

For the Recorder.

WISCONSIN.

From Rev. Silas Tucker, Racine W. T. Mar. 25, 1846.

By my report for the quarter now terminated, you will see that during the last three months we have been spiritually prospered. The work commenced in January, and soon became solemn and deeply interesting. As the state of my throat would not allow me to preach every day, I obtained assistance, and was thereby able to continue the meetings every evening for seven weeks. I have baptized thirty-five persons, and eleven have been received by letter. A good state of feeling generally prevails among Christians, though a few sermons have been preached against immersion. I have not thought it necessary to preach more than one in favor of it, as I am quite sure those against it will do as much to sustain it as I could wish, and not a few Pædo-baptists in the place are of the same opinion.

I expect to administer the ordinance again on the first Lord's day, when the waters of our beautiful baptistry (the Lake Michigan) are calm.

The Lord bless the Home Mission Society, which enables me, though unworthy, to labor in this delightful field. Pray for us, particularly that in lowliness of mind we may serve our Divine Master.

Since the above was received, we have seen it stated in a Racine newspaper that the church, of which brother Tucker is pastor, was constituted about four years since, and consisted of only twelve or fourteen members. There are now one hundred and fifty communicants, eighty-eight of whom were added within the last year, and fifty of the eighty-eight have been baptized during the present revival.

BENJ. M. HILL, Cor. Sec.

From the Indian Advocate.

EXTRACT OF A LETTER FROM BROTHER P. P. BROWN.

ARMSTRONG ACADEMY, CHOCTAW NATION, February 12, 1846.

DEAR BRO. MCCOY:—We have finally reached the long looked-for point, and made a slight commencement in our labors in our various departments. We arrived on Tuesday the 10th inst., wearied and worn out with our long and tedious journey; but finding brother and sister Potts, so completely immersed in care and anxieties, we felt anxious to relieve them as soon as possible; and could the Baptists of Kentucky, could the members of the Am. Ind. Miss. Ass. have witnessed the joy of encouragement which lighted up their countenances, when fully assured by their own eyes, that helpers had come, agents to wake up the people to their duty in regard to this station would be superfluous. They have labored singlehanded so long, and looked with anxiety for help, to be answered only by disappointment, and discouragement for so many years, and now reinforced by so large a number, they could not sleep for joy the first night after our arrival. O may God grant by the assistance of his grace, that we may fully meet their highest expectations!

I shall not pretend to enter into the particulars of our journey at this time, but will forward you my journal soon. We met with friends all along our journey, not only those of our own denomination, but also Methodists and Presbyterians, kindly entertaining us with the best they could offer, and bidding us God-speed by their prayers and donations.

As soon as I can, I shall inform you what the different denominations are doing, and what has been their success. One thing I will say, the Baptists have been sadly remiss in their efforts, not from any deficiency either in zeal or talent of those in the field, but from a scarcity of men and means.

Our school number thirty-six boarding scholars, and five or six from the neighborhood. Of our pupils three or four can talk English, some others understand a little, but a great majority are ignorant of our language. I entered the school room this morning to take for the first time, the "master's chair."

Brother Jones entered upon his duties upon the farm this morning, much encouraged with the prospect before him. The ladies, being much fatigued with the journey, are not fully at work in their departments, but expect soon to be; and we hope soon to be fully initiated into our various duties. It will take us some time to get settled, and every thing proceeding systematically; but with a great amount of labor, attended with the blessing of Divine Providence, we have a very encouraging prospect before us. But to succeed we must meet with trials and difficulties unthought of before, which will fully test our faith and christian virtue. But I trust we shall share your prayers; and those who pledged themselves to support us by their addresses at a throne of grace, will, we trust, not forget those pledges.

We wish to keep constantly before our minds, that the mere literary attainments of pupils, or their merely physical comfort, is but a secondary object; but a higher and holier aim is ours—the salvation of their souls.

Brother and sister Potts are enjoying comfortable health. Sister Potts is in much better health than she has been for some time. We are all blessed with good health and have been very highly favored in this respect throughout our journey.

Yours in the bonds of the Gospel,

P. P. BROWN.

P. S. Our Post office is Mayhew-P. O., Choctaw Nation, via Little Rock, Ark.

WAR IN WESTERN AFRICA.

