, answer these questions according to the light which is in us.

2. "Has Christ a true Church on earth?" We answer most assuredly. Otherwise his promise has failed. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. "To, I am with you always, even to the end of the world." Matt. 28: 20.

1. "Is the only true church visible or invisible?" We answer, Visible: that is to say, it is composed of persons who truly and sincerely believe the doctrines and observe the ordinances of the gospel. How a church can do all this and yet be invisible, is entirely beyond our conception. Was not the kingdom of Christ, as set up by himself and his apostles, a visible organization? Were not the local churches visible bodies? And were not the churches as a whole, that is, christianity in the apostolic age, a visible and distinctly marked system? It certainly was, if we have not wholly misapprehended its history as given in the New Testament. But if the church of Christ was visible then, being always one and the same in its doctrines and ordinances, it must be visible now. Again: Does not God require that while his people worship him in spirit, they shall also worship him in an outward, united and visible manner? How can an invisible church render outward or external and visible worship? Hence, we conclude that the church of Christ must, from the very nature of the case, be a visible church; and that the notion which some entertain of an invisible church of Christ, is altogether ideal or imaginary, and has no real existence.

The question continues, "Is it (the church of Christ) limited to one peculiar 'faith and order'?" To this we say, that the New Testament teaches but one system of faith. The apostle Jude says, "Earnestly contend for the faith once delivered to the saints;" and Paul, in his letter to the Ephesians, says there is "One Lord, one faith, and one baptism." Eph. 4: 5. The same apostle also exhorts the disciples to keep the ordinances as he had delivered them. In these then, as in many other passages, we see there is "one faith and order," and only one. That this "faith and order" is peculiar, that is, different from all other faiths and orders, is too obvious to require proof. God's people are said to be "a peculiar people." Their peculiarity consists in their character, which is the result of their faith and practice. As there are not, then, in the New Testament divers faiths and orders, we must conclude that the church of Christ is limited to one faith and order, and that that faith and order being different from all other faiths and orders, is, of necessity, peculiar. The last inquiry in the second question, viz., "which is the true church?" must be decided by making the church of the New Testament the model. Those organizations which do not conform to it, should not claim to be identical with it. If the church of the New Testament was the true church of Christ, then it follows that all organizations must conform to that in order to be entitled to the same appellation.

3. "What assurance of salvation has any one who is not a member of the 'true church'?" We cannot say, as every individual who professes to have faith in Christ has some assurance of being saved, perhaps, peculiar to himself. This question reminds us of another which we have sometimes heard asked: How far may a believer depart from christian duty and yet be saved? Of course we have no means of telling. Such a case is not answered in the Scriptures. That it is the duty of all true believers in Christ to be connected with his church, is plainly taught in the New Testament; and it is equally their duty, in this day of divers faiths and many churches, to enquire after the true church—the one which bears the likeness of the New Testament church, and holds the form of doctrine which was by inspiration delivered to it.

We have thus briefly but frankly responded to the enquiries of our cotemporary. If our article on the True Church contains other difficulties which he finds it hard to solve, if he will suggest them either in the form of enquiries, or in some other manner, we will be happy to impart any additional light which we may possess. Meanwhile, we beg leave to submit, for the consideration of our neighbor, two or three questions suggested by his enquiries. If he feels at liberty to answer them, we shall feel obliged to him to do so; if not, we shall understand from his silence that he considers it not prudent for him to discuss such subjects.

1. If the church of the New Testament is not the model by which all organizations claiming to be churches is to be judged, what is the proper standard of appeal for deciding upon their respective claims?

2. If it is admitted that the church, as described and set forth in the New Testament, was the true church, we ask, were there or were there not different orders in the ministry of that church?

3. Is there or is there not any recorded instance of membership in that church except by professed believers?

Chowan Association.

The 54th anniversary of this Association was held with the Baptist church at Edenton, commencing Tuesday 15th and closing Friday 18th of this month.

In order to reach the place in time, it was necessary to leave Raleigh not later than Saturday 12th. Having never before been in the bounds of this large and influential body of Baptists, we wished to learn as much as practicable of the churches and institutions on the route to the ancient town named in honor of Governor Edg. We therefore determined to spend the Lord's day with the brethren at

Murfreesboro'.

On arriving at Boykin's, 25 miles below Weldon, we met the corpse of a young lady, who had just died, whose friends were calling the body to her native spot for interment. Taking a hack, we reached the hospitable residence of our brother, Dr. S. J. Wheeler, Post Master at Murfreesboro', about night fall.

At his request we accompanied the Dr. at 9 o'clock next morning, to old Meherrin church, about half a mile from the town, where we met a goodly number of brethren from the surrounding country, and a good many children, assembled by previous notice to organize a Sunday School. Meherrin was built in 1735, and has since been several times rebuilt and enlarged till now it is a neat, commodious and comfortable house of worship. Having given the congregation a talk on the importance of Sabbath Schools, we left them to organize, and returned to worship at 11 o'clock with the Baptist church of Murfreesboro'. Here we were welcomed by Dr. Hooper and Prof. McDonald, of the Chowan Female Collegiate Institute, and had the privilege of preaching to a full house on the Christian's Hope.

Accepting the invitation of brother Spiers, the polite and faithful Steward, we dined at the Institute, and spent the afternoon in delightful intercourse with the officers and teachers of the school. It was cheering to see about a hundred young ladies with the venerable President and his corps of associates in labor, seated around a common table and lifting up their united hearts in thanks to God for the "meat that perisheth," and afterwards to have the privilege of uniting with them in their spacious Chapel in imploring the blessings of gospel grace upon the souls of Teachers, Pupils and Patrons. These brief services over, the young ladies retired to recite their Sabbath lessons to their respective teachers.

At 8 o'clock we again repaired to the Baptist church, and spoke to an attentive audience on the subject of Christian Influence. May the labors of the day be blessed abundantly.

We have not time to speak of the beautiful building, the spacious lawn, the meandering walks, the tasteful flower garden, and other attractions of the collegiate premises. We missed the face of Prof. McDowell, who was off on a tour among the churches with the laudable object to raise funds for the benefit of the Institute. We were told that we should see him at the Association.

The Methodist Female School, and other objects of interest we had no time to visit, and cannot now speak of them.

On Monday morning our friends were astir, and by 9 o'clock a smiling party were steaming away down the Meherrin on board the Leonora—a boat somewhat smaller than the Great Eastern—being 30 horse power, and drawing 24 inches of water. Well, Captain Jester did his best to render us comfortable and promised us that on receiving one dollar he would put us on the Curlew and bring us back another day for nothing.

About midday we were transferred to the more spacious steamer Curlew, on her way from Franklin Depot down the Black Water and the Chowan rivers to Edenton. Capt. T. J. Burbage, met the demand upon him with a pleasant smile and soon we were under weigh and out of sight of the Meherrin's mouth. For \$2.50 the urbane command of the 75 horse power, plowing a furrow 4 feet deep, said he would give us dinner, land us at Edenton, and bring us back to the same point without further charge.

As we moved down the Chowan, gradually widening, we thought of the ever expanding influence of the christian's life, as it flows towards the ocean of eternity. Among the crowded company, we saw quite a number of old acquaintances, and were introduced to many more, whom we had never seen before. The pulpit and the pew were largely represented. We saw also the admirer of Blackstone, the disciple of Hippocrates, and the Knight of the quill, mingling freely with each other and with their respective patrons and friends, throwing in just enough of politics, national and state, to make the discourse reflect particular sentiments, but without rendering it at all unpleasant. While all was life and joy, a portentous thunder cloud arose in our rear and for an hour or more gave chase to our craft. Having to turn

aside to receive passengers, the rain overtook and attended us to the wharf at Edenton. Here we were met by bro. T. Judson Knapp, the Pastor, accompanied by other members of the committee of reception. In a short time the delegates and friends were assigned to comfortable homes among the hospitable citizens of the venerable town.

At 8 the bell of the Baptist church invited us to the sanctuary, where we were instructed by an appropriate discourse from Elder John Mitchell of Hillsboro. His text was Ps. 110: 4. The excellency, the dignity and the glory of the Priesthood of Christ were set forth in the simple and affectionate style so characteristic of our pious and intelligent young brother. There is reason to believe that at least one individual—a resident of a distant state, on a visit to his relatives—was brought to the Saviour by the sermon.

At 11 o'clock on Tuesday, Elder W. W. Kone preached.

THE INTRODUCTORY SERMON.

From 1 Thess. 2: 13-15. The subject deduced from the passage was THE ELEMENTS OF AN ORIGINAL CHURCH.

At half past 2 P. M. the Association was called to order by bro. G. C. Moore, M. D., for many years in succession the kind and courteous Moderator of the body.

Letters were read from more than 50 churches. Bro. Moore was re-elected Moderator. Bro. S. J. Wheeler, M. D. the permanent clerk, performed the duties of the office, assisted by Bro. W. D. Pritchard of Camden and others.

One new church, called Gallatin, applied for admittance and was received as a constituent of the Association. The body resolved to meet daily at 9 and at 2-4 and to adjourn at 1 o'clock.

Messengers from sister Associations were called for, when Elders J. L. Pritchard, B. F. Marable and J. S. Walthall from the Union, Elder A. W. Wilcox from the Pamlico, Elder G. Bradford from the Portsmouth and Elder J. Mitchell from the Beulah Association, and Licentiate C. P. Bogert, agent of the Bible Union, were entered as present.

After the appointment of the committee of arrangements, the Association adjourned.

At 8 P. M. bro. J. L. Pritchard of Wilmington preached from John 17: 21-23. Showing the Union between Christ and his people and the union of his disciples to each other.

At 9, on Wednesday, the Association re-assembled. By permission bro. Pritchard reported the progress of the new edifice for the use of the 1st Baptist church of Wilmington, and bro. Kone made some encouraging statements in respect to a similar effort for the church at Plymouth.

The Committee of arrangements having reported the order of business, the Moderator proceeded to appoint committees to prepare business.

