

RECORDED AND WATCHMAN

RALPHIGH, Saturday, July 28, 1838.

Postage.—Those who may have occasion to send us second hand letters will please mail them without an envelope, or else pay the postage.—Double postage in such cases, we regard somewhat in the light of an imposition.

The Baptist Banner, we learn from that paper, is to be published simultaneously at Louisville, Ken., and at New Albany, Indiana. By this arrangement the editor proposes to effect the circulation of his paper in the latter State. The Banner is one of our largest and most effective periodicals, and deserves a liberal and extensive patronage.

Abolition of the licence system.—The Legislature of Massachusetts has abolished the law authorizing the sale of ardent spirits in that State.—This is another important step towards the final overthrow of that system which has well nigh ruined the country.

The Weather. We learn from the papers, both north and south of us, that the weather for several weeks past has been unusually warm. In Boston the mercury has ranged from 80 to 85 degrees, and in Charleston it has been as high as 96. In several other places it is presented as having been considerably higher. A evidence of the uncommon temperature in New York, we saw it stated in some of the papers, that one of the Aldermen in Council had just melted away, and that the Coroner was holding an inquest over his wig. We are happy to learn, however, that there is no complaint of unusual drought, and that from every quarter we have report of fruitful seasons and promising crops. We are sorry to add that, with all the heat which we have experienced in common with others, we have not had, in this place, a copious shower of rain for nearly two months. Our gardens are literally parched to death.

THE ABOLITIONISTS AND MR. BALL.

Some months ago the Baptist State Convention of Vermont, in the plenitude of their wisdom, addressed a Circular to the Baptist churches of the slaveholding states, calling on said churches to discipline, and in case of incorrigibility, to exclude from their communion, all those of their members who held slaves!!! To meet the imputations and correct the misapprehensions of this circular, the Rev. Eli Ball of Virginia, addressed to the said State Convention, through the medium of the Religious Herald, a few weeks afterwards, what he considered a correct view of the relation sustained by his brethren in Virginia to domestic slavery. Whatever may be said of the wisdom of this undertaking, or of the ability with which it was prosecuted, it is certain that the intentions of the writer were most conciliatory, and that his views were expressed in language the most courteous, respectful, and kind. The affair has turned out, however, just as we anticipated, and just as any one less under the influence of conciliatory feelings than Mr. Ball might at once have foreseen.

After plainly insinuating that the number of the Herald containing Mr. Ball's letter had been purposely withheld, the Vermont Telegraph, the organ of the Abolitionists in that state, publishes a long article in reply, by a person signing himself Warham Walker, who at the same time declares himself the writer of the aforesaid Circular. In this document Mr. Ball is not called a liar, a knave, nor a fool, in so many words; but he is pointedly accused of unfairness in representation; of not speaking out the whole truth; of reasoning like a man who knows his cause to be a bad one; and of knowing comparatively nothing about the matter of which he undertakes to treat. With that regard to truth and decency which usually distinguishes the leaders of this school, slaveholders, and Mr. Ball among the rest, are expressly called "extortioners," "thieves," "men stealers," and the like; and are declared to be guilty of "the greatest possible outrage upon humanity, and the most flagrant acts of rebellion against God." Such is the manner in which our neighbor is used up, in return for his respect and attention to abolitionists!

This Mr. Walker, if he may be allowed to tell his own story, is a perfect master of the whole matter of slavery as it exists at the South. With the sins and duties of slaveholders, he is as familiar as with the letters of his Alphabet! The consequences of immediate and indiscriminate abolition he foresees with the certainty and precision of intuition! The guilt of the slaveholder he comprehends with the exactness of inspiration, and denounces with the inflexibility of a prophet; and with all the details connected with slavery he is vastly more at home than a person who has spent his life in the midst of it. To sum up all we have to say of this production of Mr. Walker in a single sentence—for ignorance, insolence, arrogance, uncharitableness, self-conceit, and self-righteousness, it is entitled to the precedence of any thing we have seen on any subject. While reading it, we were constantly reminded of the Pharisee in the parable: "God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

For ourselves, we have been long convinced that, to attempt to reason with these people was only a waste of time. With a man who reasons: you may reason in return, with some hope of success.—But with those who do not reason; who deal altogether in bold, sweeping, and even abusive assertions; who are thoroughly fortified behind a mass of ignorance, prejudice, and self-conceit; and who are inflamed by a spirit of blind and ferocious fanaticism—to reason is only to dart arrows against the wind. On this account we have generally considered it prudent to let the abolitionists alone—to let their clamor go for what it is worth—and to let their fury prey upon itself. Every ephemeral fire is destined to have its day. The abolitionists will doubtless have theirs. And the less they are opposed or noticed, the sooner their day will close.

