

THE RECORDER.

RALEIGH, N. C.

FRIDAY, JANUARY 2, 1852.

To the Patrons and Friends of the Recorder.

A happy New Year to you all! To contribute to this desirable result, we hope that each of you will continue to receive our weekly visits. It is most chilling to an editor's feelings to receive a letter containing these miserable words, "Stop my paper!"

We shall conduct the Recorder on the same principles as heretofore, and we hope to receive from the Baptists of N. Carolina a hearty and cordial co-operation.

Shall the Recorder be Sustained?

Friends of the Recorder! We ask you this question in all sincerity—Shall the Recorder receive from its friends such solid expressions of their approbation as shall enable its Publisher to continue its weekly visits to them another year? Much has been done in its favor—but much yet remains to be done.

We were greatly pleased with the action of the Savannah River Association, in relation to the circulation of the Southern Baptist. Resolutions were passed in favor of the paper, and then agents were appointed by the Association whose duty it should be to make collections and obtain subscribers for the Southern Baptist.

That our readers may understand the feelings of the brethren in this State in regard to the Recorder, we copy from various Minutes the Resolutions passed respecting it:

Resolved, That "The Biblical Recorder," by its long standing, its general circulation, and by the generous withdrawal of other similar papers from any division of public patronage, having become the admitted Organ of the Baptist Denomination in this State—it is still more important than ever before, that it should be well supported and ably conducted.

Resolved, 2dly, That it would meet the wishes of this body, and we believe of the patrons of the paper generally, that the Rev. T. W. TOBEY should continue as the permanent Editor.

Resolved, That we fully concur in the arrangement which has been made in securing the services of Elder Tobey as Editor, and that we will use our general support and that they as Editors of the Recorder, should be encouraged to a more general circulation of the Recorder; also recommending that each pastor become an agent for the paper.

Resolved, That this Association request the Convention to support Elder Tobey as Editor of the Recorder. Also that the pastors of our churches be requested to use their influence to increase the circulation of the paper lest it fail for want of patronage.

Resolved, That we earnestly recommend the Biblical Recorder, edited by our able and efficient brother, T. W. TOBEY, as worthy of the patronage of our denomination. This periodical is the only organ of the Baptist Denomination in North Carolina. It is chaste in language, neat in style, and sound in doctrine. We heartily approve of the spirit and ability of the present Editor.

Resolved, That we are truly grateful to bro. Tobey for the able and satisfactory manner in which he has discharged his duty. That the Biblical Recorder is a good paper, and is worthy of the patronage not only of our churches, but of the public generally. That we try to increase the list of subscribers until the present number shall be doubled.

Resolved, That each member of this body, and particularly our ministers, will consider themselves special agents of the Recorder.

Resolved, That we recommend our churches to patronize the Biblical Recorder in a liberal manner. In addition to these, we have heard from others that favorable resolutions were passed, but we have not yet received copies of the Minutes.

The Free-Will Baptist Conference also passed resolutions favorable to the circulation of the Recorder. Now, if brethren will only carry these resolutions into effect, and give us some of the Acts of the N. C. Baptists as well as the Resolves, we shall be enabled to go on with renewed alacrity and vigor.

Rev. F. J. FISHER.—This distinguished brother passed through our city last week, on his way home from a series of meetings at Cape Run Scott county, at Salvia, Mercer county where his labors were crowned with great success.

At the latter place, more than eighty have been added to the Baptist church. He seemed to be in fine health, except a slight cold; and expects soon to enter the field again. He has pressing invitations from all quarters—from St. Louis, New York, Georgetown, &c., &c., and not yet decided which to accept first.—Wes. Rec.

A NEW ORDER OF BAPTISTS.—We understand that the difficulty of the Baptist church in Caldwell county, with the Rev. John B. Powell, for the preaching the possibility of apostasy, has resulted in the formation of a separate and distinct denomination of Baptists, called the Baptist Reformed Church, numbering, at this time, upwards of one hundred members.—Their doctrine is in direct opposition to the original Baptists on that country.—Lincolnton (N. C.) Republican.