A letter from Mr. Raymond, missionary of the Union (Abolition) Society, dated "Mendi Mission House, Little Boom River, Sherbro, November 10th," says:

The whole country is in a state of great commotion and excitement on account of war. The region north and north-east of us is in ashes. Even Tiboom, the residence of King Sy-cummah, which is but two or three miles distant, has been burned. During our absence at Sierra Leone, about two hundred persons who fled from the scene of war,

came to the Mission Station for shelter and protection.

Some time since, one of the war parties surrounded a village, set it on fire, and burned the men, women and children with their dwellings. Many of the people inhabiting the ravaged towns escaped, and fled to these parts; but were pursued and demanded of the chiefs, who refused to give them up.

Of late the tide of war turned in favour of the other party, and they are now employed in retaliation and revenge. Those who escape from the towns which they conquer, they pursue and take wherever they can find them—and whenever they capture a man having been engaged in the war against them, who belongs in this region, they come and burn the place in which he lived. In this way they destroyed several of Mr. Tucker's towns.—It will be readily perceived that the tendency of such measures will be to involve the whole country in war.

A letter from the same gentleman, dated Sierra Leone, January 12th, says: "The war still rages with increased violence." He also states that much sickness was prevailing on the coast, and that many Europeans had died. These letters are published in the Union Missionary.

THE RECORDER.

RALEIGH, N. C.

SATURDAY, MAY 9, 1846.

Two agents are wanted immediately, to operate in behalf of this paper, to whom liberal commissions will be allowed.

REV. DAVID S. WILLIAMS requests his correspondents to address him, hereafter, at "Bunn's Level, Cumberland County, N. C."

THE SOUTH AND THE NORTH.

We would call the special attention of our readers to the communication of Dr. Johnson, published in this week's Recorder. The courtesy and kindness no less than the argument and good sense of this document, entitle it to the unqualified commendation of all parties. It strikes us that Brother Johnson has hit upon an expedient, whether so intended or not, on which all parties among us, even the most ultra and exclusive, can and will readily unite. If the Sunday-school and Publication Societies be abandoned by the South, this certainly ought to pacify and satisfy the most ardent advocates of separation. And if the Bible Society be left entire for the present, for the reasons assigned by Bro. Johnson, this ought and most probably will, satisfy the friends of adhesion.

We have never feared for a moment that the South would divide; or that there would be, ultimately, any serious difference of opinion on the subject. We have entertained no other thought than that when our brethren came to compare notes at Richmond, they would settle down on some course of policy which would be approved and sustained by all. And since reading the letter of Dr. Johnson it has occurred to us that he has fallen upon the course which will be most likely to prove satisfactory. We drop these remarks, not with the slightest wish or expectation to forestall public opinion; but solely with the view of calling attention to the excellent letter of Bro. Johnson.

It is not at all unlikely that we may have erred, as to the general opinion of our S. C. brethren. It is certain that Dr. Johnson ought to be better informed on the subject than ourselves.

CHURCH GOVERNMENT—No. 10.

TRIAL OF A MEMBER.

In every trial before a church, there should be some one to conduct the investigation—to examine witnesses, to guard against the introduction of improper or irrelevant matter, to elicit information, and to sum up the testimony and present it in due form for the consideration of the church. This may be done by the moderator of the meeting, or it may be done by any one whom the church may think proper to designate for that duty. It is always to be understood, however, that this arrangement is not to prevent any member from putting questions to the witness, or making any statements on the trial, which may be in order, and which to him may seem important. The object of the suggestion, is to direct, simply, and systematize the proceedings; but by no means to restrict freedom of inquiry, nor to impose any thing like restraint on any member or any party.

The accused should not only be present, but he should be allowed time, and every proper facility, for making his defence.

He may be detained from the meeting by indisposition, by engagements previously made, or by circumstances beyond his control. In cases of this sort, he should apprise the church of the facts, and request a hearing another day. As a general rule, a church should never proceed to the trial of a member in his absence, until it is clear that it is not his intention to make a defence; or at least that his absence is entirely voluntary on his own part. And even in cases of this kind, time should be allowed him for reflection, and private remonstrance. It is always better for a church to err on the side of forbearance and deliberation, than to run the risk of doing injustice to a member, or even to incur the imputation of hasty, impatient, or premature proceedings. In short, no member should be condemned in his absence, so long as there is any probability of securing his presence. In those cases in which the accused persists in refusing to come to trial, after having been allowed time for reflection, and after having been privately counselled on the subject, the church can have no alternative—she must proceed to trial and to judgment.