THE DEACONSHIP.

As we have been repeatedly called on for an article on this subject, we have concluded to present our readers with the following, from an unfinished manuscript on Church Polity, which we have been some time in preparing for the press. It may serve the double purpose of answering the present demand, and of giving our brethren some idea of what we contemplate, should our lives be spared, and should circumstances favor.

I. The Qualifications of Deacons.

1. A deacon in a christian church should be a man of uncommon piety. By this I mean that his piety, as it regards both his ardor and its efficiency, should be above the common order. For all the graces and virtues of the gospel he should be pre-eminent among his brethren. A person who has not the reputation of being a sincerely pious, conscientious, and devoted man, should never be allowed to fill the office of deacon, nor indeed any other office in the church. All this might be inferred from the nature of the appointment and the duties to be performed, even had the scriptures been silent on the subject. (See I. Tim. 3:9-10.)

2. A deacon should be a man of superior information. By this I mean not that he should be a learned man, nor a man of extraordinary talents. My meaning is, that he should be a man of experience, discernment, and good common sense; and that, in addition to this, he should have a general acquaintance with the scriptures, with the doctrines of religion, and with the discipline of the church. All this is indispensable to secure to him the respect due from his brethren, no less than to qualify him for the duties connected with his office. And a deacon who cannot command the respect of his brethren, and indeed of his acquaintances in general, can never be of any material advantage to a church; much less can one who is puffed up with a vain and foolish conceit of his own knowledge and ability. "Holding the mystery of the faith in a pure conscience, let them also first be proved: then let them use the office of a deacon being found blameless."

3. A deacon should be a man of peculiar discretion. The manifold, delicate, and perplexing duties which appertain to his office, render this attribute indispensable. An indiscrete, injudicious, reckless, hot-headed deacon will cause more disorder, and do more mischief in a church, than ten men can counteract or do away. A church had better a thousand times be without a deacon altogether, than have one who lacks discretion; and especially should he have connected with this, a lack of correct information and an overweening confidence in his own ability.

4. A deacon should be a man of decision. I do not mean by this that he should be obstinate, inflexible, or hasty. I mean that after having duly considered the merits of any case claiming his attention he should be governed by a conscientious regard to duty, without counting the favor, or dreading the displeasure of any. A deacon who will set aside the impetuous demands of duty, and sacrifice the interests of the cause, for the sake of an ill-begotten peace, and one who can be deterred from his duty by the threats of the disorderly and factious, are equally unfit for the office, and equally unworthy of the confidence of their brethren. He who is in office, whether in church or state, should not only have a mind of his own, but should possess the requisite firmness to do his duty promptly and faithfully, leaving the consequences to the disposal of him, who has pledged himself to sustain those who honestly and conscientiously obey him.

5. A deacon must be a person who is "not greedy of filthy lucre." It is not meant by this that he must be without property; or that he must be uncoupled by business. Nor is it meant that he must not increase his store of this world's goods. All this is perfectly compatible with a becoming devotion to spiritual and eternal concerns. The meaning is, that he must not love money—that he must not make haste to be rich—that he must not betray nor exercise a gripping propensity for the accumulation of property—and above all, that he must not employ any mean, contracted, dishonorable, or unfair means to gratify his avaricious propensities. An officer of the christian church who is known, or even suspected, to be an avaricious man, and especially one who is known to resort to dishonorable means to compass his ends, will not only be found incapable of good, but will prove to be a burning reproach to the cause in which he serves.—All this is too well known to need further remark.