The next session of the Association was appointed to be held with Sandy Run Church, Bertie co.,—Elder T. J. Knapp to preach the Introductory, and Elder A. McDowell the Convention sermon before the Association.

The committee on Finance reported, but we do not remember its statements.

The committee on Periodicals presented a report recommending the *Biblical Recorder*, and also the *Commission and the Home and Foreign Journal*—the last two published by the Boards of the Southern Baptist Convention.

The afternoon session was devoted to the consideration of the report of the committee on the Chowan Female Collegiate Institute. An effort had been made to raise \$10,000 to relieve the Institute of debt. Professor McDowell said that he was very anxious to have the remaining sum of \$3,000 subscribed, and we are happy to state that it was subscribed. Some of the friends paid the amounts and others gave their bonds. We invite attention to the notice of the Trustees in this number of the *Recorder*.

At 8 o'clock it fell to our lot to address the congregation at the Baptist church, while bro. Kone preached at the Methodist church.

On the morning of 17th, a resolution was offered by bro. Knapp, recommending the *Family Visitor*, a weekly paper published by Elder Wm. Potter at Gatesville, at \$2 per year, and adopted without debate.

Elder McDowell offered a resolution recommending the churches of the Association to adopt the Chowan Female Collegiate Institute as a regular object of annual contributions; and many ministers signed an agreement to do so after the adoption of the resolution. We heartily concur with the brethren in this wise determination.

A resolution (we forgot by whom offered) was adopted, expressive of the sympathy and prayers of the Association in behalf of Elder Q. H. Trotman, whose impaired vision and other afflictions have in a great measure disabled him as a minister of the gospel.—Bro. T. has a strong hold upon the affections of the brethren of the Association, among whom he has spent a life, beginning at an early age, in proclaiming the unsearchable riches of Christ. The most abundant evidence was given that brother T. will never "lack and suffer hunger," while his brethren live around him.

As we are yet weary and the printer wants "copy" we now stop.

WAKE FOREST COLLEGE.

was then read. It recommended to the Trustees to rescind the resolution, adopted last year, offering to educate candidates for the ministry among Pedobaptists free of charge for tuition. The report was discussed freely, though in good spirit, on both sides, and finally adopted.

At 11 o'clock, by special appointment, brother B. F. Marable Corresponding Secretary of the Baptist State Convention, preached the annual Conventional sermon from Heb. 2: 3. He presented the salvation of the gospel in its greatness, its design, and its effects. We are gratified to state that bro. M. feels much encouraged at the prospects of success among the churches of the Chowan Association.

At the same hour bro. J. D. Elwell preached at the Methodist church.

Bro. Marable thought it was best and in harmony with his general plan, not to take up a public collection in behalf of the Convention, preferring to visit the churches and induce the pastors to assume the work of gathering and sending up contributions to the Convention at its annual meeting at Goldsboro next November. Many grateful hearts were disappointed, but we trust the policy of the Secretary will prove a benefit and not an injury to the cause of benevolence.

REYNOLDS INSTITUTION.

Next came up for consideration. Interesting speeches were made on the report, which stated that the number of pupils was about double that of last year, and that respectable progress had been made in liquidating the debt. Only \$600 remained unpaid. A resolution was adopted, expressive of gratitude and regard for brother J. D. Boushall, the worthy and energetic principal, and requesting him to continue his efforts to raise funds and otherwise promote the interests of the School.

The Association then appointed messengers to sister Associations, and standing committees to report on specified subjects at the next annual meeting.

Bro. Marable presented the report of the committee on the State Convention, and made some interesting remarks touching the purposes and prospects of the Convention.

The report on Home Missions through Bro. Kone, suggested that all Home Mission work, now done by the Union Meetings, be taken under the care of the Association.—Bro. Trotman thought nothing better could be done at present than to request the three Union Meetings to make report of their labors to the standing committee of the Association to be embodied in their next annual report to this body. This met with general favor, and the Association so decided.

After bro. R. R. Overby had presented the report on Sabbath Schools, Elder J. J. Lansell, of Va., made some remarks on the subject—stating that he had been appointed by the Southern Baptist Sunday School Union as their Agent, and proceeded to explain the origin and design of that body.

At 8 o'clock a sermon was preached by bro. Lansell from Phil. 2: 8, showing that the incarnation of Jesus contemplated the death of the cross in order to the redemption of man.

At 9 o'clock on the 18th, the Association re-assembled, and resumed the consideration of the report on Sabbath Schools. The Union Meetings were requested to report to the standing committee on Sabbath Schools, as in case of Home Missions, and the report was adopted.

The report on Temperance gave rise to interesting addresses from several brethren, all concurring in the conviction that our pastors and churches should be more faithful in enforcing discipline against offenders in respect to the immoderate use of intoxicating drinks. This report having been adopted, the committee on the State of Religion presented their report, showing that the number baptized during the year was 837, and the net gain 521. The whole membership of the body was stated to be 10,500.

A brother was appointed to prepare a suitable obituary of bro. Hardy, who had died since the session in 1859, and send it to the clerk to be incorporated in the minutes.

Resolutions of thanks to the citizens for their hospitality—to the Methodist church for the use of their house of worship, and to the Rail Road and Steamboat companies for free return tickets, were unanimously adopted by the Association.

All the ordained ministers of the body were authorized to represent the Association in the State Convention,—so far as the funds might be adequate.

At the suggestion of bro. Williams the churches were requested to send up contributions to aid the work of missions in the lower end of the district.

The clerk was directed to have 3000 copies of the minutes printed and distributed according to the funds sent up by the respective churches.

The business being finished, the Moderator requested bro. H. Petty, pastor of the church in Greenville to conduct the closing exercises; after which the Association adjourned sine die.

At 9 o'clock at night the Curlew's whistle announced that Captain Burbage was ready to return us to our homes.

A large crowd responded to the signal, and after a parting blessing and a hearty farewell, we were "let go" in peace. Ever and anon the Steamer approached the landings and put out more or less of our brethren.—At two o'clock we bid adieu to our Murfreesboro companions at Winton, and then "turned in" to refresh our "tired nature" in her "sweet restorer, balmy sleep."

After breakfasting on the Curlew, we took the Sea Board cars, which we soon exchanged at Weldon for those of the Raleigh and Gaston, and by 3-1-2 P. M. were in the bosom of our family whom a gracious God had kindly preserved during our week's absence.

As we are yet weary and the printer wants "copy" we now stop.

Minutes of Baptist Associations in N. C. Wanted.

Will not the Clerks of the several Associations named below, or some of the brethren connected with those bodies, forward copies of 1859 of each Association to the American Baptist Pub. Society, Philadelphia? They are needed to complete the table of statistics for North Carolina for the Almanac now in course of preparation. The following are the names of the Minutes wanted:

Brier Creek, Cedar Creek, Flat River, French Broad, Green River, Hiwassee, Jean Freeman, Lowe's Creek, Pine Deo, Reel Mountain, Salem, Sandy Creek, Taylor's, Three Fork, Tuckasee, Union East, Union West, Yadin.

See several new advertisements in another column.

Rev. J. M. Pendleton.

We notice in several of our South-western Baptist exchanges an exciting discussion in regard to the views of this brother on the slavery question. In another column we give, by request of a young brother of this State, now a student of the Institution with which Prof. P. is connected, resolutions passed by the students of that Institution.—We give also a letter by Elder P. to one of the editors of the *Mississippi Baptist*, which we find published in that and several other papers. These publications we make to our readers purely as a matter of justice to Prof. Pendleton, who is now filling an important post in a Baptist Institution. We have seen nothing in the charges preferred against Prof. P. to justify the belief that he entertains any sentiments on the subject of slavery inimical to the South, or unfriendly to his connection with a Southern Institution of learning. We give this simply as our opinion, but do not intend to take part in the discussion. And that we may not be misunderstood, we say that we have never sympathized with any system of emancipation, nor even thought favorably of African colonization; as we could not believe it would ever accomplish much for the benefit of the African race in this country; and further we would not utter a word in support of any man in the South whose sentiments were at war with the institution of slavery, but would denounce him as an enemy.

Personal feeling aside, we think the discussion referred to would cease immediately. Like most of the questions which have so unhappily agitated the churches in the South-west, we fear this is fed and kept up by personal feeling. With such discussions we take no part, believing them to be in the main needless, unwise and often injurious.

Discontinued.

The *Baptist Telescope* published by Bro. Brown at Hendersonville, N. C., has been discontinued for want of sufficient patronage to sustain it. Bro. B. has written us proposing to transfer his list of subscribers to the *Recorder*. Such an arrangement we would be happy to make, and have so written him. We should take great pleasure in having it in our power to espouse the cause of our brethren in the western part of the State more than we have been able yet to do.—Will not brethren Stradley, Bowen, and any others who may be so disposed, send us accounts of their religious meetings, school anniversaries, &c., or communications on any subjects of interest to the Baptists of the State? If they will, we shall be happy to publish such for them. Our mail facilities are now such that the *Recorder* would reach them nearly or quite as soon as a paper published in their part of the State.

How Strange.

Notwithstanding the *Recorder* has been conducted on the cash system for more than a year past, and our terms published in a conspicuous place every week, we still hear complaints from brethren that their papers are stopped simply because the time for which they had paid had run out.—We would most respectfully and kindly suggest again that the cash system, which we were compelled to adopt to save the office from bankruptcy, requires this very thing, viz.: the stoppage of every paper when the time paid for has expired. Were we to depart from this rule, we would go directly again into the credit system, at least so far as the departure extended. We do hope that brethren will bear this in mind, and not suppose that we wish to prevent their getting the *Recorder*, (which is exactly the opposite of what is true,) or become offended with us if they allow their time to run out and the paper to stop. Each subscriber is notified by a cross mark on his paper four consecutive weeks before it is stopped. What more can we do? If we knew of any better plan, we would most gladly adopt it. A day or two since, a ministering brother informed us that he met with an intelligent brother, sheriff in one of the eastern counties, who complained that "brother James had stopped his paper, knowing that he was able to pay him for it."

