

INDIAN MISSIONS.—We stated last week, that the Baptist Board of Foreign Missions met in Albany, on Wednesday the 26th ult., and furnished a compendious abstract of the operations of the past year. For the following particulars, respecting the Choctaw mission we are indebted to the Christian Watchman.

The Rev. R. D. Potts, missionary to the Choctaws, addressed the board, and petitioned for additional laborers. He entered the Indian Territory, west of the Mississippi, as a school teacher to the Choctaws in 1834, under the patronage of the U. S. States Government. Up to this time he had received no assistance from the Board. He had spent all of the little property which he had when he entered the Indian Territory, and all the salary that he had received from the government, for the benefit of the Indians. In addition to his labors as a school teacher, he had preached constantly since his entrance among them. The location of the Choctaws is in the extreme south-westerly section of the Indian Territory, bordering upon Texas. The tribe numbers from 12 to 13,000 souls, and they are divided into three districts. In the district that Mr. Potts entered, the inhabitants were more wild and uncultivated than in any other in the nation. He was the only teacher and preacher, and those to whom he preached were exceedingly indifferent, at first, and inattentive. He had, however, been permitted to witness a great change. He had recently baptized a considerable number to whom he preached when he first entered the nation, and who heard with great indifference.

In the winter of 1841, he witnessed a revival of religion in the congregation worshipping in his own house, during which thirty persons, mostly Indians, were hopefully converted. Among the first awakened, was a little Indian girl, nine years of age, who had resided in his family about eighteen months. She had been to believe that Christ would receive little children, and her first inquiry of Mrs. Potts was, whether she thought Jesus would receive a child as large as she was.—She at length obtained a hope, and on one occasion, when the church was convened for receiving candidates for baptism, she asked if she might be baptized; and when asked why she wished to be baptized, she replied that Jesus had said that "he that believeth and is baptized shall be saved." After her baptism she one day asked for pen and paper, and when inquired of, what she wished to do with them, she replied, that she wished to write to her father and tell him about the love of Jesus. She wrote, or another Indian girl nineteen years of age, a member of the Church, wrote for her, as she dictated, and the account which she gave of herself, so affected the family, that it resulted in the hopeful conversion of her father, her mother, and her sister; and as a farther result, a Christian church has been formed in this place, which now consists of thirty members. This revival extended very far, even into Texas. In a village about ten miles from his residence, Mr. Potts was called to attend a funeral of one who had suddenly died, or as the Indian expressed it, to sing and pray with them. The place was noted as being one of great violence. He went, and endeavored faithfully to address the Indians. On the next Sabbath he was earnestly requested to come and preach in the same place. With this request he complied, and a revival immediately ensued, which resulted in the hopeful conversion of twenty-four individuals.

Mr. Potts had extended his labors into Texas. He had the care of a church in that republic, of fourteen members. The native church, of which he considered himself more particularly the pastor, was formed in 1837, of four members; it now numbers eighty-three members; of whom fifty-three are Indians, and they are dispersed over a territory of 100 miles in extent. Beyond him, on the West, were not less than 150,000 Indians, who had never heard of the name of Jesus. They were now hostile, and often made incursions upon the Texans to plunder and kill and carry into exile. He had had in his family two children who for years had been captives among these Indians. Mr. Potts expressed the opinion that there was a growing desire on the part of the Indians generally in the territory, to receive the Gospel. An intelligent Indian but the other day said to him that "nothing but the Gospel can civilize the Indians." On entering a habitation one could determine at once the character of its inmates. In Christian dwellings there is an air of cleanliness and comfort; the children are decently clothed and well fed, while in others the reverse of all this is true.

Mr. Potts remarked that his labors had come to be more than he could sustain. He must relinquish his school, or his care of the church. In the winter of 1841, during the revival, he used often, having dismissed his school, to ride ten miles and preach, and then return home again the same evening. The people were anxious that he should visit them and be among them, and he asked the Board in the name of the poor Indians, in the name of Christ, to give him a fellow-laborer.

We are indebted to the attention of our old and highly esteemed friend, Rev. R. B. C. HOWELL, of Nashville, Tenn., for a copy of his late Annual Sermon, preached before the Baptist Church, Nashville, and for several other documents of an interesting nature. The sermon is a historical discourse, and is designed to trace the identity of Baptist principles back, through the dark ages, to apostolic times. This is an interesting and highly fruitful field of investigation, and belongs to a period of time which has been but little explored. Every effort that is made to throw light on the scattered and disconnected churches of the early and middle ages, must be regarded as so much done to vindicate the truth, and to place Baptist principles in their true light before the world.