There will be a total Eclipse of the Moon, visible in all parts of the United States, on the night of Tuesday, the 6th of January—beginning at 5 m. 7 sec. and 11 o'clock, P. M., and terminating at 43 m. 7 sec. past 9 A. M.

Death of an Editor. The last number of the Weekly Messenger comes to us in mourning for the death of its Editor, Rev. S. D. Bumpass. He died Dec. 11th, at Salisbury, by which place he had gone to attend the meeting of the Methodist Conference.

The following popular monthlies now lie upon our table: Southern Literary Messenger for December, Sartain's Magazine for January, 1852, and Godey's Lady's Book for Jan. 1852.

The Southern Literary Messenger is one of the few works which can stand upon its own merits. It has been established for many years, and has not, each month, failed to give satisfaction to its numerous patrons. The December No. contains the third chapter of the History of Richmond; a continuation of the Scenes Beyond the Western Border; Poetry and Religion No. 7; Old Churches in Va.; Cupid's Sports and other Tales; and several pieces of Original Poetry. The Editor of this Monthly "acts well his part."

Sartain's Magazine for January is a beautiful No. The amount of reading matter has been increased to 104 pages. Twenty-four engravings illustrate the work. The feature in the work which all must commend, is the employment of native writers, for the encouragement of American Literature.

Godey's Lady's Book for January is superior to any thing this enterprising publisher has ever before given to the public. He has taxed his ingenuity to give his lady readers an agreeable surprise. We cannot understand how he can do so much for so little money.

The publisher of the Recorder will send the Recorder and either Godey's Book or Sartain's Magazine for one year, to any one who will send him four dollars.

Reasons for Withdrawing from the Episcopal Church: Published by Request.

[From a Manuscript of 1825, with occasional additions of present date.]

LETTER V. TO THE EDITOR OF THE BIBLICAL RECORDER, MY DEAR BROTHER:—

In my last letter I gave a detail of the Episcopal Formula for the Baptism of Infants, containing the solemn engagements of faith and practice assumed by the sponsors in behalf of the children; the positive declaration that the Infant is, by the act of Baptism, regenerated by the Holy Spirit, and the consequent thanksgiving to Almighty God for conferring upon the tender nursing so great a benefit.

The letter concluded with a historical statement of the contradictions and absurdities in which the church of England involved itself by binding all its Infant members to believe and obey the religion which happened to be, for the time, the religion of the State. I acknowledge that this objection does not lie against the daughter of that church in this country, which not being at all connected with the State, is unexposed to as many mutabilities of creed as those which vexed and tossed her ill-fated Mother.

But still, my denial of the right to bind unconscious children to a certain faith and practice, holds good against the daughter church, for that feature she has retained. The child, I would choose to say, as soon as it is capable of understanding its duty, is morally bound to believe and to do all which it considers God as having revealed and commanded; and that from prior and superior obligations, founded on its relations to its Creator, and not founded on the promises made for it by its proxies.

Its proxies bind it to their faith, and make it acknowledge, all thro' the period of its training and pupillage, that it is bound to believe, and to do what they have engaged it to believe and to do, and because they have stipulated these things in its stead. I hope nothing here said justly exposes to the charge of holding the doctrine that parents have no right to teach and inculcate upon their children what they believe to be truth and duty.

God has not only given them this right but laid them under an imperative obligation to do so. This, however, is very different from compelling their children to take vows upon themselves. The child is made to declare, whenever it repeats its Catechism, that it "thinks itself bound to believe and to do what its sponsors promised for it;" that is: "to renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh—to believe all the articles of the Christian faith; and to keep God's holy will and commandments, and walk in the same all the days of its life."