Now we did not know that that brother's paper was stopped, as we do not keep the books or send out the papers. Indeed, we never know when any subscriber's paper is discontinued, unless informed of it by our clerk.

Call Accepted.

It was stated in our last that Rev. A. D. Cone of S. C. had received an invitation to the pastorate of the Baptist Church, Newbern. The name was incorrectly given to us as Cone—it should have been Cohen, as we learn from another letter, that brother Cohen had accepted the call, and expects to enter on his pastoral labors "the last of June."

For the Recorder.

Will you please allow me to say, through the *Recorder*, that the Examination of the Students of W. F. College, will commence June 4th, and continue through the week. The Trustees will meet on Tuesday the 12th at 10 o'clock, A. M. The Annual Address will be delivered before the Societies on Wednesday at 11, A. M., by Rev. T. G. Keen.

The Address before the Alumni at 3, P. M., on Wednesday, by Dr. O. F. Baxter. And the Valedictory Sermon on Wednesday, 8 P. M., by Rev. J. W. Seely.

Declaration on Monday and Tuesday nights, by members of the Freshman and Sophomore classes.

Commencement Exercises on Thursday 14th.

Pres. Board Trustees, Wake Forest College, May 18, 1860.

Notice

It is hereby given that the sum of ten thousand dollars has been pledged to the Trustees of Chowan Female Collegiate Institute, which completes the condition and renders the bonds obligatory and the first installment on them due. G. C. MOORE, Clerk R. T.

May 16th, 1860.

Chowan Institute.

The Annual Address before Chowan Female Institute, will be delivered on Commencement day (July 4th) by Rev. Josiah B. Solomon.

A Funeral Notice.

We are requested to say that the Funeral sermon of Mr. Beedy H. Smith will be preached by Rev. R. T. Heflin at Banks' Chapel, Granville Co., on the 1st Sunday in June.

For the Recorder.

Young Men's Christian Association—Its Evils and Inconsistencies.

1. "I think the name is misapplied. I do not see how any organization can properly be called a *CHRISTIAN Association*, unless it is a regularly organized church of Jesus Christ, based upon the word of God, and governed by the laws of Christ as he gave them.

There is a disposition to apply the term "Christian" to almost every new organization that has benevolence in any way connected with it, so that the sanctity of the name has become greatly deteriorated. The church was first called "Christian" at Antioch. Let the term still be applied to the same characters or organizations. These associations are composed of persons connected with different sects, and likely those of no sect, and should not rise higher than to be called "Young Men's" benevolent "Associations."

2. I write for Baptists, and would address them kindly. My young brethren, you doubtless desire to do good; you say that this desire moves you to join and labor with others in saving souls; and to accomplish this, you get up and form a "Christian Association"—to do good. Is not a Baptist church a "christian association?" You doubtless answer, yes. Where then is there a need for another organization? Is it not the business of your church to do good and labor for the salvation of souls? Yes. Where then is the necessity of still another organization bearing your legal title? Is your church so circumscribed, fettered, trammelled and bound within limits, that you cannot have access to men and women—yes, sinners—that it has become necessary for you to go out of the church, and get into another organization not a church, in order to do good? Christ told his church to go into all the world and preach the gospel. If Christ had not considered his church the proper place for christians to work, he would have given different directions. Perhaps you say that you can work better in a "Young Men's Christian Association" than with your own church. Likely this may be so, for some professed christians can work better in some new or novel way than in the old beaten track—novelty "lends enchantment" to the work.

In connection with your church, my young brethren, is the place where Christ put you to work, and not out of it. I see no reason why you should not bestow the same money, labor and lay-missionary service in connection with your church, that you do out of it and in connection with a new organization. I much admire the pious zeal which incites you to labor, but regret that your zeal runs you out of the church to perform it.

3. These new organizations in effect declare that the churches of Christ are inefficient, and do not do the work. This may be true, but a new organization is not the proper remedy. Let these zealous brethren stir up the dormant energies of their brethren, and then they can all work together without the trammels and restraints of a man-made organization.

4. If I have been correctly informed, the members of these "Young Men's Christian Associations," are bound not to introduce into their "christian" labors any thing denominational, though that very thing may have been commanded by Christ—fettered down to semi-christian work by what ought to be called the constitution of the Young Men's *S&M* Christian Association. My dear brethren, Christ is the head of the church; he has given you a commission signed and sealed with his own precious blood; under that commission he would have you work; but if you go out and work under another commission, he may ask you in the judgment, "Who hath required these things at your hands?"

JAMES S. PUREFOY.

For the Recorder.

BRO. WALTHALL:—I regret very much the spirit which seemingly pervades the article of "A Member of the Board" which appeared in your last issue in reply to my communication respecting the churches at Wilson. He assumes in the first place that my remark contained a censure on the Board of the Convention, for not rendering assistance to the Wilson brethren; he then proceeds to show what is "the plain truth," as if I had made a false statement; and concludes with quite an earnest appeal to the brethren not to allow the Board longer to "weep over the destitution in our midst," and at the same time be censured for not extending aid to points brethren may deem important.

Now, after the manner of "A Member of the Board," "I wish to ask"

1. Does not his article "imply censure?" 2. If censure is implied, ought not "A Member of the Board" to have known beyond a doubt that I intended to censure the Board of the Convention, before he rushed so mightily to its rescue, and made this stirring appeal to the brethren to screen it from censure?

3. Is it generous or right to place me in a wrong light before the readers of the *Recorder*, in order to excite their sympathy and arouse their energies in behalf of the Board?

Now if "A Member of the Board" had chosen to do so, he could very easily have ascertained "beyond a doubt" that I did not intend to censure the Board. My name and post office were both appended to my article, and he could readily have written to me.

Doubtless my language was not "as guarded as it should have been, for my communication was penned in great haste, and I little thought to hear of it after its appearance in your columns. But I do disclaim any intention on my part to censure the Board or any of its officers. I had been told by the people of Wilson, that their place had been neglected. I was informed by gentlemen living in the place, who said they knew such to be the fact, that application had been made in their behalf to the Convention, (whether to the Board officially they did not state,) and that they either would do, or had done, nothing for the place. So much I can say, bro. W., as to the "accuracy of the statements" made by me, which you "were not prepared to decide upon."

Far be it from me to do any thing to injure the Board or any of its officers, in the estimation of the people. The facts disclosed by our brother of its crippled condition, are painful to contemplate; but I regard the Convention as a complete; the most valuable machinery of our denomination for successful missionary efforts. To-day I shall start out as missionary to the eastern counties of the Pamlico Association, and wherever I go I shall advocate its claims when it is proper and prudent to do so.

Yours, &c.,

N. B. CORB.

Everettsville, N. C., May 14, 1860.

For the Recorder.

A Church Constituted and a Minister Ordained.

The Baptists residing in the town of Wilson, being desirous of uniting in the church relation, invited a Presbytery to aid them in their organization and recognize them as a church. Elders J. G. Barkley, Levi Thorne, J. B. Solomon and Geo. Wm. Keese, met in the Court House on Sunday, the 6th inst., together with those who were interested in the movement. Religious exercises having been held under the conduct of Elder Solomon, Elder Thorne was elected Moderator, and Elder Keese Secretary. On motion, Elder J. H. Lacy of Va., being present, was invited to a seat in the Presbytery. The Philadelphia and New Hampshire Confession of Faith being read, the latter was adopted together

From the Albemarle Southern.

The late Expected Duel between two Members of Congress, Messrs. Pryor and Potter.

MURFREESBORO, N. C.,
May 1st, 1860.

MR. EDITOR:—I regard the press, when fulfilling its mission as the public trust, and a vigilant sentinel of the public safety and the wholesome conservatism of national morals. If it performs this delegated office fearlessly and conscientiously, the country has no better friend than a well supported periodical press. Well supported, I mean, by intellectual, as well as pecuniary patronage. If it shrinks from this high responsibility "thru fear, favor or affection"—or itself proves an example or advocate of immoral sentiments, the press becomes a contaminator of the masses. The one is "a well of life," the other is the same well adulterated with poison. Holding these sentiments, I feel justified and almost bound, to use the press, if you will accord me a column in that over which you have the control, to call the public attention to a late intended tragedy, which, but for the mercy of an overruling Providence, would have been enacted at the metropolis of this great Republic, and of which the "Dramatis Personae" would have been two members of Congress—members of that high national council selected and commissioned to make laws for the welfare of twenty-five millions of people and their posterity. This selected and placed on high, they use their lofty and proud position as a more conspicuous theatre on which to violate their political duties and insult the moral feelings of their country by trampling its laws under foot and consenting to exhibit, on that great central arena, a spectacle of savage and ferocious combat, scarcely paralleled in the bloody gladiatorial games of ancient Rome. If we are to believe what the newspapers tell us, (indeed the unblushing correspondence proves the fact beyond question,) Messrs. Potter of Wisconsin and Pryor of Virginia, would, in some private part of Washington City—(private, not for shame, but merely to be unobscured in their bloody building encounter) would, I say, have met and lacked one another to pieces with Bowie knives, had not the hideous enormity of such a combat shocked the feelings of their respective friends, and induced them to sanction or allow such a meeting! Thus the public has been saved from the horror of an atrocious spectacle, and the credit of the country has been rescued in part from the disgrace of so execrable and brutal a conflict between two of its representatives. I am reserved in part for the challenges to fight in that way and acceptance of that challenge, dears from both combatants, any thanks that their gashed and mutilated corpses have not been picked up in the public streets and hidden by the shroud and by the grave from the horror-stricken vision of the nation. Dueling in its most decent form is bad enough; but when carried on with fire-arms, there is room for hope if death ensues, that time has mitigated fierceness of spirit, has given room for better feelings, and brought the parties to a state of mind in which it is not unwise that impels to the contest but a supposed imperious demand of honor. Moralists have supposed that this much has been gained to the cause of humanity by the invention of gunpowder, that modern battles are excused from that personal ferocity of the ancients which was kindled and inflamed by close engagements hand to hand.