It may happen that the accused, though present himself, may not have his witnesses present; or may be otherwise unprepared for trial. In such case it is perhaps needless to say, that he ought to be allowed further time. To insist on bringing a member to trial under such circumstances, would have more the appearance of taking advantage of his necessities, and of breaking him down by unfair means, than of proceeding to the work of impartial justice, guided by the probity, lenity, and charity, which the gospel so imperiously enjoins.

The accused should be permitted not only to examine his own witnesses, but to cross-examine those who testify against him. He should also be allowed to offer any explanations which may serve to place his conduct in a more favorable or less offensive point of view, or in any way to neutralize the force of testimony adduced against him. He should be permitted further, to sift, weigh, and sum up the testimony that may be delivered for him, or against him, or both taken together. In short, he should be permitted to make his defence in any manner, or to any extent, which shall accord with the rules of church order, or the principles of common justice. A church has little, perhaps nothing, to lose from even an excess of forbearance and generosity in such cases. But from any thing like a want of liberality, on such occasions, besides running the hazard of doing injustice to a member, she will be certain to incur the charge of exercising a vindictive and persecuting spirit. There are few things which present a more unlovely aspect, or which seem to harmonize less with the spirit of the gospel, than a christian church employing her authority to stop the mouth, or to abridge the privileges of a member, arraigned, and attempting to make his defence, before her bar.

Should the accused think proper to employ some other brother, to aid him in conducting his defence, there can be no good reason why he should not be allowed to do so. The party may be a female, or may be lacking in intelligence, in familiarity with the rules of evidence, or even in that presence of mind and freedom of speech which the occasion demands. In such cases justice, no less than generosity, may require that the duties of conducting the defence should be confided to the hand of another person. When we say another person, we mean a member of the same, or of some sister church. We doubt the expediency of introducing, on such occasions, those who are not of the "household of faith."

From the foregoing it is obvious that a church may err in four ways. 1. From proceeding to trial without giving the accused an opportunity to be present.— 2. From forcing him into trial before he has had time for reflection—when he has not his witnesses present—or when he is otherwise unprepared for his defence.— 3. From denying him the privilege of examining witnesses, weighing testimony, making explanations, or offering such defence, as the occasion may justify, and he himself shall deem proper or important. 4. From not allowing the accused the benefit of counsel from a brother of more experience, in case he should think proper to resort to such aid in the management of his defence.

We have not thought it necessary to state, that no member should be expelled, or otherwise censured, without being allowed the benefit of a trial and a defence, because such course would be as obviously unjust, as it would be incompatible with the free and republican form of our ecclesiastical constitution. And although we have known this to be done in some few instances, we have not a doubt but it would be reprobated by all our churches, and by all our church members, when allowed time for reflection, and deciding according to the impulse of a deliberate or unprejudiced judgement.

Nor have we thought it necessary to state, that when two or more members are charged with the same offence, they should be allowed separate and distinct trials. Although we have known cases in which this principle has been violated, and in which several individuals have been cut off by a single stroke of the ecclesiastical pruning knife, still we think the principle so obviously just, and so highly essential to the spirit of our free institutions, that it must commend itself to the approbation of all persons exercising a cool and unbiased judgement. To say nothing of the inconvenience, not to say impracticability, of trying two or more persons at once, it must be clear to the perception of every one, that there would scarcely be a possibility of doing justice to all the parties. A decision adapted to the case of one, could scarcely be applicable to that of another—and in a vain attempt to make it appropriate to all, it would in all probability be suited to none.

A CLOSE QUESTION.

AND A FLAIN ANSWER.

Without the least wish to defend the errors of the Catholics in faith or practice, I am compelled to fear that Bro. Meredith's prejudices against them, are too rooted to do them common justice.—The Recorder frequently gives us their evil deeds, all of which may be true to the very letter, and ought of course to be published.—But does our brother, on the other hand, publish any thing in extenuation of Catholic enormities? or does he wish to know and make known, any thing in extenuation, if there be any such thing? Fraternally, &c.

REMARKS.

Perhaps it would not be in good taste for us to speak in favor of our own liberality, even if we could. But if our very worthy correspondent will furnish us with an occasional article, for which he will be willing to vouch, either original or selected, in extenuation of catholic "enormities," such as those referred to, we hereby engage to publish it with great cheerfulness.