The author proposes to show, first, the identity of the Baptist Church with the Church of the Apostles—second, that the same Church has existed in every intervening age—and third, that it has remained separate and distinct from both Catholics and Protestants. From the sketch of the Cauton in Tennessee, we make the following extracts:

Regarding the history of our own State, I may be indulged in a brief retrospect. Here also "hath the Lord initiated us." Of the territory now occupied by the State of Tenn., our brethren were among the earliest propri-

etors. Seventy-eight years since (A. D. 1765) two churches were organized, one on the Holston (Gladehollows, which still exists) the other on the Clinch river. They were reinforced, in 1780, by another which was constituted in North Carolina, as a Branch of the Sandy Creek, and which emigrated to the west in a body. They settled on Boone's creek, and from the place of its location, called the name of their church Buffalo-ridge. Connected with these emigrants were eight ministers, who immediately commenced active and successful labours, and during the first year constituted six other churches, all of which, soon after met, and organized the Holston Association. This originated the church in East Tennessee.

To the middle division of the State, then called West Tennessee, the first adventurers consisted of forty families, under the guidance of General Robertson, who arrived sixty three years since (A. D. 1780) and settled the region we now occupy. Six years after that period was constituted, of emigrants from Virginia and N. Carolina, under the pastorate of John Grammar, the church on Sulphurfork of Redriver; and soon afterwards the church, six miles north of this city, at Whitescreek, under the care of the venerable Dickinson, some of whose descendants we have so lately had the pleasure to see buried with Christ in baptism, and welcomed to the fellowship of this Church. These were the first Baptist churches, in our territory, west of the Cumberland mountains. The scattered settlements were, for a season, supplied with preaching by these clergymen (the chorepiscopi of Tennessee) Dorris, Dillihunt, Whitsett, and by the missionary labours of Ambrose Dudley and John Taylor, of the Elkhorn Association in Kentucky. Ministers soon began to settle in the country, and converts, and churches, rapidly multiplied. Forty-seven years ago (A. D. 1796) was constituted the Mero District Association, from which have originated all the others in Middle and Western Tennessee.

Thus auspiciously planted, in one of the finest regions of the earth, during the twenty-five years or more, next succeeding, our ministers were faithful and laborious, and our churches orthodox, united, and prosperous. Soon after that period, about 1820, the influence of the noted Daniel Parker, who then resided in our State, began seriously to be felt, drawing a portion of our ministry and churches into ultra Antinomianism. By others this tendency, and the absurd doctrines which produce it, were resisted with spirit and success. Upon this state of things warm agitations were necessarily consequent, in relation, especially, to the decrees of God, and the nature and extent of the atonement by Jesus Christ. The result was most unhappy. About 1826, the churches, and Associations, in Middle Tennessee, particularly, divided asunder. Those who repudiated the Two-seedism of Parker, and other forms of Antinomianism, were called Separates; and those who, in the hope of overcoming these doctrines and saving their erring brethren tolerated them, and remained together, were called United Baptists. It was hoped that now peace would be restored to Zion. But in this as in other cases, it was found that one error prepares the way for another. The din of battle had not entirely subsided when the peculiar doctrines of Mr. Alexander Campbell began to attract notice. The advocates of this preposterous system, although not numerous, were indefatigable, and, about 1830, another division was effected in the ranks of both the United and Separate departments, some of whose churches and members broke off from their brethren, and became the followers of this new leader. Thus, in the short period of five years did the churches of our State submit to be driven into three bands. This was a day of darkness and affliction, in which the spirit of piety, the love and appreciation of truth, and fraternal affection, abused and overborne, were almost extinct.