None of these mollifying considerations can come to our relief when duelling assumes the savage shape which these Congressmen agreed upon, and therefore the very proposition ought to be followed by universal execration and abhorrence, and such outrages on the public feelings ought to be so ruinous to a man's prospects of promotion, that others tempted to similar offences would take care how they trifled with the moral sense of a virtuous community. But deeply as it is to be deplored, that the parties, so far from fearing any loss of reputation by their encounter, anticipated, at least one of them, such a renewal of glorious martyrdom as was a good cause for losing life in this most foul and horrible of all shapes. What a terrible omen and foreshadowing of this intended butchery, between two of our Hon. Representatives of the scenes we are to expect between the exasperated populace of the two hostile sections into which the madmen of faction are endeavoring to drive our now peaceful and prosperous country! And what would these desperate deeds have gained, had their meeting been permitted? What fame worthy the ambition of a man of any nobleness of mind? In the first place they would in all probability have both slaughtered each other with the most hideous and revolting wounds, and would have been hurled into the flames with each other's blood, and with their hearts boiling with deadly hatred, and defiant of the overruling eye and majestic authority of Heaven! In the next place what would have been the posthumous sentence passed upon both of them by mankind? All people of sober sense and conscience would have said: "They have died as the fool dieth" and all the reputation acquired would have been very little better than the laurels which now crown the bruised and battered brows of those two national bullies who have lately mauled each other for the entertainment of the rival mobs of two great Christian nations. We may be allowed to ask these gentlemen, if they had might and killed each other, as assassins, and their spirits had been smoldered through from the world of retribution, to listen to the praises earned in this world by their heroic combat whether their pride would have been much flattered by such comments as these uttered by the loud and vulgar crowds in the bar-room or election ground: "He expected to make him back out, but he got hold of the wrong customer, d—d if he didn't—there was no 'back out' in him—he was plain pluck—he made his knife play awful, I'll swear, in that big carousal, and he died true game—whole souled fellow, that P***. Come let's take another drink, etc., etc." Is this the fame that can gratify the ambition of a man fit and worthy to serve his country? We have heard of Mr. Pryor as a man of high promise—a very promising young statesman, and he may be so. Heaven may have protected him from the ignominious fate which his own recklessness would have brought upon him that he might grow a wiser and a better man, and then when he dies he may deserve, instead of the pot-house obituary here depicted, a eulogy from some poet of his country, similar to the noble elegy poured out by Walter Scott over the two rival statesmen of his country.

With more than mortal powers endowed, How high they soared above the crowd! Theirs was no common party race, Jostling by dark intrigue for place; Like Babel's Gods, their mighty words Spoke politics and nations in its jar; Beneath each banner proud to stand, Looked up the noblest of the land: Till thro' the British world were known, The names of Pitt and Fox alone. Now scarce, their noble spirits had been Swept from beneath the dome, Where—taming thought to human pride—The mighty chiefs sleep, side by side—The solemn echo seems to cry,

Here let their discord with them die; Speak not for those a separate doom; Whom fate made brothers in the tomb; But search the land of living men, Where will you find their like again?

At a meeting of the students of Union University, Murfreesboro, Tennessee, April 29th, 1860, Benjamin F. Latimer was called to the chair, and Wm. H. Whitsett appointed Secretary. The President then stated the object for which the students had convened, to be the appointing of a Committee to draft Resolutions relative to the charges circulated against Prof. Pendleton, concerning the question of slavery. Whereupon, on motion of J. E. Carter, a Committee of fifteen was appointed. Subsequently, on motion of G. A. Coulson, the President was added to it. This Committee reported the following Resolutions, which were unanimously adopted:

Resolved, That we not only believe, but we know the charges that Prof. Pendleton is an Abolitionist, to be altogether unfounded; and that the spirit in which they have been presented to the public, plainly shows that love for Southern institutions has not prompted his accusers to them.

Resolved, That we denounce as utterly false the charge that Prof. Pendleton has ever taught as principles in any way subversive of Southern institutions.

Resolved, That the instructions imparted to us by Prof. Pendleton, are such as to instill in us a love of virtuous principles, an ardor for true intellectual attainments; and that through life, we will always remember these principles of honor and honesty, which we have learned from him, since we feel confident they will cause us to refrain from making disrespectful and unchristian allusions to another (as his enemies have done,) over a fictitious signature.

Resolved, That we are too ungrateful to return our thanks to the enemies of the Institution, for the interest they have manifested in our behalf, and to relieve them of further trouble we assure them that we cherish a love for the South, that will drive us from the University whenever we are taught sentiments detrimental to Southern rights.

Resolved, That while we feel confident that the insignificant attempt now being made to effect the ruin of Prof. Pendleton will prove a most signal failure, yet our love for truth and justice compels us to express our disapprobation of the course pursued by his enemies, and our high appreciation of him as a Professor, a gentleman and a Christian.

Resolved, That we recommend to all who wish to enjoy the best of advantages, both in the Theological and Literary Departments, to patronize this Institution, it being free from the many contaminations and vices that frequent most Colleges, and especially from Abolitionism.

Resolved, That we request the city papers and the various Baptist papers in the different States, and all others friendly to truth and justice, to publish the above Resolutions.

COMMITTEE.

Needham Holland, of Ark.
John W. Lipsey, of Miss.
Thomas S. Barnett, of Ky.
A. J. McGaffey, of Ala.

William H. Gardner, of Tenn.
Joseph E. Carter, of N. C.
W. M. Bennett, of Tenn.
Cint. Trotman, of Tenn.

Stanhope H. King, of Ark.
George W. Martin, of Tenn.
William H. Whitsett, of Va.
Martin V. Noffsinger, of Va.

William A. Williams, of La.
R. W. Parranore, of Fla.
Henry C. McFarland, of Tex.
Benj. P. Latimer, of Ga.

It is proper to say that our high esteem for Prof. Pendleton, and the purely Southern principles which he ever inculcates, has prompted us without his knowledge, to take this means of setting the truth before the public.

[Signed] BENJ. F. LATIMER, President
WILLIAM H. WHITSETT, Sec.

Prof. Pendleton's Letter

TO REV. AARON JONES, ONE OF THE EDITORS OF THE MISSISSIPPI BAPTIST.

MURFREESBORO, TENN.,
April 9th, 1860.

DEAR BRO. JONES:—I have received your letter inclosing the piece from the *Mississippi*.

I cannot consistently with proper self respect, reply to one who assails me over a fictitious signature. I do not know that it is necessary for me to publish more than I have published. I advocated a policy eleven years ago in Kentucky, which, if it had been adopted, would have made the State a free State about 1860. The people decided against that policy, and there the matter rested, and will rest. I never had a serious thought about emancipation in any State except Kentucky. I know of no practicable plan of emancipation for a State, in which there is a large slave population. Hence, I have no more idea of such a thing than you, or any other Mississippian.

I certainly have never believed slavery a sin, *per se*. * * * No man is farther from being an abolitionist than I am. I would consider the abolition policy, if adopted, ruinous to the country. The best citizens I know are slaveholders, and my own mother is among the number. At her death I shall probably become a slaveholder. It seems to me I have said enough to satisfy all reasonable men, and I do not care to satisfy the unreasonable. * *

No honorable man would assail another as I have been anonymously. I feel easy, for I have become accustomed to injustice, and I know there is a God in heaven who will not suffer me to be put to shame, unless it will promote his glory. I am willing to be sacrificed if it will glorify His name. The truth of the matter, no doubt, is that my friendship for Bro. Graves, and my connection with the *Tennessee Baptist*, are the things that have determined my enemies to ruin me. This is apparent in what they publish. * *

Very affectionately,
J. M. PENDLETON.

CHINA AND MISSIONS.—According to the new American Treaty, missionaries are now "permitted to travel in all security in the interior of the Empire, for the purpose of extending Christianity among the Chinese; not shall such in any case be interfered with or molested, whether native or foreign, while peaceably teaching and practicing the principles of Christianity." A correspondent of the *Boston Traveller*, writing from Canton, says that the stipulations of this treaty are faithfully observed, and that missionaries are now traversing the country and preach-

ing the gospel in entire security. May God be with them, and prosper their work!

ORDINATION OF A MINISTER.—On Sabbath last Mr. S. W. Madden, a colored baptist, was ordained to the work of the Gospel ministry in the Samaritan street African Baptist church of this city. The following order of service was appointed by the council: Introductory—Bro. Nicx. Sermon—Bro. Pritchard. Ordaining prayer—Bro. Williams. Charge to the Candidate—Bro. Davis. Hand of Fellowship—Bro. Adams.

Bro. Madden is a member of Saratoga street church, and for the last two years has been a student in the Theological Seminary, Allegheny city, Pa. He is a young man of excellent character and respectable attainments, and his examination before the council was highly creditable to himself and satisfactory to the brethren. Wherever Providence may call our brother to labor we wish him the most enlarged success.—*True Union*.

Warrenton Female College Institute.

We understand that the Rev. J. M. Atkinson, of this city, will deliver the Address at the next commencement of this institution, on the 6th of June, and the Rev. Mr. Whaley, of Clarksville, Va., will preach a sermon before the Graduating Class on Monday night, June 4th. The Concert will take place on Tuesday night, June 5th. The public are invited to attend.—*Register*.

General Intelligence.

State News.

WAKE COUNTY CANDIDATES. At a county convention of the Democratic party which was held in Raleigh on Monday last, the following gentlemen were nominated as candidates for seats in the next Legislature: G. W. Thompson for the Senate; Messrs. E. G. Haywood, Henry Moreland, and W. R. Cox for the Commons.

John H. Cook, Auct'r Fayetteville, N. C., sold some 35 shares of Bank of Cape Fear Stock for \$127.75, with dividend of 10% as good as \$132.75 regular; par value \$100. Bank stock is high.