That there have been, and still are, many good-meaning people among Romanists, we have never doubted; but if there be any thing that can be fairly pleaded as an extenuation of the "evil deeds" of the Romish Hierarchy, it has never as yet come to our knowledge. The system of intolerance, persecution, and massacre—of deception, falsehood, and imposture—of secret but scandalous and polluting immoralities—and of absurd and stupid superstitions, as practiced and upheld by the papal priesthood, admit, in our opinion, of neither extenuation nor apology. If we entertain, personally, any unkindness towards Romanists as men, as christians, or as American citizens, it exists without our consent, and without our knowledge. But the system of "faith and practice," as maintained by the Romish church, both as a religious and civil institution, and particularly on account of its tendency to undermine and destroy the liberties of this country, we believe should be fairly and fearlessly exposed. And therefore, those "evil deeds" which have distinguished the history of that church—which can be fairly denied nor questioned by any one,—and which might be justly expected to be re-enacted in this country, could the power be acquired, we hold it to be our duty to publish as occasion serves. We have always regarded ourselves as extremely moderate on this subject, however; and very much that we have seen in the papers, we have refused to publish, because we either doubted its truth, or disapproved of its spirit. We have never been favorable to withholding from Catholics any of the privileges of American citizens—and as a conductor of a public journal, we should feel very much ashamed if we did not accord to them the same justice which we have aimed to extend to all others—namely, the right of being heard in their own defence.

For the Recorder.

ERRONEOUS EXPRESSIONS.

How natural it is, Mr. Editor, for us to overlook the beam in our own eye, while pointing at the mote in our brother's.

We certainly believe with the Christian Advocate, that our Catholic friends hold a number of erroneous, and lamentably irrational religious opinions, such as supposing that bread and wine is real flesh and blood, &c. &c. But we must believe at the same time, that in this respect, they are not the only sinners in our Christendom. We find in Watts's hymns used by our Presbyterian friends and others, the astounding proposition that "God the mighty maker died!" and in a standard Hymn book of our Methodist friends, it is said that our "maker died on a bloody tree!" and in another part of the book, that "The immortal God hath died!" Others may see more absurdity and impiety in the Catholic notion of eating the "immortal God" than there is in the Protestants' notion of His dying on the bloody cross. I cannot see it. PHILLO.

We fully concur with our old friend, Philo, in the above remarks. We have always regarded the expressions referred to, as both unscriptural and improper. And although they may not offend the senses like the Romish doctrine of transubstantiation, still they are manifestly unfounded both in reason and fact. And accordingly, when used as above, without qualification, they are calculated to beget an erroneous impression on the popular mind.

CONCEALED CRIMES.

We copy the following from the Christian Watchman. We insert it in order to give our readers an idea of the state of morals in Northern cities. From the general tone of many Northern prints it might be inferred, that every thing in the form of immorality was to be found only at the South; and could exist only in a land where slavery was allowed and practised. We have frequently expressed the belief, and have no doubt of its correctness,—that there are more abominations perpetrated in the single city of New York, under the very noses of those who groan so benevolently over the sins of the South, than can be found, in any given time, throughout the whole range of the Southern States.

Recent investigations in New York have developed facts which indicate the existence of a shocking degree of depravity, if not the frequent commission of murder, in some of the dens of infamy in that city. The press has hitherto said very little in relation to this class of crimes, to avoid offending against delicacy; and the vile perpetrators of those crimes, sustained by wealth which they well know how to use for their own protection, have taken advantage of this silence to proceed to greater lengths in wickedness. In allusion to these facts the New York Spectator of the 24th ult. says:

"Any reader who will look back upon events of the last two years will be convinced that secret destruction of life—secret murder, in plain truth—both of infants and adults, is no uncommon occurrence in this city.—Now and then individual instances in proof of this come to the light—appear for a moment looming out of the darkness, as some disarrangement of the perpetrators' plans has broken the seal of secrecy; the fearful tragedy has excited momentary excitement and horror, and the law has stretched forth its hand to seize upon the evidence of crime and punish the criminals; but, struck by the paralyzing, torpedo touch of gold, it has straightway withdrawn its arm, and left the offenders unpunished. The effect upon public morals has been disastrous in the extreme—upon the perpetrators of these enormities it has been to embolden them to increase their agencies, extend their operations, and become apparently cold-blooded murderers."