Under a deep sense of the importance of some special and vigorous effort to resist, with the blessing of God, the current of evil, and to extend the principles of truth, our Rev. brother P. S. Gayle, then the Pastor of this church, and many other leading brethren of the United portion of the denomination, which numbered, perhaps, ten times as many as both the others together, assembled, after proper notice, in October 1833, at Mill creek, in Davidson county, where they formed the Baptist State Convention of Tennessee for Domestic Missionary purposes. Again it was found that our body were not harmonious, and agitations were renewed. Our brethren had become familiar with schism. They were uninstructed in regard to its sinfulness. In 1835-7 they again divided. Those of our number who still held Antinomian sentiments which had been popular, ranged themselves against all benevolent christian effort, and numbering, probably, four or five thousand, adopted a new test of fellowship—opposition to missions, and all kindred exertions—and organized themselves under the name of Primitive or Old School Baptists. Mean time were brought into being a State Bible Society, Education Society, Publication and Sunday School Society, and the Foreign Mission Society created more than twenty years before by the lamented Luther Rice, was re-organized; all of which are in vigorous being, except the Convention, which, after a career of usefulness, during nine years, was in October last dissolved, to give place to the General Association of the Baptists of Tennessee, which, at Mill creek, in Davidson county, was then organized. A newspaper devoted to the defence of the Gospel, and the circulation of religious intelligence, has been liberally patronised during the last eight years. A University and a College have been brought into incipient being, both of which it is hoped, will exert a powerful influence in extending the true light of salvation. Ministerial improvement is again attracting its wanted attention, and soon, we trust, the energies of our people will be brought fully to bear upon that unspeakably important subject.

The statistics of the Tennessee church, as nearly as we can ascertain them, present us with about 40 Associations, 700 churches, 500 ministers, and 40,000 communicants. With the signs of the times plainly indicate that the darkness is passed. "The true light now shineth." Divisions will be no more. A ministry properly qualified, and sufficiently numerous, alone is wanting to secure to the church, with the blessing of God, eminent prosperity.

From the N. Y. Baptist Reg.

BA. BEEZEL.—Amidst the gloom of a winter season, God's grace in almost every sect and country, he has not forgotten to be also. Twenty willing converts in the footsteps of the precious Saviour ordinance of baptism this spring, a letter.

I have accepted an appointment from the Home Mission Society to become a church at Fike during my absence. My churches in this, as well as in other parts, on which I may call, will be ready to assist me in their labors of love for the salvation of undying souls. What we do, we must do quickly. My address will still be Fike, Alleg. Co.

Yours, in the Lord,
C. W. FULLER.

Mount Morris, April 24, 1843.

DEAR BRETHREN.—The friends of the Convention would undoubtedly be glad to hear of the prosperity of those churches that have been under their patronage. The Baptist church in Mount Morris village has enjoyed a very interesting season of revival during the last three months. It commenced under ordinary efforts, and has been continued under the same. Br. Marcena Stone, who has been for several years their pastor, preached within the bounds of the church nearly every evening for ten or eleven weeks. There was no time when there was a general rush to the kingdom, but the work moved forward every day. Conversion seemed to be followed continually with new cases of conviction. Among the converts are several men of influence and talent, and several who were before infidels. The work moved calmly; convictions were deep, and apparently thorough; and the converts have been remarkably active and efficient. Fifty-three have been added to the church, and a considerable number are yet expected to unite. Several have united, or will unite with other denominations in the place.

Yours,
A. ENOS.

THE BIBLICAL RECORDER.

RALEIGH, SATURDAY, MAY 13, 1843.

TERMS—Two dollars per annum in advance. See Prospectus on the next page.

FAITH, BAPTISM, AND REMISSION.

AFTER sundry remarks, arguments, and explorations, we have at length arrived at the conclusion, that baptism, though not a regenerating act, nor morally essential to divine acceptance, is nevertheless indispensable to acceptance on Christian principles, and in accordance with gospel institutions. How far this conclusion accords with truth, our readers, of course, must be the judges.

In review of the whole, it has occurred to us, that a few remarks just here, designed to show the utility of the foregoing conclusions, which, in our judgment, should not be without their advantages.

The aforesaid conclusion, it seems to us, serves to give to the forms of religion their true relative position in the scale of gospel requisitions. While it does not permit them to claim the pre-eminence of regenerating acts, or moral qualifications, it nevertheless makes them essential to the great scheme of salvation, of which they constitute an important part. This is just about the *Media Via* between those who make the forms of the gospel every thing, in the article of salvation, and those who make them nothing.

The aforesaid conclusion serves to give baptism its true place among moral and positive institutions. Though not a converting, nor a regenerating act, nor claiming the properties of a moral virtue, it is still the first and most important of all positive institutions, the first and foremost among religious forms, constituting the threshold of all gospel organizations, and indispensable to acceptance on strictly gospel principles. This also constitutes the middle ground between those who make this sacrament a converting act, and those who make it only an ordinary duty.