MASONIC ADDRESS. Henry W. Miller, Esq., has been written to by the Committee to deliver the address at the Masonic celebration which comes off at Oxford, N. C., on the 24th June.

W. W. Holden, Esq., will deliver the Dedicatory Address before the Wilson Schools, at their next Anniversary, on Thursday, the 21st of June next.

GENERAL NEWS.

Death of "Peter Parley." The literary world, not less than the children and the young of children's books, will regret the death of S. G. Goodrich, Esq., (Peter Parley), which occurred in New York on Wednesday. He was in his 67th year. His sickness was of but two days duration, and his death peaceful and painless. The deceased was a native of Connecticut, and was a family somewhat remarkable for their devotion to literary pursuits, and as a writer attained most popularity by his admirable school books for children, under the well known sobriquet of Peter Parley, which he preserved to the hour of his death. He established the first literary gazette published in this country, and also the first annual, called *The Token*, both of which met with an extensive circulation. The deceased also enjoyed a good reputation as a political writer, and in the year 1851 received the appointment of United States consul at Portland, Me.

Interview between the Japanese Embassy and the President. The Japanese Embassy, sent to this country from Japan, seem to have excited very considerable interest, not only at the immediate points where they have touched, on their voyage, but in the nation generally. The following gives an account of their reception by, and interview with the President.

WASHINGTON, May 17.—The Japanese Embassy were formally presented to the President to-day. They left the Hotel at 11:30 o'clock, in open carriages, for the Executive mansion, attended by a military and civil escort. They were arrayed in rich brocade robes, and their attendants carried the *ushigun* of their rank. A dense throng of spectators filled the streets as they passed, and the President, in the East room of the White House, with the President, his Cabinet, naval and military staffs, government officials, Senators, Congressmen, a committee from New York, Ladies, &c., &c. A series of formalities preceded the delivery of several letters from the Japanese to the President, and the President's reply. His Majesty, the Ty-Coon has commanded us to express to His Majesty the President of the United States, in his name, the following sentiments: designing to establish on a firm and commerce now so happily existing between the two countries under the treaty lately negotiated and concluded by the Plenipotentiaries of both governments. We are now under his orders ready to exchange the ratifications of said treaty in your principal cities. We are glad to hear that the friendly relations which have become more and more lasting, and he is very happy to witness the friendly feeling which you have manifested in bringing us to the United States, and sending us back to Japan in your men-of-war.

The President then replied as follows: repeating a few lines at a time and then pausing for their translation to the Embassadors by the interpreters, who bowed their heads very low at every sentence as it was thus explained to them:

"I give you a cordial welcome as the representatives of His Imperial Majesty, the Ty-Coon of Japan, to the American government. We are much gratified that the first Embassy which your great Empire has ever accredited to our country, should be composed of so distinguished a body of men. I trust that the friendly relations of perpetual peace and friendship between the two countries, the ratifications you are about to exchange with the Secretary of State cannot fail to be productive of benefits and blessings to the people of both Japan and the United States, and for myself and for my successors, that it shall be carried into execution in a faithful and friendly spirit, so as to secure to the two countries all the advantages they may justly expect from the happy auspices under which it has been negotiated and ratified. I repeat that you are pleased with the kind treatment which you have received on board of our vessels of war whilst on your passage to this country. You shall be sent back in the same manner to your native land, under the protection of the American flag. Meanwhile, your residence amongst us, which I hope may be prolonged, so as to enable you to visit the different portions of our country, we shall be happy to extend to you all the hospitalities and kindnesses eminently due to the great and friendly Sovereign which you so worthily represent."

The President then stated of hands. Lieutenant-General Scott was introduced to the Ambassador, who gave him a warm greeting. The Speaker of the House and others were also present. Everything was done with the utmost system and regularity. The Japanese were delighted with the imposing reception, and the afternoon the principal dignitaries visited the Capitol.

The cattle mauling. A disease, called Fluoro-pneumonia, is making sad ravages among the cattle in a portion of the state of Massachusetts. It is said to be highly contagious and exceedingly fatal to all cattle affected with it. The subject of the ravages is mentioned in that part of the country. *The Christian* Secretary, in speaking of it, says:

The cattle mauling continues its ravages in the vicinity of North Brookfield, Mass., and

much alarm is manifested lest it should become general throughout the country. In Europe, within the past century about one hundred million cattle have been slaughtered for food, and it was only kept back by the aid of government. The whole number of cattle condemned by the Commissioners in Massachusetts, thus far, is 580, and the number slaughtered is 400. It is believed that three fourths of all the cattle in North Brookfield have been exposed to the contagion. The infected stock is contained within a radius of only about three miles, but includes most of the principal stock farms of the town. This region presents a sad and desolate appearance indeed. Scarcely an animal is seen in the fields or pastures, and the consequence is a general stagnation of farming operations. To lighten the melancholy appearance of these farms, almost every field exhibits a huge grave yawning to receive the carcasses of the animals as they are slaughtered.

Political. The Black Republican party of the North have held a convention in Chicago, Ill., and nominated, on a Federal ticket, as a candidate for President, Abraham Lincoln, of Illinois; for Vice President, Hannibal Hamlin, of Maine.

The Baltimore Nominations.—Our special dispatches inform our readers that John Bell, of Tennessee, has been nominated for the Presidency by the Constitutional Union Convention, at Baltimore, Md. We give particulars of the life and career of this distinguished citizen.

John Bell was born in Davidson County, near Nashville, Tennessee, on the 18th February, 1807, and received his preparatory education in the College of the same city, the agent of which (in 1816) he was admitted to matriculation, and began his professional career at Franklin, in Williamson County. In 1817, before his legal majority, he was elected a State Senator. After one term he resigned from political life, and continued actively and successfully in the legal profession for nine years. In 1826 he appeared in a Congressional canvass against Felix Grundy, and was successful against odds that would have defeated any other man of his political household.

For fourteen years he continued a representative in Congress, and during this period (in 1834) he was elected Speaker, in place of Andrew Stevenson, who had accepted the Mission to Great Britain, and in opposition to James K. Polk. In 1841 he entered the Cabinet of President Harrison, as Secretary of War, but soon retired, and for six years remained in private life.

In 1847 he was called out to fill a special vacancy in the United States Senate, and in 1853 was re-elected for a full term of six years.

His character, labors, and merits are acknowledged by all, and by none more readily than by political opponents.

Edward Everett, who has been unanimously nominated for the Vice-Presidency, on the ticket with John Bell, has been lately so prominently and favorably before the American people, that we shall not at present attempt a sketch.

Attempted Balloon Ascent.—The *Zeppelin* killed. A. M. Connor, aged 25 years, and a pupil of Mr. Wise, the aeronaut, advertised to make a balloon ascent from Palace Garden, New York, on Thursday afternoon. Despite the violent gusts of wind which now and then sprang up, and the contrary of his friends, he persisted in attempting the ascent, but no sooner had the balloon left the ground than it was dashed with great violence against the ancient saloon, which faces on the Garden. The basket caught for a moment under the eaves of the saloon, and the aeronaut was hurled against a skylight with great force. The balloon instantly collapsed. Mr. Connor was found on the roof of the building, and the physicians, who were immediately summoned, ascertained that his injuries were principally internal. During the ascent, he was almost entirely suffocated, and expired about 11 P. M. His wife witnessed the casualty, and would probably have shared her husband's fate had not the assentive power of the balloon been found insufficient to carry up two persons, and the aeronaut had been so severely shocked on witnessing the disaster, and fell to the ground instantly. The balloon was dashed to pieces. Mr. Connor made his first ascent a few days ago.

Attention has been excited by an enormous fraud perpetrated on the Union Bank of London by a set of officers. The amount of loss is equal to \$1,300,000, and the whole has been embezzled within the past five years. The man has been in the service of the bank from the date of its foundation in 1820, and is believed to have committed no embezzlement until five years back, when he was advanced to the post of principal cashier.

Col. Vaughn, agent for the Indians on the Upper Missouri, requested to say, that the Government of one of his correspondents, in regard to the hostile feeling of the Blackfoot Indians toward the whites, is entirely erroneous. No such feeling has been manifested by them—on the contrary, they have given proof of their disposition to keep the peace on friendly terms with the United States. He has so represented to the Department at Washington. *Missouri Republican*.

Hope places a rainbow around the tomb and bids the mourner weep no more.

Steam Plough. A steam plough has been introduced into Somersetshire, England. It ploughed upwards of eight acres of difficult soil in a day. The same amount of work would have employed nearly forty horses. The expense was about \$136 an acre, and ploughing by the ordinary means would have cost at least double that sum.

Value of a Load of Hay. I send you a method by which, with but little time and trouble, any one can tell what their load of hay or straw amounts to, by simply taking the weight multiplied by half the price per ton—for example, say 3,000 lbs. hay at \$18 per ton—3,000 lbs. multiplied by half the price, is 9,000 lbs. the amount in tons, with fractions. You may know this, but I can find any amount of men that never heard of it.—P. Ruffner, in *Country Gentleman*.

"The Two Paths." A medical student, in allusion to the above book of Mr. Ruskin, says: "He is in precisely the same predicament for he doesn't know which of the two paths he is to take, and he is obliged to turn to either path, or to turn to neither path, or to turn to neither path."

Reverend Reader.—When the evening shades spread over a valley, in sight, however distant it may be, or how elevated our position, it varies us in the darkness will soon become visible, and for myself and for my successors, that it shall be carried into execution in a faithful and friendly spirit, so as to secure to the two countries all the advantages they may justly expect from the happy auspices under which it has been negotiated and ratified. I repeat that you are pleased with the kind treatment which you have received on board of our vessels of war whilst on your passage to this country. You shall be sent back in the same manner to your native land, under the protection of the American flag. Meanwhile, your residence amongst us, which I hope may be prolonged, so as to enable you to visit the different portions of our country, we shall be happy to extend to you all the hospitalities and kindnesses eminently due to the great and friendly Sovereign which you so worthily represent."