6. A deacon must be a person "not given to much wine." My views on the use of intoxicating drinks have been already expressed in treating of the qualifications of christian pastors. What has been said in relation to the pastor, I believe to be equally true in regard to the deacon. I believe the time has come, in the order of events, when no officer of a church, nor indeed any one else, should be found patronizing the use of wine or of strong drinks. I say not that a moderate use of wine is a sin; nor that such use is prohibited under ordinary circumstances by the scriptures. Nor have I the least sympathy with the Ultraists of the present day.—But I say that in these times of dissipation, when the whole moral influence of the christian church should be had in requisition to check the torrent of intemperance which threatens to lay waste the dearest interests of society, no pastor, nor deacon, nor layman can, in my opinion, patronize the use of any intoxicating drinks without a dereliction of duty. I have therefore no hesitation in saying that a deacon, who lives in the habitual use of any intoxicating drink, and still more one who is a maker or vender of such article, is unfit for the high and holy office with which he is invested.—Whatever official influence such may possess, instead of its being employed for the defence of gravity, sobriety, and good morals, it is clearly thrown into the scale of dissipation and crime.

7. A deacon must be a man "ruling his children and his own house well." No man can be fit for a public station who is materially lacking in the domestic circle; nor can any one be qualified for an office in the church, who does not maintain proper discipline at home. He who does not rule his own house, must be sadly defective either in ability or fidelity, or in a proper sense of moral and religious obligation; and no one needs be told, that he who is wanting in any of these respects, is wholly without fitness for an office in the church. His example at home will lessen or destroy the respect which he ought to command abroad, and his habit of bad management in his family, will not fail to produce its inconveniences in the house of God. Let no one therefore be admitted to the deacon's seat in the church, who is not known to be a conscientious and successful ruler of his own house.

II. Duties of Deacons.

1. The first and paramount duty of the christian deacon, is to take in hand the pecuniary interests of the church, and especially that portion of them destined for the use of the poor. It was with express reference to this end, that the order of deacons was first instituted in the church at Jerusalem. See Acts 6:1-4.

2. Another duty of like nature and importance is to see that the necessities of the poor are duly provided for. There are very few of our churches which do not number among their members more or less of those who are destitute of this world's goods. Persons of this description, in seasons of sickness especially, are often exposed to want. As has been stated in a preceding chapter, for such it is the duty of the church to make provision. To attend to this business—to see that funds are duly collected; to search out those who are really in want; to see that distribution is duly and equitably made; and to render a full and sufficient account of the whole to the church, is a primary duty of the deaconship. See again Acts 6:1-4.

3. Another duty of the deacon allied to the foregoing, is to see that proper and seasonable provision is made for the wants of the pastor. The pastor is generally dependent on the church for his support. If he does not receive enough to meet his necessary wants, and if he does not receive this in season, much inconvenience may be thereby created both to himself and to others. To see that there is no failure here—and especially to see that the funds destined for this object are punctually collected and paid, devolves mainly on the deacons.—This duty evidently belongs to the department of seeing tables, and it seems to be conceded by the usage of our churches generally, that this is a branch of the deacon's function.

4. Another duty which is generally admitted by the deacons and conceded by the church, is that of serving at the table of the Lord—that is, of preparing and carrying round the elements at times of communion.

5. It is allowed also to constitute no inconsiderable part of the deacon's duty, to assist the pastor in taking care of the flock. By this means the minister's labors may be materially abridged, and at the same time, he may be relieved from the discharge of duties, which, if permitted to devolve on him, would be apt to curtail his usefulness. In the work of visiting, of attending on the sick, of conducting prayer meetings, of settling disputes, of admonishing delinquents, and in preparing and bringing forward cases of discipline, a prompt and faithful deacon may be of unspeakable service to his pastor and his church. There are times too when every pastor needs the advice, the sympathy, and the support of others. At such times the value of one or more devoted, judicious, affectionate, effective deacons, is scarcely to be estimated. In all cases the deacons should form a kind of phalanx to stand between their pastor and every case calculated to mar his happiness, to tarnish his reputation, or to impair his usefulness. In cases of discipline particularly the deacons should never let it fall on the pastor to take a leading or an active part. In nine cases out of ten, if the pastor is compelled to become a prosecutor, in order to secure purity in the church, he will incur the displeasure of the offending party and all who act or sympathize with him. It is needless to say that, when such case occurs, the pastor's usefulness in that church is near its end.