"Ye verily" exclaims he, I think I am thus bound and "by God's help, so will." Now, let us look at the solemnity and the extent of these promises before God, promises which might well make the most pious young person, or even an established believer, hesitate and tremble ere he uttered his assent, and determination to fulfil them. Yet are these solemn vows and promises put into the mouths of all the children, frivolous and wicked as well as serious and devout, who hypocritically and profanely vow to God that they mean to renounce all evil and to walk in his commandments all the days of their lives, when in fact they mean to do no such thing and have no conception of what they are about. To make a written covenant with God, as Doddridge recommends in his "Rise and Progress," has been thought by wise men a dangerous snare to the conscience, even in persons of decided piety. Many such persons have thus brought themselves into grievous agonies of mind, if they should, by reason of infirmity, violate any particulars of this covenant. How then can parents justly themselves in training up their children systematically to utter heartless and hypocritical vows before high heaven, during the whole of their thoughtless and ungodly minority? I accuse them not of voluntarily doing wrong. I know that thousands of excellent and godly parents do it, and think they are performing a pious work. But I can only offer for them the apology and the prayer offered for us all by the expiring Saviour: "Father forgive them for they know not what they do."

These are, as I conceive, weighty objections to the Baptismal Service; but they are not so apt to occur to the mind and to prove a stumbling block to the conscience as what I am now about to notice. The declaration that every child, when baptized, is regenerated by the Holy Spirit, and the giving of hearty thanks to God for the same, is the part which, as I mentioned before, first roused my attention and my scruples. These scruples were rendered more painful and intolerable, when, as was sometimes the case, several children of the same family were presented for Baptism, some of them old enough to be very wild and sinful. To believe that these wild asses, (and when I use such language I mean it only in the sense in which Scripture uses it, and in which it is used in sorrow and in pity by the sweet Christian poet:

"Man is the genuine offspring of revolt, Stubborn and sturdy, a wild ass's colt." To believe that these young sinners in all their native rebellion against God, are, by the sprinkling of water on their faces, changed into new creatures, so that we may warrantably thank God for the divine transformation, would demand for proof the plainest promises of God and the most undeniable testimonies of fact and experience. If any apologist should say—

you misrepresent us when you assert that we ascribe to the water of Baptism any magic virtue to produce a spiritual renovation; whereas we attribute the change to the power of God exerted in answer to prayer and in conformity with his faithful promises—then I say, show me the promises and show me the facts! You can show neither. If you could show me a command to baptize infants and make it appear that this New Testament rite took the place of circumcision under the old Dispensation, a perfect analogy between the two would not prove that the washing of the Holy Spirit goes along with the washing of water. Did the circumcision of the heart go along with the circumcision of the flesh, among the nation of Israel, or was there any promise to that effect? So far from it, that the language of God implies the direct contrary, since he gives to the whole of that nation, who had been "circumcised in infancy such exhortations as these: "Circumcise your hearts therefore, and be no more stiff-necked" (Deut. 10: 16.) "Break up your fallow ground... and circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah." (Jer. 4: 4.) And he promises as an additional grant of mercy to them, when they should reach the promised land: "The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart, &c.; showing that the circumcision of the heart was an additional and subsequent blessing and manifested by their loving the Lord their God with all their heart. In entire harmony and coincidence with this Old Testament language, is the declaration of the Apostle (Rom. 2: 28, 29) that there is an outward circumcision of the flesh quite different from, and worthless in comparison with, the circumcision of the heart—the first making a man an outward Israelite merely; the latter, and the latter alone, making him an Israelite inwardly and in truth. So that the closer you push the analogy between baptism and circumcision, the worse it is for the argument of the Baptismal Office and the Baptismal Regenerationists.

The analogy of the new rite to the old one (if there be an analogy) proves not the simultaneousness of the ordinary connexion of the grace with the outward ceremony, but rather the contrary; the latter having been imposed on all the nation at their birth as a part of their subjection to a heavy yoke of ceremonial bondage; the latter being a spiritual blessing, often wanting to the nation which had received the fleshly circumcision, and promised as a gracious and an extra gift when it should please the Lord their God to work in an especial manner upon their hearts.