The President then stated of hands. Lieutenant-General Scott was introduced to the Ambassador, who gave him a warm greeting. The Speaker of the House and others were also present. Everything was done with the utmost system and regularity. The Japanese were delighted with the imposing reception, and the afternoon the principal dignitaries visited the Capitol.

The cattle mauling. A disease, called Fluoro-pneumonia, is making sad ravages among the cattle in a portion of the state of Massachusetts. It is said to be highly contagious and exceedingly fatal to all cattle affected with it. The subject of the ravages is mentioned in that part of the country. *The Christian* Secretary, in speaking of it, says:

The cattle mauling continues its ravages in the vicinity of North Brookfield, Mass., and

much alarm is manifested lest it should become general throughout the country. In Europe, within the past century about one hundred million cattle have been slaughtered for food, and it was only kept back by the aid of government. The whole number of cattle condemned by the Commissioners in Massachusetts, thus far, is 580, and the number slaughtered is 400. It is believed that three fourths of all the cattle in North Brookfield have been exposed to the contagion. The infected stock is contained within a radius of only about three miles, but includes most of the principal stock farms of the town. This region presents a sad and desolate appearance indeed. Scarcely an animal is seen in the fields or pastures, and the consequence is a general stagnation of farming operations. To lighten the melancholy appearance of these farms, almost every field exhibits a huge grave yawning to receive the carcasses of the animals as they are slaughtered.

Political. The Black Republican party of the North have held a convention in Chicago, Ill., and nominated, on a Federal ticket, as a candidate for President, Abraham Lincoln, of Illinois; for Vice President, Hannibal Hamlin, of Maine.

The Baltimore Nominations.—Our special dispatches inform our readers that John Bell, of Tennessee, has been nominated for the Presidency by the Constitutional Union Convention, at Baltimore, Md. We give particulars of the life and career of this distinguished citizen.

John Bell was born in Davidson County, near Nashville, Tennessee, on the 18th February, 1807, and received his preparatory education in the College of the same city, the agent of which (in 1816) he was admitted to matriculation, and began his professional career at Franklin, in Williamson County. In 1817, before his legal majority, he was elected a State Senator. After one term he resigned from political life, and continued actively and successfully in the legal profession for nine years. In 1826 he appeared in a Congressional canvass against Felix Grundy, and was successful against odds that would have defeated any other man of his political household.

For fourteen years he continued a representative in Congress, and during this period (in 1834) he was elected Speaker, in place of Andrew Stevenson, who had accepted the Mission to Great Britain, and in opposition to James K. Polk. In 1841 he entered the Cabinet of President Harrison, as Secretary of War, but soon retired, and for six years remained in private life.

In 1847 he was called out to fill a special vacancy in the United States Senate, and in 1853 was re-elected for a full term of six years.

His character, labors, and merits are acknowledged by all, and by none more readily than by political opponents.

Edward Everett, who has been unanimously nominated for the Vice-Presidency, on the ticket with John Bell, has been lately so prominently and favorably before the American people, that we shall not at present attempt a sketch.

Attempted Balloon Ascent.—The *Zeppelin* killed. A. M. Connor, aged 25 years, and a pupil of Mr. Wise, the aeronaut, advertised to make a balloon ascent from Palace Garden, New York, on Thursday afternoon. Despite the violent gusts of wind which now and then sprang up, and the contrary of his friends, he persisted in attempting the ascent, but no sooner had the balloon left the ground than it was dashed with great violence against the ancient saloon, which faces on the Garden. The basket caught for a moment under the eaves of the saloon, and the aeronaut was hurled against a skylight with great force. The balloon instantly collapsed. Mr. Connor was found on the roof of the building, and the physicians, who were immediately summoned, ascertained that his injuries were principally internal. During the ascent, he was almost entirely suffocated, and expired about 11 P. M. His wife witnessed the casualty, and would probably have shared her husband's fate had not the assentive power of the balloon been found insufficient to carry up two persons, and the aeronaut had been so severely shocked on witnessing the disaster, and fell to the ground instantly. The balloon was dashed to pieces. Mr. Connor made his first ascent a few days ago.

Attention has been excited by an enormous fraud perpetrated on the Union Bank of London by a set of officers. The amount of loss is equal to \$1,300,000, and the whole has been embezzled within the past five years. The man has been in the service of the bank from the date of its foundation in 1820, and is believed to have committed no embezzlement until five years back, when he was advanced to the post of principal cashier.

Col. Vaughn, agent for the Indians on the Upper Missouri, requested to say, that the Government of one of his correspondents, in regard to the hostile feeling of the Blackfoot Indians toward the whites, is entirely erroneous. No such feeling has been manifested by them—on the contrary, they have given proof of their disposition to keep the peace on friendly terms with the United States. He has so represented to the Department at Washington. *Missouri Republican*.

Hope places a rainbow around the tomb and bids the mourner weep no more.

Steam Plough. A steam plough has been introduced into Somersetshire, England. It ploughed upwards of eight acres of difficult soil in a day. The same amount of work would have employed nearly forty horses. The expense was about \$136 an acre, and ploughing by the ordinary means would have cost at least double that sum.

Value of a Load of Hay. I send you a method by which, with but little time and trouble, any one can tell what their load of hay or straw amounts to, by simply taking the weight multiplied by half the price per ton—for example, say 3,000 lbs. hay at \$18 per ton—3,000 lbs. multiplied by half the price, is 9,000 lbs. the amount in tons, with fractions. You may know this, but I can find any amount of men that never heard of it.—P. Ruffner, in *Country Gentleman*.

"The Two Paths." A medical student, in allusion to the above book of Mr. Ruskin, says: "He is in precisely the same predicament for he doesn't know which of the two paths he is to take, and he is obliged to turn to either path, or to turn to neither path, or to turn to neither path."

Reverend Reader.—When the evening shades spread over a valley, in sight, however distant it may be, or how elevated our position, it varies us in the darkness will soon become visible, and for myself and for my successors, that it shall be carried into execution in a faithful and friendly spirit, so as to secure to the two countries all the advantages they may justly expect from the happy auspices under which it has been negotiated and ratified. I repeat that you are pleased with the kind treatment which you have received on board of our vessels of war whilst on your passage to this country. You shall be sent back in the same manner to your native land, under the protection of the American flag. Meanwhile, your residence amongst us, which I hope may be prolonged, so as to enable you to visit the different portions of our country, we shall be happy to extend to you all the hospitalities and kindnesses eminently due to the great and friendly Sovereign which you so worthily represent."

The President then stated of hands. Lieutenant-General Scott was introduced to the Ambassador, who gave him a warm greeting. The Speaker of the House and others were also present. Everything was done with the utmost system and regularity. The Japanese were delighted with the imposing reception, and the afternoon the principal dignitaries visited the Capitol.

The cattle mauling. A disease, called Fluoro-pneumonia, is making sad ravages among the cattle in a portion of the state of Massachusetts. It is said to be highly contagious and exceedingly fatal to all cattle affected with it. The subject of the ravages is mentioned in that part of the country. *The Christian* Secretary, in speaking of it, says:

The cattle mauling continues its ravages in the vicinity of North Brookfield, Mass., and

much alarm is manifested lest it should become general throughout the country. In Europe, within the past century about one hundred million cattle have been slaughtered for food, and it was only kept back by the aid of government. The whole number of cattle condemned by the Commissioners in Massachusetts, thus far, is 580, and the number slaughtered is 400. It is believed that three fourths of all the cattle in North Brookfield have been exposed to the contagion. The infected stock is contained within a radius of only about three miles, but includes most of the principal stock farms of the town. This region presents a sad and desolate appearance indeed. Scarcely an animal is seen in the fields or pastures, and the consequence is a general stagnation of farming operations. To lighten the melancholy appearance of these farms, almost every field exhibits a huge grave yawning to receive the carcasses of the animals as they are slaughtered.

Political. The Black Republican party of the North have held a convention in Chicago, Ill., and nominated, on a Federal ticket, as a candidate for President, Abraham Lincoln, of Illinois; for Vice President, Hannibal Hamlin, of Maine.

The Baltimore Nominations.—Our special dispatches inform our readers that John Bell, of Tennessee, has been nominated for the Presidency by the Constitutional Union Convention, at Baltimore, Md. We give particulars of the life and career of this distinguished citizen.

John Bell was born in Davidson County, near Nashville, Tennessee, on the 18th February, 1807, and received his preparatory education in the College of the same city, the agent of which (in 1816) he was admitted to matriculation, and began his professional career at Franklin, in Williamson County. In 1817, before his legal majority, he was elected a State Senator. After one term he resigned from political life, and continued actively and successfully in the legal profession for nine years. In 1826 he appeared in a Congressional canvass against Felix Grundy, and was successful against odds that would have defeated any other man of his political household.

For fourteen years he continued a representative in Congress, and during this period (in 1834) he was elected Speaker, in place of Andrew Stevenson, who had accepted the Mission to Great Britain, and in opposition to James K. Polk. In 1841 he entered the Cabinet of President Harrison, as Secretary of War, but soon retired, and for six years remained in private life.

In 1847 he was called out to fill a special vacancy in the United States Senate, and in 1853 was re-elected for a full term of six years.

His character, labors, and merits are acknowledged by all, and by none more readily than by political opponents.

Edward Everett, who has been unanimously nominated for the Vice-Presidency, on the ticket with John Bell, has been lately so prominently and favorably before the American people, that we shall not at present attempt a sketch.

Attempted Balloon Ascent.—The *Zeppelin* killed. A. M. Connor, aged 25 years, and a pupil of Mr. Wise, the aeronaut, advertised to make a balloon ascent from Palace Garden, New York, on Thursday afternoon. Despite the violent gusts of wind which now and then sprang up, and the contrary of his friends, he persisted in attempting the ascent, but no sooner had the balloon left the ground than it was dashed with great violence against the ancient saloon, which faces on the Garden. The basket caught for a moment under the eaves of the saloon, and the aeronaut was hurled against a skylight with great force. The balloon instantly

POETRY.

Faintness of Christ.