III. General Remarks.

1. Deacons have no ruling power except what may be conceded by the pastor or delegated by the church. If they assist the pastor, as above stated, in superintending the spiritual interests of the church, it must be done by virtue of his authority not of their own. Nothing of the kind should be undertaken by a deacon, therefore, without his pastor's knowledge and consent. If otherwise, such procedure can be regarded in no other light than an indecorous encroachment upon pastoral authority; and, instead of contributing to lighten the pastor's labors, and to promote the interests of the church, will be almost certain to enhance the troubles of both. The want of due consideration on this point, and especially the usurpation of authority on the part of deacons, has been the cause of more dissension, confusion, and ruin in our churches, than perhaps any other single cause that has ever operated.

2. Deacons have no ministerial authority. In churches which have not a pastor, it is usual for deacons to take a leading part in the management of the spiritual affairs of the compact, especially in procuring supplies for the pulpit, in leading in prayer-meetings, in bringing forward cases of discipline, and in taking a general oversight of the flock. And all this is generally conceded with cheerfulness by the church, to officers who prove themselves competent and faithful. It should be distinctly understood, however, that, in all such cases the deacon acts by a delegated power either expressly or tacitly conceded; and not by virtue of any authority properly emanating from his own office. Still more should it be understood, that the deacon, as such, has no authority properly ministerial—that is, he has no authority to preach, to administer the ordinances, to perform ordination, or any such thing. Should a deacon ever possess ministerial authority,

volumes which are filled with popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people here know what we mean by the Bible. The question was proposed the other day by one of my fellow lodgers, to the lady from whom our lodging is obtained, and who may be considered as a fair representative in point of intelligence and religious information of the middle class of society in Rome.—If the people here generally had a copy of the Bible in their houses?

"The reply was, 'Oh, yes, all the religious people have.' She also added that she had a very fine copy of the Bible, and immediately went to get it. When produced, it proved to be a mass-book, with here and there a passage of Scripture accompanied with Romish glosses. When it was more fully explained to her what we meant by the Bible, she replied:—'Oh, yes, I know what you mean: that book is in several of the libraries in Rome, and some persons who are very religious also have a copy of it.' My dear people, what would you think if such a dearth of the word were to exist among us? A copy of the sacred Scriptures to be found in several libraries in a city containing 150,000 inhabitants! Let me beg of you to love your Bibles more, to read them more, and to be more zealous in distributing the word of God."

From the Baptist Magazine.

Report of the Board.

LIBERIA.

EDINA—southern extremity of Liberia. SANTA WILL'S—20 miles from Edina, on Mechlin river.

Rev. Wm. G. Crocker, Rev. Wm. Myler, Rev. Ivory Clarke, Mrs. Clark, Mr. John Day, preacher and school-teacher.

Mr. Peyton Stewart, assistant teacher, died in January of this year. Rev. A. W. Anderson's connection with the Board was closed in August. The mission-house, a plain, substantial building of two stories, 24 ft. by 20, was so far completed in July, as to admit of occupancy. About seven acres of land adjacent, have also been fenced and planted, partly with a view to lessen the expenses of the native school connected with it, and partly to give opportunity for instructing native youths in husbandry, and training them to habits of industry &c. The school contained, in August, 7 native children, and from 20 to 25 children of colonists. More native youths would have been received, except for the scarcity of provisions. Their number, in December, had been increased to 11. The branches taught are reading, writing, arithmetic, and geography. The progress of the natives, thus far, has been quite gratifying. Some have repeatedly read through the Bassa spelling book, and four read fluently in English. Several creditable specimens of native writing have been forwarded to the Board. The American department of the school numbered, in December, but 12—the Sabbath school about as many. The missionaries have been greatly reduced by protracted sickness, and though somewhat improved in health at the last dates, may be under the necessity, before long, of making a visit to this country.

The mission may shortly require a printing press. Messrs. Crocker and Myler have been assiduous in the study of Bassa, so far as their other engagements and their imperfect health allowed, and several works are in progress, for the use of native schools. The printer, when not engaged in the printing department, might afford valuable assistance as a teacher. An individual, who has had experience in both departments, has offered himself for the service.

In regard to the communication of the gospel to the natives, both at Santa Will's and Edina, the missionaries appear to have been faithful. Frequent conversations have been held with the school boys, on the first principles of religion; and so far as they could be made to understand, they manifested much interest. Mr. and Mrs. Clark left New-York for Liberia, via Norfolk, Va., December 3, 1837, and arrived at Edina, in safety, January 23.