As the Episcopal church has no warrant from God to expect or pray for regenerating grace at Baptism (whether of Infants or Adults) therefore to assert that it is conferred and "to yield hearty thanks to Him for the same," is as baseless a vision of fancy and superstition as a heated brain ever conjured up. And as it is entirely unsupported by Scripture, so it is in violent contradiction to facts. The children of Episcopals, whom their church declare to be regenerated in Baptism, are no better than those of non-episcopals, all alike exhibiting sad proofs that they are "a seed of evil doers," alienated from God. Every pious and sensible Episcopalian parent confesses that these young baptized ones of his household are the grief of his heart and the cross of his life, by their strong and prevalent tendencies to evil, and if you were to ask them what is the strongest proof to them of the corruption of human nature, they would probably reply: "the opposition and enmity we discover in our own dear children against a religious life and against our best efforts for their temporal and eternal welfare." But the advocates for Bapt. Regeneration contend that the work of God's Spirit on the heart is latent and gradual and that as we cannot tell when animal life begins, neither can we tell when spiritual life begins; that the grace given at Baptism is often felt working in the young heart, many times withholding it from evil and prompting it to good; and if it does not grow until it occupies and rules the whole man, it is because it is choked by the cares of the world and the weeds of vice until it dies. Now to this I reply, that if regeneration be so diminutive and inert a principle in the heart, as to allow the vast multitude of baptized children to live such worldly ungodly lives as they do live, then it is not worth contending for, and by no means deserves so grand and imposing a name.

"We have not so learned Christ," He hath taught us; that regeneration is "a being born of God," that it has a mighty name because it is a mighty thing; no less than being raised from a death in trespasses and sins to a new life of holiness and love—that "whosoever loveth, is born of God"—that "whosoever is born of God, doth not commit sin"—that "he that committeth sin, [that is habitually and allowedly] "is of the devil and that in this the children of God are manifest, and the children of the devil." He tells us that hereby we are to know the offspring of God from the offspring of the devil—that it is no obscure mark but a manifest one. When therefore any of these ungodly thousands do become truly religious, it must be by regeneration—by being "born of God." To maintain the contrary is to maintain that men may be "born of God and yet be living in unrighteousness which, the Apostle tells us, is a manifest mark of the children of the devil. When men are living in sin, they are according to him manifestly the children of the devil. Then they cannot be the children of God and the children of the devil at the same time.

You will not wonder then, that the more I reflected on the plain and luminous declarations of Scripture on this subject corroborated by facts staring us in the face, and saw its contrariety to the language of the Baptismal Office, which I professed to believe, and which I was obliged to use over every child at baptism—you will not wonder, that the more I reflected on this contrariety, the more I began to feel that I must quit a church holding such an unscriptural and false tenet, and requiring me to avow, it and enforce it upon others. But it is so painful and so formidable a thing to break up all our old ties, particularly the dearest ties (and such are our religious ones) that I like every one in similar case, struggled with my scruples, tried to silence them, by injurious interpretations, by old and high and venerable authority, by presenting before the mind the ruinous consequences to religion of unsteadiness and change in ministers of the gospel. But this letter is already too long, and you must wait for my next to hear of my hard endeavours to maintain my loyalty to my old mother and to escape the pain and the shame of an open schism.

W. HOOPER. Raleigh, Dec. 13th, 1851.

CREDITABLE.—The seven thousand five hundred pupils of the public schools of Baltimore have had a handsome block of marble prepared for insertion in the National Washington Monument. It is four feet in length and two in width, and contains suitable embellishments and inscriptions, with the motto, "Let him who bears the palm merit it." What are the forty-eight thousand pupils of the Philadelphia schools doing? They are equally as patriotic as those of any other city.—Es. Paper.

Wheeler's History of N. C.