What the heart is at the birth,
What the soul is to the earth,
What the gem is to the mine,
What the grape is to the vine,
What the blossom is to the tree,
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That is Jesus Christ to me.

What the estate is to the heir,
What the autumn is to the year,
What the seed is to the farm,
What the sunbeam is to the corn,
What the flower is to the bee,
That is Jesus Christ to me.

What the light is to the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

A Child's Wish.

I want to be an Angel,
And with the Angels stand,
A crown upon my forehead,
A harp within my hand.

There right before my Savior,
So glorious and so bright;
I'd make the sweetest music,
And praise Him day and night.

I know I'm weak and sinful,
But Jesus will forgive;
For many little children
Have gone to heaven to live.

Dear Savior, when I languish
And lay me down to die,
Oh, send a shining Angel,
To bear me to the sky.

I never should be weary,
Or ever shed a tear;
Or ever know a sorrow,
Nor ever feel a fear.

But blessed, pure and holy
I'd dwell in Jesus' sight,
And with ten thousand thousands
Praise Him both day and night.

Oh there I'll be an Angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand;

And there before my Savior,
So glorious and so bright;
I'll join the heavenly music
And praise him day and night.

Baptismal Testimony by J. L. Moshelm, D. D.

This learned Pedagogue, author of a history of the Christian church in the first century, says:

"The first century baptism was administered to none but such as had previously been instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

But he also tells what was then the baptismal act. Dr. Moshelm says:

"VII. The sacrament of baptism was administered in this first century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

The same learned writer in describing "the rites and ceremonies" of the church, in the second century, gives the following exceedingly important testimony:

"The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the Devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."

No Christian man, or person of upright intentions, and of sound mind, can fail to understand Dr. Moshelm's testimony as to the subjects and mode of baptism, as held to and practiced by the church in the first and second centuries after Christ. If infant baptism had been practiced in those periods, and if sprinkling and pouring had been the modes of administering that sacred ordinance, Dr. Moshelm had both the learning and the disposition to have found it out, and to have made a record of it all. But he left no such record, although he held his church membership with those who inculcate the former and practice the latter. It is good for the truth, it is good for Baptists, that such men as Moshelm, holding their connection with churches or organizations that practiced sprinkling for baptism, should honestly testify as to the subject and mode of baptism as held to and practiced in that period of the church, nearest her great Head and Lawgiver.

When it is seen that baptism was immersion in the first and second centuries, it is easy to understand why John baptized "in the Jordan," and why another sacred writer says: "They came up out of the water."

WITNESS.

Salvation Full and Free.
A vessel was once wrecked at the mouth of the river Parana, in South America. The foundered crew took to their boats. Having lost their reckoning, and supposing they were on the wide ocean, they pulled in a northerly direction with all the energy of desperation. At last a vessel coming from Buenos Ayres bore in sight. With eager delight they hailed her, and desired the captain to take them on board. The captain was amazed at the vehement earnestness which in tone and gesture they displayed, and asked what the matter was. They related their story, and added that they had suffered greatly for want of water.

"Why," said the captain, "you've been in fresh water now these two days, and all you needed to have done was to dip your heads in and drink!"

The application of this incident is apparent.

The Baptism of Christ.

Why did our Savior, who could have needed it, suffer himself to receive baptism from John? Because, intending to establish baptism as an institution of the new law, he chose to give, in his own person, an example of obedience to it.—*The Biblical Reasoner*. Why.

Religious Ultraism.

Its sources are: 1. An ardent temperament. 2. Mistaken views of religion. 3. A restless desire for change. 4. The love of distinction. 5. The force of external circumstances. Its elements are: 1. Self-righteousness. 2. Conscientiousness. 3. Disingenuousness. 4. Inconsistency. 5. Fanaticism. Its manifestations. It manifests itself, 1. In respect to that which is wrong, by opposing it with an improper spirit. 2. In respect to that which is comparatively indifferent, by urging it beyond its real claims. 3. In respect to that which is right, by promoting it at the expense of integrity and charity. Its tendencies. It has a tendency to throw open the floodgates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity. The remedies. 1. Careful discrimination. 2. Moral courage. 3. Eminent piety.—*N. W. Virginia Baptist*.

MISCELLANEOUS.

A Fable.

Two neighbors, whose names were Self and Will, attempted to cross a stream from opposite sides, upon a foot-bridge so narrow as to allow of but a single footman at the same time. They met about midway of the stream, where each insisted that the other should turn back and give the right of way. Each claimed to be first on the bridge, and maintained his ground as a prior right. Each contended for this right as a matter of principle, which would allow of no concession. Each pleaded urgent and important business. Will felt himself morally bound to maintain his rights. Self could not in conscience make concession, without sacrificing his honest convictions. Argument resounded in angry words, and from hard words they soon came to blows, and in the struggle to maintain each his own rights, both fell through the stream. Each, with much difficulty gained the shore, exhausted and shivering from a cold bath. Each consoled himself with the idea of "personal suffering for righteousness' sake," and both became bitter enemies for life.

While they are muttering revenge upon each other, two other neighbors, named Love and Kindness, met in like circumstances upon the same bridge. It was a meeting of glad surprise. They exchanged cheerful and happy greetings, and each insisted on yielding the right of way to his brother. Each desired to be first in the concession; and to carry out each other's principles both twice crossed the bridge together. After a friendly chat they parted company, finding in their experience a practical reason for the injunction: "Let each esteem the other better than himself."

MORAL.—Most quarrels between men originate in unessential trifles, by mistaking principle for principle, and self-will for conscientious integrity. In all personal or social strife about small matters, both parties get the worst of it. The point of such contention gained, costs far more than the benefits derived. The winner gives his character for his cause, and gains what is worthless without character. Concession in little things is the "golden rule" exemplified. Each gives his active prejudice, which is of no value, and gains character and confidence, which are above all price.—*Evangelist*.

Sleep.

There is no fact more clearly established in the physiology of man than that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity.

Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:

First. Those who think most, who do most brainwork, require most sleep.

Second. That time saved from necessary sleep is infinitely destructive to mind, body, and estate.

Third. Give yourself, your children, your servants—give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake; and, within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule—and as to the question how much sleep any one requires, each must be a rule for himself—great nature will never fail to write it out to the observer under the regulations just given.—*Dr. Spicer*.

Memory.

The capabilities of the human mind often border on the marvellous, as may be seen in the following incident relating to Humboldt, told by Bayar Taylor in a recent lecture: The mind of Humboldt was described by the lecturer as "almost a phenomenon." Macaulay, it was said, was able to recite from memory the whole of "Paradise Lost," and yet the memory of Humboldt was admitted to have evinced greater things.—Indeed he was never known to forget anything. A traveler recently returned from Jerusalem, had found in conversation with Humboldt, that the latter was as thoroughly conversant with the streets and houses in Jerusalem as he was himself, whereupon, he asked the old man how long it was since he had visited Jerusalem; to which the latter replied: "I never have been there, but expected to go sixty years ago, and prepared myself."

How to Avert Disease.

The great thing to do in order to ward off serious disease, (and sickness never comes without a friendly promotion in the distance, only that in our stupidity or heedlessness we often fail to make a note of it,) is simply to observe three things. 1. The instant we become conscious of any unpleasant sensation in the body, cease eating absolutely. 2. Keep warm. 3. Be still. These are applicable and safe in all cases; sometimes a more speedy relief is attained if, instead of being quiet, the patient would, by moderate, steady exercise, keep up a gentle perspiration for several hours. And an observant person will seldom fail to discover that he who relies on a judicious abstinence and moderate exercise for the removal of his "symptoms," will find in due time, in multitudes of cases, that the remedy will become more and more efficient, with increasing intervals for need of its application, until at length a man is not sick at all, and life goes out like the snuff of a candle or as gently as

the dying embers on the hearth.—*Hall's Journal of Health*.

The Little Angel.

A gentleman in the neighborhood of London was once induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bedside, who immediately withdrew. On inquiring who the child was, the sick woman replied: "O sir, it is a little angel who frequently comes to read the Scriptures to me to my great comfort and has just now given me xperience." On further inquiry, he found she was one of the girls belonging to a neighboring Sunday school. He took an opportunity afterward of conducting the child to the reason of her conduct, when she answered: Because, sir, I find it is said in the Bible, that "pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction."

"Well, and did you give her any money?" "Yes, sir." "And where did you get it?" "Sir, it was the reward given me in the school." That was truly charity of the highest kind, and might afford a fair opportunity for expatiating on the manifold benefits which the children of the poor (and of the rich too!) derive from Sabbath-school instruction.

China.

We are again favored with a number of letters from the missionaries in China. These letters mention the expected return to this country of Mr. William Martin and his family, partly on account of health, and partly for the education of their children; they would embark about the middle of January. Mr. Martin speaks of this measure as one undertaken with great regret, though with the full concurrence of his brethren, but he hopes to be able to return to his great work. We also learn that Mr. R. Lowrie's health made it necessary to seek a temporary change of climate, with the hope of avoiding the necessity of returning to this country, and he was on the eve of embarking for Japan. Three new converts had been admitted to the San-poo branch of the Ningpo church, and a pleasing degree of interest in the Christian religion seems to be awakened amongst others. Mr. Innes mentions the case of an officer of government, who had for several years been secretly studying the Scriptures and other Christian books, though he had but recently gained courage to acknowledge his religious convictions. How many others may be in a similar state of mind? We are glad to learn that at Canton Mr. Happer had obtained very eligible premises for his family, with rooms enough for a chapel and school.

First Baptist Church.

The largest congregation which probably ever assembled in a church in Petersburg, gathered together in the Washington Street Baptist Church on Sunday evening last. Long before the time for opening the services, every seat was filled, and the aisles, and vestibule were jammed with persons anxious to witness the imposing ceremonies, which were about to be performed.