After detailing some of the testimony adduced in the trial of Maxwell, the reputed husband of the notorious Madame Costello, which very clearly show the murderous character of the transactions referred to, the Spectator continues: "We reiterate the demand for a searching, rigid, thorough investigation of this matter. Silence has been observed long enough—too long. Endurance of such enormities cannot longer be. It is enough surely that such dens of iniquity exist—that misguided females are cast therein to hide their shame at the risk of their lives—but it is not to be any longer tolerated that once within those polluted walls nothing more is ever to be heard of them—that, expiring under criminal operations, of one kind or another, they are to be mangled and cut to pieces and sold to the highest bidder, without the rites of burial or any inquiry as to the cause of death. The villainous doings of Burke and Hare are far outdone by what takes place in our own city."

REVIVALS.

Accounts of revivals, in these days, are very few and far between. We look for them almost in vain in Southern and Western papers;—and we have but little better success when we turn to papers published at the North. We give below such scraps and fragments as we have been able to collect from our exchanges. Verily this is a dark day we have—and there are some reasons to apprehend, that a day still darker is at hand.

Seventeen converts have recently been added to the church at Mad's Creek N. Y., by baptism, and twenty five to another small church in the same vicinity.

The church in Hartsville N. Y. has enjoyed a revival during the past winter.

The Baptist church in Dover, Mich., have enjoyed a blessed revival season. Several baptised and others waiting.

The Michigan Christian Herald says: "We are glad to learn that the happiest results have followed a protracted effort at Constantine in which Bro. Clark was assisted by Eld. J. P. Williams. There were about thirty hopeful conversions, 12 of whom have already been baptised. The church of Constantine want a pastor. We say amen to the wish of Bro. C. that 'the Lord may send one to break to them the bread of life.'"

"REVIVAL IN THE WESLEYAN UNIVERSITY AT MIDDLETOWN.—A letter in Zions Herald thus describes a work of grace in this College:—"The Lord is pouring out his spirit in a powerful manner among the students. There never have been, since the college was instituted, such manifestations of the Spirit of God—such direct and almost immediate answer to prayer, as have been witnessed for the last three weeks among its members."

A REVIVAL AT SEA.—I cannot omit mentioning a revival at sea, on board the bark Siberia, Captain Bartlett, of Plymouth, Mass. A friend has just shown me a letter from one of the young converts on board, dated Calcutta, November 5th, in which he says, "out of a crew of fourteen we mustered eight who have a hope of the life to come; four of us converted since we left home." The captain of this ship, who is a devoted Christian, represents these converts as being active in the Master's cause. The Bethel flag floats over the Siberia every Sunday, and when practicable, as was the case in Port Louis, Isle of France, the services of a minister are secured. The bark carried a revival of religion to the Isle of France, and many from other ships were drawn on board of her and converted; ten from a single ship, three of whom were officers. This is but one of many similar instances of God's work on the deep during the year. And shall not the heart of the church be enlarged when the abundance of the sea is being converted to God? Christian reader! are you doing anything for the conversion of seamen? Do you understand the order in which God will convert the world; the ships of Tarshish first. Fall in with God's plan of operations which reason would have commented to us if revelation had not made it known.—CH. SEC.

From the Ch. Index.

REVIVALS.—In a letter, on business, from Middleton, Miss., we learn that in connexion with a protracted

meeting lately held there, thirty persons have been baptised.

A brother writing from Charleston, S. C. to a friend in this village states, that about 130 persons have been added by baptism to the churches there, and that the interest is progressing. Of these, ninety are young persons, and many of them promising young men.

A delightful state of things exists at Monticello, Ga. A water under date April 15th, says, "On Tuesday night, six professed conversions.—Six had already been received for baptism—and thirty or forty were awaiting the prayers of the church.

In Savannah, Ga., six have been baptised—others professed conversion—and eighteen or twenty more are waiting.

For the Recorder.

MAY DAY CELEBRATION.

MR. EDITOR,—Friday last being the first of May, it was my good fortune, with a large number of our citizens, to witness the coronation of the "Queen of May." This ancient custom was celebrated by the young ladies connected with the Seminary under the supervision of Rev. J. J. Finch, and at his residence. To do justice to this scene, would require an abler pen than mine;—besides, I seldom pay public compliments, though ever so deserving.

A spacious platform was erected under the shade trees, surrounding the school building, upon which was placed the Royal Chair, adorned with flowers and evergreens.