We some time ago informed our readers that Col. Wheeler had omitted to mention the fact of the existence of the Recorder in his list of newspapers in the State. Since we have seen the last few numbers of the Fayetteville Observer and of the Wilmington Herald, we are almost entirely reconciled to the omission. Our friend of the Herald is quite cheerful under the infliction imposed upon him. Hear him!

And this brings us to another topic of personal interest. Ourselves is concerned and well unburthened.—Having borrowed a copy of WHEELER'S History of North Carolina, (it will arrive in this out-of-the-way place for sale some time next year we suppose,) and placing over his paper our eye rested upon the following record in the chapter devoted to a notice of the press of the State.

"Wilmington Herald. TALCOTT BURR. A native of Rhode Island, born 1802, practical printer." Mentally abusing the historian whose fatal accuracy had killed our matrimonial prospects in this locality forever, we addressed ourselves to these pursuits compatible with our age and experience. And this affords an opportunity to observe in a very mild and paternal way that hereafter our grey hairs must be respected. We are one of the fathers, (hypothetically of course,) and now since the secret is out, and the game up, (no young girl will go forty-nine, especially with all these Chapel Hill youngsters in the streets,) our thoughts must be turned upon the inculcation, if not the practice, of virtuous deeds and moral considerations.

Seriously and joking aside, Mr. Historian Wheeler's mistake, in not mentioning our name, was not a native of Rhode Island, never were in Rhode Island but once and then only for a day. But we will give him the particulars so that he can correct it in another edition of his work. We were born down among the oysters and clams on Wrightsville Sound in New Hanover County, N. C., which sufficiently accounts for a yearning we have towards those unexciting bivalves, and here we might stop off, and emerge upon a glowing eulogium of our native State, but we deem it unnecessary, inasmuch as the above said State will thrive in despite of favor or affliction, corn or indifference. Therefore we leave the eulogium above designated to WILEY, who has his pen in hand. The date of our birth is —, no you don't, we'll send you that in a private letter, but excuse our young blushes as the Raleigh Post would say, not publicly before all these girls. It seems from the history that we are a practical printer.—No such thing. Commenced a printing career last May, and pretty much all that we know about type now, is that we have lots of lead on hand, which we intend to replace with new so soon as we are firmly established, and our patrons pay up. If you really wish to know a little of our past life, we will inform you that we studied Law sufficiently to obtain a couple of Licences from the Supreme Court, and then went to the business. Finally, the business branching off very properly in other directions we bought out the Chronicle and got into Paradise.—There's the sum of the matter.

History to be history, must be a correct record of events. Mr. WHEELER could have readily obtained the particulars. Why he did not, in his fires of the great men of this section, like PLUTARCH, give a truthful history, is a question which may impair the confidence in his work. Being handed down to posterity cheek by jowl with OWEN HOLMES, WM. S. ASHIE, T. LORING and PRICE & FELTON, we wish to go down correctly.

To sum up, we would observe that a person who avows to the position of an historian, should be careful and diligent in the collection of his facts.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Dec. 12, 1851.

When Mr. Judson visited this city a few years ago, after an absence from the United States of more than thirty years, he witnessed for the first time in his life the deliberations of Congress; and on returning from the Capitol he remarked, that there was no scene which he had a stronger desire to witness than that of Congress in session, that he often thought of it when in India, and that he was now more sensibly impressed than ever before with the magnitude of the trust committed to our national legislators.—Like Mr. Judson, every good citizen ought to observe with interest the proceedings of that body which exerts so controlling an influence on the destinies of the nation. In the "True Union" of last week, is an excellent editorial article on the "Duty of praying for our Rulers," which is worthy of being extensively copied and read.

The thirty-second Congress began its first session on Monday the 1st instant. In the Senate the Hon. Wm. R. King of Alabama took the chair as presiding officer, and in the House the Hon. Lin Boyd, of Kentucky, was elected speaker, and John W. Forney, of Pennsylvania, clerk. On the 24, the President's Message was sent in. On the 29th, the Rev. L. F. Morgan (Methodist Episcopal) was elected chaplain to the House, and on the 11th, the Rev. Dr. Butler (Episcopal) chaplain to the Senate. Not much business has yet been done. The most prominent subject of debate has been the Kossuth resolutions.