The aforesaid conclusion serves to vindicate the first teachers of Christianity from the imputation of making baptism indispensable to salvation at one time, and, at another, of making it of no value whatever. It represents them as teaching habitually and uniformly, that, although baptism was not essential to salvation in a moral point of view, it was strictly so, in conformity to the institutions of the great system, which they were then first proclaiming to the world.

The conclusion aforesaid serves to remove all sorts of difficulty from such passages as Acts ii. 28—"Repent and be baptized for the remission of sins," &c., which have cost some of our brethren so much trouble. Instead of laboring to prove that *repentance* does not mean *for*—that *for the remission of sins, does not mean for the remission of sins*; in short, without the least fear for Peter's orthodoxy, or the least apprehension that he has made more of baptism than ought to have been made of it, we may permit him to mean exactly what he says—and shall then have nothing more than the perfectly harmless doctrine, that repentance and baptism, in other words, that faith and a proper profession of it, were indispensable to remission on the principles of that system, which it was the business of his commission then to illustrate and enforce.

The aforesaid conclusion may, perhaps, serve to do away with some things which have seemed very much like inconsistencies among some of our brethren. When we have seen our ministers earnestly contending for baptism, and refusing even to commune with such as had not been baptized, they have seemed to us to be zealously affected in a good cause; but when we have seen them straightway turn round, and affirm that all the promises of salvation are made to faith—that gospel remission necessarily precedes baptism in the order of time—that baptism is nothing more than a mere form—a mere duty—a mere privilege, &c. &c., having nothing more to do with gospel salvation than perhaps the duty of washing the saints' feet, we have been led to wonder that they did not perceive their own inconsistency. Most assuredly, if baptism be not essential to Christianity, and to divine acceptance on Christian principles—still more, if it can claim no higher pre-eminence than an ordinary duty or privilege; there is a manifest want of consistency, not to say of liberality, in contending so rigidly and so

much for its observance. And, to escape this charge of inconsistency, we shall all be compelled, either to take the ground of some of our pedo-baptist brethren, and maintain that this rite is a mere form, in no way affecting the sinner's acceptance, and which may therefore be observed or let alone at pleasure—or we must fall in with our high church friends, and contend that the same is a regenerating act, and therefore morally essential to salvation—or else we must take the intermediate ground advocated above, and maintain that the rite aforesaid, though not morally, is, nevertheless, constitutionally indispensable to acceptance, on gospel principles.

We are fully aware that, in the exploration now about concluded, we have been more diffuse than comported with good taste, and greatly more so than we at first contemplated. The importance of the subject, and the difficulties in the way of its right apprehension, must constitute our apology. We hold that it is better not to confute our apology. We hold that it is better not to speak at all, than to speak and not be understood. We have accordingly preferred, to sacrifice time, and words, and even style, to the demands of perspicuity. We trust we have been fully comprehended. If this should not be the case, however, we shall hold ourselves in readiness to answer any questions, to the best of our ability, which may be proposed on the subject.

We have still a few remarks to make, in relation to the conclusion aforesaid, but as we expect to be absent a fortnight or so, we must lay the matter over until after our return.

LIBERAL DONATION.—The Pearl street Baptist Church, Albany, under the care of Rev. Dr. Welch, on one of the evenings of the late anniversary, subscribed about six hundred dollars to the Foreign Mission fund, and, it is thought, will raise the amount to \$1000. A check for \$1000 more was presented to the Treasurer, the next morning, by John T. Wilder, Esq., an opulent merchant of Albany, and a worthy member of the same church. Facts of this sort ought to be made public for the benefit of their example. We trust that many other churches and individuals will go and do likewise.

THE MARRIAGE QUESTION.—The Reformed Dutch Classis of New Brunswick, says the Christian Observer, "have decided, by a vote of 17 to 11, that, in their opinion, the word of God does not forbid a man to marry his deceased wife's sister."

Snow was visible in the woods near Albany, says the N. Y. Baptist Register, on the 25th of April.

TO POST-MASTERS.—We have now a Recorder lying before us, which came in the last mail, and which was no doubt returned because it was not received by the person to whom it had been sent—but where it came from we have not the means even of guessing. Had the envelope been returned, all would have been plain enough; but that having been torn off all trace of its former destination is gone. Those who return papers for discontinuance, should bear in mind that the name of the person, together with that of the Post-office to which it is sent, should always be written on the paper or the envelope. Without this precaution, the returning of the paper is of no account whatever.