Miss J. of Washington, was honored with the title of "Her Majesty," on the occasion, who received with much grace the Crown, which was set with birds and flowers from a neighboring green-house. Miss S. of Newbern, presented a garland of roses, accompanied with an appropriate speech. Miss N. of Wilmington, acted as Arch-Bishop, who delivered an appropriate address while she placed the Crown upon the Queen's head. Miss D. and Miss L. of this place, and Miss F. of Wilmington, followed with speeches. The Queen then addressed her subjects; after which the maids of honor and Flora's united in proclaiming her "Queen of May," and strewed her path with flowers as she marched, followed by the whole company, in a table amply furnished with refreshments.

The Brass Band was in attendance, which increased the interest of the entertainment with a appropriate music.

During the evening the young ladies engaged in the exercises of a Dialogue, prepared for the occasion, by Miss T. The subject was taken from incidents in the life of Sir William Wallace, which was both intellectual and enterprising.

Raleigh, May 6th, 1846.

For the Recorder.

THE NORTH AND SOUTH.

MR. EDITOR.—I perceive by your editorial of the 8th inst., on the subject of continued adhesion to the Bible and Publication Societies on the part of Southern Baptists, you are of opinion that South Carolina is in favor of separation. Permit me to say, my brother, that I do not know this to be so. Two only of the Associations in the State, as far as my information reaches, have taken action on the subject. These have declared themselves in favor of separation. Our Convention discussed the subject, but took no other action on it, than to postpone a decision until December next. It is probable, that, if a vote had been taken, there would have been a majority in favor of separation. You have reason to think that the minority would have been a respectable one. I know several waiting brethren, who, when I last conversed with them on the subject, were in the minority, particularly at the Bible Society is concerned. The delegation, however, was not large, as the meeting was held in a corner of the State, and the weather was inclement.

In the address which I had the honor to deliver to our State Convention in May last, just before the meeting of the Southern Convention in Augusta, the following opinion is expressed on the subject:

"It may be proper to stop in our incipient movement with provision for the promotion of these two objects (the Foreign and Domestic Missions) for the following reasons:

1. No disquietude has arisen in the Bible and Publication and Sunday School Societies, and as the most direct causes of disquietude in the Foreign and Home Mission Departments have no place in the other two, there may not, at least for some time to come, be any dissatisfaction with them.

2. The fixtures for the Bible and Publication and Sunday School Societies are already in operation, so that our institutions for the advancement of their respective objects, by continuing our connexion with them, can be rendered immediately available.

3. The peculiar circumstances under which the Bible Society arose, gives it strong claims to our support, whilst we may remain in it upon equitable principles. I am now of opinion, however, that the South should dissolve its connexion with the American Baptist Publication and S. S. Societies, and that the Southern Convention should organize a Board for the Department of service to its constituents, which this Society has accepted. I am not in favor of this measure because I feel any hostility to the Northern Society, or from fear of disquietude by its movements. But on the ground of expediency.

We need a Southern Religious Literature, suited to the scenes, and manners, and institutions of Southern readers. Such a Literature we can expect only from the pens of those who live in the South and are familiar with its state of things. In our domestic missionary operations, we want judicious works to stir up the public mind to the importance of supplying the destitute with the ministry of the word, and with the duty of raising the standard of morals among our countrymen, and the deep interest we have in the elevation of their moral character by furnishing them with instruction in the pure and elevated principles of divine and saving truth, whilst yet the scriptural relation between masters and slave be sacredly sustained.

We need also a Literature for our children. In the Sunday School, and for the more advanced in age and improvement, that our youth may be allured to the profitable perusal of moral and religious works.

We require, too, a Southern Christian Review, in which the religious productions of the day may be criticised and brought into general notice, and in which we may have able articles on various important subjects for general instruction.

It may be said, we can obtain all these, if our Southern men will write, and send their productions to Philadelphia. But if this be true now, it has been true for some time past, and yet we have not these productions. That we have men who are competent to do these things, we have no doubt; but we have not the Literature which we want, cannot be done. The South and South-west have produced men who have shown themselves equal to such an enterprise. And I have, in my tour the last year, seen many excellent men who are willing to do these things. Some are at home, some call within their own borders. Some are in the field, and some are in the Seminary. I am persuaded, that if we had the Literature which we want, it would be sent to us, and we would be benefited by it. I am persuaded, that if we had the Literature which we want, it would be sent to us, and we would be benefited by it. I am persuaded, that if we had the Literature which we want, it would be sent to us, and we would be benefited by it.