MISSIONS IN ASIA.

BURMAH.

In consequence of late political changes in Burmah, and the hostile attitude assumed by the new king, the missionaries of the Board withdrew from Burmah Proper in August, with the exception of Mr. Simons, who remained at Rangoon. Still, as the year under review was then completed, we shall follow the usual method in detailing the operations of the mission—the names of the missionaries being attached to the stations respectively occupied by them prior to the revolution.

MAULMEIN.—Rev. A. Jonathan Judson, Mrs. Judson, Mr. R. J. B. Hancock, preacher and printer, Mrs. Hancock, Rev. Sewall M. Osgood, printer.

Ko Myit kyaw, Ko Dwaik, Ko Shway boy deacons. Moung Shway Moung, Moung Ea, Ko Mankok, Moung Ouk Mo, Moung Shway Gonn, native preachers, Moung Shway Hmang (Chinese.) Moung Sab, &c., native assistants, and about 25 native assistants in the printing department.

Maulmein is also the occasional residence of several members of the Karen mission. [See Karens.]

AMBERT.—Rev. James Haswell, Mrs. Haswell, missionaries to the Peguans, (or Patings.) Moung Ouk Mo, native preacher.

RANGOON.—Rev. Hosea Howard, Mrs. Howard, Rev. Lowell Ingalls, Mrs. Ingalls.

Ko Thak a, pastor, Moung Shway (Ko Shway.) Moung Shway Wah, native preachers.

Rangoon is also regarded as a head station of the Maube Karen, distant about 20 miles.—[See Karens Mission.]

AVA.—Rev. Eugenio Kincaid, Mrs. Kincaid, Rev. Thomas Simons, Mrs. Simons.

Moung Shway Ne, Ko Kwi, native preachers, Ko Taly, school-teacher, Moung Oo Doung, native assistant.

D. signified to the Burman mission, and on their way, R. v. E. Ward A. Stevens Mrs. Stevens, Rev. Lyman Stilson, Mrs. Stilson.

Rev. Anner Webb and Mrs. Webb, formerly located at Rangoon, have returned to this country, an account of Mrs. Webb's impaired health, in accordance with the unanimous advice of the mission, and the recommendation of her attendant physician, and with the cordial approbation of the Board. They left Maulmein Sept. 16, and arrived March 24.

Mrs. Osgood died of pulmonary consumption, deeply regretted, Oct. 5.

Ko Shoon, a valuable native assistant formerly at Ava, and temporarily at Rangoon, died at Maulmein about the first of September.

At Maulmein, the missionaries have, in general, prosecuted their labors as in former years.

Mr. Judson, in his semi-annual report, June 30, 1837, says, "My days are commonly spent in the following manner: the morning in reading Burmah; the forenoon in a public sabbat in some

assistant, preaching to those who call; the afternoon, in preparing or revising something for the press, correcting proof sheets, &c.; the evening in conducting worship in the native chapel, and conversing with the assistants, and other native Christians, or inquirers." In Sept. 1836, Mr. Osgood organized a Sabbath school in the native congregation, consisting of from 40 to 60 pupils, which promises extensive usefulness. Mr. and Mrs. Hancock, and Mr. Judson, have each a class connected with it, and several native Christians are employed as teachers, who meet weekly with the missionaries for prayer and conversation.

In the English congregation, the charge of which was devolved on Mr. Hancock in the fall of 1836, on the failure of Mr. Osgood's health, several religious meetings have been held on week-day evenings, besides preaching to the soldiers twice a week, and superintending a bible class. Ordinary number at worship about 50. In June, the state of religious feeling was good, and there were several hopeful cases of conversion. On the arrival of the missionaries from Rangoon, the care of the English church was transferred to Mr. Ingalls, assisted by their resident missionaries: thus allowing Mr. Hancock to relieve Mr. Osgood in the printing department.

Baptisms. Mr. Judson reports 52 baptisms for the year ending Dec. 31, 1836, of whom 9 were Burmans, 29 Karens, and 16 foreigners. Eight were added to the Burman church by baptism the following half year, and two in August to the English church, making a total of 64.