After a most eloquent and instructive sermon by Rev. Jacob R. Scott, formerly pastor of the Church the ordinance of Baptism was administered to fifteen new converts, nine ladies, and six gentlemen by Rev. T. G. Keen. The meetings at this church will be continued every evening this week and as they are attended with much religious feelings, those who avail themselves of the privileges afforded by them, may receive much benefit, and instruction. They are free to all, and the members of the church would be glad to see Christians of every denomination, and those who are Christians present with them.

Oiling Leather.

The *Scientific American* says that oils should not be applied to dry leather, as they would invariably injure it. If you wish to oil a harness, or a pair of boots, cover it with a blanket, and in the morning it will be dry and supple; then apply neat's foot oil in small quantities, and with so much elbow grease as will insure its disseminating it through the leather. A soft patent harness is easy to handle, and lasts longer than a neglected one. Never use vegetable oils on leather, and among animal oils neat's foot is the best.

One day before Death.

Babbi Eliezer said, "Turn to God one day before death." His disciples said:—"How can a man know the day of his death?" He answered, "Therefore turn to God to-day; for perhaps you may die to-morrow."

Silk.

An excellent way to revive the brightness of gilt frames is to beat up three ounces of the white of eggs with an ounce of soda; blow the dust from the frames with a bellows; then rub them over with a soft brush dipped in the mixture.

Silk.

Wrought silk was brought from Persia to Greece 325 years before Christ. It was first worn in Rome as a garment by one of the Emperors A. D. 220. It was thought to grow like cotton on trees, and was sold for its own weight in gold. Silk worms were brought into Europe from India in the sixth century. The manufacture of silk was encouraged by the king of Sicily, A. D. 1130. It was afterwards introduced into Spain and France. In England silk mantles were first worn by ladies 1826. It began to be manufactured in England 1604.

A good man who has seen much of the world and is now tired of it, says: "The grand essentials to happiness in this life are, something to do, something to love, and something to hope for."

General Jackson.

HIS VALOR WHEN A BOY.

The following incident of the boyhood of General Jackson, is copied from "Parton's Life of Jackson." It occurred during the partisan war in the Waxhaws:— In that fierce Scotch-Indian warfare, the absence of a father from home was often a better protection to his family than his presence, because his presence invited attack. The main object of both parties was to kill the fighting men, and to avenge the slaying of partisans. The house of the quiet hero Hicks, for example, was safe until it was noised about among the Tories that Hicks was at home. And thus it came to pass when a Whig soldier of any note desired to spend a night with his family, his neighbors were accustomed to turn out and serve as a guard to his house while he slept. Behold Robert and Andrew Jackson, with six others,

thus employed one night in the spring of 1781, at the domicile of a neighbor, Captain Sands. The guard on this occasion was more a friendly tribute to an active partisan, than a service considered necessary to his safety. In short, the night was not far advanced before the whole party were snugly housed and stretched upon the floor, all sound asleep except one, a British deserter, who was restless, and dozed at intervals.

Danger was near. A band of Tories, bent on taking the life of Captain Sands, approached the house in two divisions, one party moving toward the front door, the other toward the back. The wakeful soldier, hearing a suspicious noise, rose, went out of doors to learn the cause, and saw the foe stealthily nearing the house. He ran in, interposed, and seized Andrew Jackson, who lay next the door, by the hair, and exclaimed:—"The Tories are upon us!"

Andrew sprang up and ran out. Seizing a body of men in the distance, he placed the end of his gun in the low fork of a tree near the door and hailed them. No reply. They quickened their pace, and had come within a few rods of the door. By this time, too, the guard of the house had been roused, and were gathered in a group behind the boy. Andrew discharged his musket, upon which the Tories fired a volley, which killed the hapless deserter who had given the alarm. The other party of Tories, who were approaching the house from the other side, hearing this discharge and rush of bullets above their heads, supposed that the firing issued from a party that had issued from the house. They now fired a volley, which sent a shower of balls whistling above the heads of their friends on the other side. Both parties hesitated, and then halted. Andrew having thus, by his single discharge, puzzled and stopped the enemy, retired to the house, where he and his comrades kept up a brisk fire from the windows. One of the guard fell mortally wounded by his side, and another received a wound less severe.

In the midst of this singular contest a bugle was heard some distance off, sounding the cavalry charge, whereupon the Tories, concluding that they had come upon an ambush of Whigs, and were about to be attacked by horse and foot, fled to where they had left their horses, mounted, dashed pell-mell into the woods, and were seen no more. It appeared afterward that the bugle charge was sounded by a neighbor, who, judging from the noise of the musketry that Captain Sands was attacked, and having not a single man with him in his house, gave the blast upon the trumpet, thinking that even a trick so stale, aided by the darkness of the night, might have some effect in alarming the assailants.

Women and Flowers.

We are not aware that any philosopher has yet undertaken to discuss the moral, sentimental, or chemical affinities between women and flowers. Nor is it necessary that philosophers should bother their brains on any such topic, seeing that the poets, who are better judges, have often found that flowers and women are naturally illustrative of each other.

There are many varieties of flowers, just as there are of women. Some flowers are beautiful merely to the eye, and exhale no fragrance to the sense; so, also, there are some women of great personal beauty, around whom is no aroma of virtue or sentiment. Other flowers are exceedingly beautiful and have delicious fragrance, too, reminding one of those rare women whose exterior loveliness seems to be the natural reflection of the virtues that dwell in their hearts. Other flowers again are not at all beautiful to the eye, and yet they are full of the most exquisite odor. These remind us of those women of external plainness, whose minds are adorned with the gems of thought and sentiment, and whose hearts are the homes of all those graces and elegances that live long after mere beauty of form and color has become dim and passed away. Thus we might run through the whole catalogue of flowers, and find for them the most striking resemblance in the varieties of woman kind.

Sister's Love.

Beautiful is the love of a sister; the kiss that hath no guile, and no passion; the touch that purifies, and bringeth peace, satisfaction to the heart, and no fever to the pulse. Beautiful is the love of a sister; it is moonlight on our path—it hath light, but no heat; it is of heaven, and yet sheds its peace upon the earth.

Beware of sloth in secret duties, and of pride in public duties; of envy in adversity, and of self-consequence in prosperity; of self-complacency in laboring for God, and of self-complacency when your labors are crowned with a blessing.

From the year 1700 to the general peace in 1815, taking the three leading formidable powers of Europe, Great Britain, France and Russia, along with three of the minor States, and measuring the proportion of time in which each of these countries had been engaged in war during that period, the catalogue is as follows:—

Great Britain 69 years.
Russia 63
France 63
Holland 43
Portugal 40
Denmark 20

No comment could be more terrible upon the moral character of our race than these statistics. No demonstration could be more startling and illustrative of the necessity of united Christian effort to arrest the sweeping progress of such a habit of calamity and sin. "Can it be possible," asks Judge Jay, "that of all the evils under which humanity groans, war is the only one which religion and civilization, and the active philanthropy of the present age, can neither remove nor mitigate?"

As nearly as can be ascertained, the European war system has increased fifteen fold since the commencement of the Christian era. The armed men in Europe at that period were about 200,000; they are now, of all ranks, including the navies, about 4,500,000. The system has baffled and continues to defeat, the combined influences of both religion and civilization; and this it does by enlisting both alike in its corrupt and guilty service. It has bribed each alternately, and induced them both like another Judas, to sell the Prince of Peace for pelf, "pieces of silver." Consequently, they are shorn of their strength, and denuded of their true power, they lie asleep in the lap of this treacherous Delilah.—*Advocate of Peace*.

Hot Tallow a Cure for Ingrowing Nails.

We take the following remedy for a very common and very painful affliction from the Boston Medical and Surgical Journal:— The patient on whom I first tried this plan was a young lady, who had been unable to put on a shoe for several months, and decidedly the worst case that I have ever seen. The edge of the nail was deeply undermined, the granulations formed a high ridge, partly covered with skin, and pus constantly oozed from the root of the nail. The whole toe was swollen, and extremely tender and painful. My mode of proceeding was this:— I put a very small piece of tallow in a spoon, and heated it over a lamp till it became very hot and poured it out on the granulations. The effect was almost magical. Pain and tenderness were at once relieved, and in a few days the granulations were all gone, the diseased parts dry and destitute of feeling, and the edge of the nail exposed so as to admit of being pared away without any inconvenience. The cure was complete, and the trouble never returned.

I have tried this plan repeatedly since, with the same satisfactory results. The operation causes but little pain if the tallow is properly heated. A repetition might in some cases be necessary, although I have never met with a case that did not yield to one application. Admitting the theory of Dr. Lorinser's to be correct, the *modus operandi* is very plainly to be seen. The liquid tallow insinuates itself into every interstice under the nail, along the fistula into the ulcer at the matrix of the nail, accomplishing in minute, without pain, all that can be effected by the painful application of nitrate of silver for several weeks.

J. O. HALE, M. D.

J. J. CHAPLIN, Book Binder, and Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

Blank-book Manufacturer. RALEIGH, N. C.

2. Always prefer virtue to wealth. The honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child. 3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself. 4. Give not needless commands, but when you command, require prompt obedience. 5. Never indulge a child in cruelty even to an insect. 6. Cultivate a sympathy with your child in all lawful joys and sorrows. 7. Do not expect to make your child perfect. 8. Be sure that you never correct a child until you know that it deserves correction. Hear its story first and fully. 9. Never allow your child to whine or fret, or bear grudges. 10. Early inculcate frankness, candor, generosity, patriotism, magnanimity, self-denial. 11. The knowledge and fear of the Lord are the beginning of wisdom. 12. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit. 13. Pray for and with your child often and heartily. 14. Let no one interpose between your authority and your child. 15. Feel its mind, no less than its body, with food convenient for it. 16. Encourage all attempts at self-improvement. 17. Remember that life is a vapor, and that you and your child may be called out of time into eternity any day.

18. If

19. If

20. If

21. If

22. If

23. If

24. If

25. If

26. If

27. If

28. If

29. If

30. If

31. If

32. If

33. If

34. If

35. If

36. If

37. If

38. If

39. If

40. If

41. If