Beware of the Impostor.—We rarely give insertion to articles advertising impostors, &c.; but the following statement, which we find in the last Southern Baptist Advocate, gives notice of an individual so totally destitute of principle, and so dangerous to the peace of families, that we consider it our duty to warn the public against him. From testimony furnished by the same paper, it appears that this fellow had two wives living at the time of his recent marriage in New Jersey. He has now, in all probability, his fourth wife! It has always seemed to us, that, if females were a little more scrupulous in inquiring into the history of their suitors, when the latter are not well known, much trouble might be saved to themselves, and many a rascal might be detected before he had completed his villainies.

A DARING IMPOSTOR.—The public, and especially Temperance Societies, and the Baptist, in connection with South Carolina, Georgia, Alabama, Mississippi, are requested to be on their guard against a wicked impostor, who has lately figured in this city under the name of Dr. APPLINGTON, as a popular declaimer on the temperance question. He brought to the undersigned most respectable credentials from the Rev. G. S. Webb, of New-Brunswick, N. J., and the Rev. J. C. Harrison, of Bordentown, N. J., and was received in this city as a licentiate in the Baptist ministry. He was likewise favorably received by the total abstinence societies, as a successful advocate of their cause. Having been admitted into a respectable family as a boarder, in this city, he continued to insinuate himself into the affections of one of its female inmates, and on the morning of Friday, the 21st inst., they left the house where they were, with all their trunks and baggage, and have not been heard of since. The lady who has sacrificed herself for this base fellow, is a widow with one child, a little girl, who has accompanied the guilty parties. Applington may be known among a thousand for his very diminutive size, and somewhat emaciated appearance. He has left a very amiable and accomplished wife in New-Jersey. As the undersigned had the principal part in introducing this unworthy man to respectable notice in Charleston, they feel it to be incumbent upon them to atone for the error into which they were led by others, by thus warning the public of this insidious deceiver.

W. T. BRANTLEY,
M. T. MENDENHALL.

THE AMERICAN AND FOREIGN BIBLE SOCIETY.—Sources of Encouragement.—We last week published the report of the treasurer of this institution. The following remarks, as reported by the Christian Watchman, will serve to show the prospects of the aforesaid Society.

In submitting his Report, the Treasurer remarked that he did it with mingled emotions of regret and of encouragement. He regretted that he was obliged to report a less sum than was received in the preceding year, while the amount that had been raised in a year of unparalleled pecuniary embarrassment through the whole country, inspired him with the hope that the Society shared largely in the prayers and sympathies of the pious; and he believed, therefore, that it would be liberally sustained. The acceptance of the Treasurer's Report was moved by Friend Humphrey, Mayor of the city of Albany, and seconded by R. W. Mottis, Esq., of New York. His Honor remarked, briefly, in moving the acceptance of the Treasurer's Report, that he concurred entirely in the sentiment expressed by the Treasurer, that the amount received, considering all the circumstances in the case, should be taken as a ground of encouragement. He believed that all suitable efforts had been made for the collection of funds; he had been acquainted with the labors of some of the agents of the Society, and he knew them to be laborious and self-denying men.

Previous to the reading of the Secretary's Report, the meeting was addressed in a happy and appropriate manner by the President. He concurred in the sentiment expressed by the Treasurer, and responded to by his brother Humphrey, that the amount of receipts during the

past year, though less than the receipts of a former year, afforded ground of encouragement. The success of the Society should be encouraged and incited in new efforts by the fact that during the past year uncommonly large accessions had been made to our churches. These accessions have brought into the church an increase of available means. At the same time, great care should be taken in instructing these infant churches. The labor of the Society was, therefore, demanded for giving a more universal dissemination to the pure word of God, for, whatever imperfections may be ascribed to the various instrumentalities employed for giving extension to the Messiah's empire, we know that the measures here recorded are absolutely perfect.

BAPTIST ASSOCIATION IN BENGAL.—The Christian Watchman copies from the English Baptist Magazine the following account of an Association of Baptist churches in British India.

"There were delegates from many churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together—all on a perfect equality—and both taking a share in the proceedings of the meetings. These were Bengallee prayers and English prayers—Bengallee sermons and English sermons, and Bengallee letters and English letters. I conceive that nothing more interesting has yet taken place in the history of our missions in the east; and I conceive too, that the first grand step has been taken for the complete independence of the churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts; and I think the bond union formed between them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the college. The believers were certainly of one heart and of one soul. It seemed to be the nearest approach to heaven of anything I had ever seen. There was no parade to show. All seemed to be at work with one end in view—the glory of God and the good man. I am not singular in my opinion. All, I believe, had the same views and feeling with myself.