Schools.—The Government High School, in charge of Mr. Bennett, was closed Nov. 11, 1836; the commissioner of the province requiring that no religious instruction should be given to the pupils, in a fear of awakening jealousy on the part of their heathen parents.

Our last intelligence from Amberg, was of Sept. 1. At that time Mr. Haswell was still suffering from a complaint which he contracted in consequence of frequent and loud speaking in his excursion among the Peguans, and during the rain had confined himself chiefly to the study of the native language. The native assistant was daily talking to the people, and giving books. Some progress is being made in the study of the Christian religion, but their cases were not deemed very hopeful. The school, which was commenced at the beginning of the rains, numbered 25 scholars, and after a short season of decline, had been constantly growing in interest. The excursion alluded to, were made in Jan. and Feb. 1837, on Balu Island, and along the Gyeying and other rivers. Mr. Haswell was hoping to translate the coming dry season, distributing tracts, &c., of which 6 have been printed in Pagan, in editions of 10,000 copies each.

REVIVAL INTELLIGENCE.

The following account of an extensive work of grace which has been enjoyed, for a few months past, in the schools connected with the Congregational society in Munson, we have recently received in a letter from the Rev. Dr. Ely, of M.—S. S. Vester.

The revival commenced among us about the beginning of the present year. It was first apparent in individual Christians in different parts of the congregation, by their piety for their backslidings and earnestness in prayer; by their activity in duty, and by their consolation in Christ. The first subjects of the work among sinners, were members of the Sabbath school at the north village. There were fifteen or twenty hopeful conversions in that school, before there were any who manifested anxiety for their salvation, in any other portion of the congregation.—The work soon discovered itself in the centre school. Before any began to inquire, "what must I do to be saved?" it was plain, from the increased solemnity and attention in the congregation, that the Spirit was moving upon many hearts.

About the commencement of the year, after a short vacation, our schools are organized anew for the winter, and we go through the same process in the spring. When the centre school opened for the winter, a sister in the church—a young married woman who seemed to be among the first who partook of the reviving influences of the Spirit—took her place as a scholar in one of the classes. She was advised to become a teacher, but she felt incompetent. She was persuaded, and at length yielded, and took a class of young ladies from 13 to 16 years old. She remarked, that when she entered the class, she felt as if she should sink down under a deep sense of her responsibility and unfitness for the task; but she resolved to try to do her duty and to be faithful, in dependence on divine aid. She went there first to the throne of grace, with fervency and brokenness of heart, for wisdom and strength for herself, and particularly in behalf of her scholars, none of whom were pious. She urged the subject of religion upon them in connection with the lessons. Soon, all of them, and almost simultaneously, began to be deeply affected, were brought under conviction, and soon, excepting one or two, were rejecting in hope! One of these has since died—a most lovely and only child.—and we have reason to believe, has gone to glory. This was the first manifestation of the work in the centre school. Several whole classes in this school, we trust, have been born of God.

While many were under awakenings, and some rejoicing in hope in the centre village, the operations of the Spirit became visible at the South Factory. At the close of one of the Sabbath schools, fifteen or twenty of the scholars gathered around the superintendent, under great anxiety of mind, inquiring what they should do to be saved. At that school and village, the work proceeded with great rapidity and power, and some cases have occurred of unusual interest—of which it would now be premature to speak—while we hope will not disappoint our expectations.

No extraordinary means have been used. The work commenced, and has progressed under the operation of the ordinary exhibitions of truth from the pulpit, in the social meeting and Sabbath school. We have always maintained the Sabbath school concert, and teachers have been urged much to seek the salvation of their classes as the main thing. At the close of the centre school on each Sabbath, the superintendent has usually presented a summary of the lesson for the day, with some plain remarks by way of application.

We have examined for the church—though none have as yet been received—about 50 persons, most, if not quite all of them members of the Sabbath school. Generally, they did not ascribe their awakening to any particular thing as a means; but their minds were led to reflect upon their sinful state and danger, and upon their need of religion. It seems to be strikingly the work of the Holy Spirit, to the exclusion of human agency, and the immediate or direct cause or means of their conviction.

Cure for Consumption. Take a little of lime, dissolved in hot water, add a little vinegar to it, and inhale the gaseous perfume, by dipping in a rag, and applying it to the nose, or in any other convenient way.—Canton (O.) Register.