REV. LEUCAS BOLLES, D. D.—The following resolutions were offered by Rev. Dr. Wayland, at the late meeting of the Board for Foreign Missions, and unanimously adopted. The remarks appended, as reported by the Watchman, were made by the mover on the occasion.

Resolved, That the Board entertain a grateful appreciation of the faithful and able services of the Rev. Leucas Bolles, D. D., who has for sixteen years filled the office of Corresponding Secretary of the Board, and deeply regret that ill health has obliged him to retire from the active duties of his station, and that they hereby tender to him their fraternal sympathy.

Resolved, That the Acting Board be instructed to allow to Mr. Bolles such a sum as they may think proper for such services as his health may enable him to render.

Resolved, That the Recording Secretary be requested to forward a copy of these resolutions to the Rev. Dr. Bolles.

The propriety of these resolutions he thought every one would see at a glance. A sense of justice and of obligation to the individual to whom they relate compelled him to present them to the consideration of the Board. When Dr. Bolles entered the service of the Board, sixteen years since, he did it at a great sacrifice. He left one of the most delightful churches in all New England, which he had served as their pastor for many years, and between which and himself there still continued a mutual and an undiminished attachment. When he commenced his services as Secretary, the labors of the Convention were upon a limited scale. We then had, he believed, only three missionaries, and by the blessing of God they have increased to a hundred or more, and were found in every quarter of the globe. He thought we were much indebted to the senior Secretary, under God, for the success of our missionary undertakings. When a year or two since, Dr. Bolles became afflicted by sickness, he relinquished a part of his salary, and about six months since, being able to perform but little or no service, he relinquished the whole of his salary, and is now living on a very limited income. The health of the senior Secretary is now improved, and whatever labor his health would allow him to perform was given to the Board; and he knew no reason why a just compensation should not be rendered for that service.

FIRE IN WILMINGTON.—The affecting intelligence of the devastating fire in Wilmington, did not reach us in time for the Recorder of last week. The following from the Wilmington Chronicle will be read with a painful interest. How truly has it been said, that we know not what a day may bring forth. A few weeks ago, the citizens of our sister town were full of hope and joyful expectation, nor dreaming of danger or disaster. Now a large portion of their enterprising town is in ruins. They are entitled to the sympathy of all, and to the generous aid of such as are able to give.

WILMINGTON, May 2.

GREAT FIRE.—We issued a hastily prepared Slip from this Office, on Sunday afternoon, giving as full an account as could then be made up of the awful fire which had an extensive and valuable portion of our Town in ashes. It is doubtful, all things considered, the most calamitous event that has ever befallen Wilmington, ranged as it has a number of times been by fire; once before, to a frightful extent, within a little more than three years. The part had waste by the fire of January, 1840, was almost built up again, and our Town presented a cheerful aspect; but alas for the cherishes hopes of exemption from a similar visitation, we have now another large space occupied but by blackened walls and heaps of mouldering ruins. The list of Sunday last, destroyed, we think, at least two hundred buildings, of every kind, besides an immense deal of other species of property.

Between 11 and 12 of that day, whilst the wind was blowing almost a hurricane from the South, the greatest part of the inhabitants being at the same time engaged in religious services at the various Churches, a blaze was discovered issuing from the roof of the old brick warehouse known as McKay's, on the Alley next North of the Bank of Cape Fear. Almost immediately, the flames took hold of several adjacent wooden buildings on the Northeast; and sweeping in a few minutes across Princess Street, to the dwellings of Mr. Robeson, Mr. Anderson, Mrs. Noyes, Mr. Calder and others, cut off nearly every hope of saving anything in the Northern part of the town above those points, between Front and Water and Front and Second Streets.

Many families lost all their furniture, clothing, and other household goods; nearly all a part of each, and several, whose circumstances were comfortable, are stripped of about every thing they possessed. Some cases are really of a distressing character, and appeal warmly to the sympathies of the less unfortunate among us.

Several of the houses burnt were among the best in the place, and a large portion valuable ones. There was one poor old black woman burnt to death in her house, the only life lost so far as is known. The Rail Road Company has suffered a very heavy amount. All the Depot buildings, of every description, two of them large brick edifices, are gone. They also lost five Locomotives, some Cars, the Bridge, over the ravine, several hundred feet of the Road at the Depot