On the first day of the session, Mr. Foote gave notice of his intention to introduce a joint resolution, for the purpose of appointing a joint committee of the two Houses of Congress "to make suitable arrangements for the reception of Louis Kossuth, Governor of Hungary, on his arrival in the United States; and to communicate to him assurances of the profound respect entertained for him by the people of the United States, and to tender to him on the part of Congress, and in the name of the people of the United States, the hospitalities of the metropolis of the Union." When this resolution was offered, Kossuth was on his way to this country, and his arrival in New York was daily expected. He was coming in consequence of the following resolution passed at the last session of Congress: "Whereas, the people of the United States sincerely sympathize with the Hungarian exiles, Kossuth and his associates, and fully appreciate the magnanimous conduct of the Turkish Government in receiving and treating those noble exiles with kindness and hospitality; and whereas, if it be the wish of these exiles to emigrate to the United States, and the will of the Sultan to permit them to leave his dominions: Therefore, Resolved, &c.; That the President of the United States be and he hereby is requested to authorize the employment of some one of the public vessels which may be now cruising in the Mediterranean, to receive and convey to the United States the said Louis Kossuth and his associates in captivity. The purpose of this resolution is very plain. There is in it no invitation to Kossuth to visit the United States, for political or any other purposes, but it simply offers to him and his fellow exiles "a passage to this country in a public vessel, if they wish "to emigrate" hither.

The resolution of Mr. Foote was warmly debated in the Senate, and on account of the opposition it met with, was withdrawn on the 4th instant. On its being withdrawn, Mr. Seward gave notice that he would bring in a joint resolution, "That the Congress of the United States, in the name and behalf of the people of the United States, give Louis Kossuth a cordial welcome to the Capitol and to the country." This resolution was introduced in the Senate on the 8th, when Mr. Shields moved as an amendment "that a committee of three be appointed by the chair to wait upon Louis Kossuth, Governor of Hungary,

and introduce him to the Senate." Resolutions of welcome have also been offered in the House, but none of them, either in the Senate or the House, have been acted on.

In the mean time Kossuth had arrived. He reached Staten Island on Friday the 5th, and the next day was received into New York; in the midst of the most tumultuous applause, and with the most brilliant pageantry. Immediately on his arrival, he made a frank avowal of the objects of his coming to this country. His purpose was not, as had been anticipated by the resolution of the last Congress "to emigrate" to the United States, but he came to obtain "financial, material, and political aid," and on learning the position which the resolutions to welcome him had met with in the Senate, he was free to declare that had those proceedings reached him before he left Europe, he would have hesitated about coming to this country at all.

Numerous public bodies have waited upon him, and presented to him addresses. To the deputation from Brooklyn he said: "Merely to accept hospitalities, I had not time for. I came not for the purpose of enjoying hospitality for my own person, but to benefit the principle of liberty and the cause of my country." To the Democratic Young Men's Committee he expressed the hope that "should the trial by battle come again, the young men of America would not be intimidated by the distance." And to a body of his own countrymen who waited upon him to pay their respects, he made the reasonable declaration, "It is the duty of the emigrants to obey me here as much as it is at home."

By these and many similar avowals, Kossuth has placed his object distinctly before the people of the United States, and it remains for them to decide whether, charmed by his eloquence and moved by sympathy for an oppressed people, they will prostitute themselves in the distresses and tumults of a protracted foreign war, with a stronger probability of retarding than hastening the spread of the true principle of liberty, or whether, keeping in view the policy laid down by Washington and followed with such happy results thus far, they will still continue to discriminate those influences whose inevitable tendency must be to complete, as they have already begun and are now effecting, the overthrow of oppression in all nations. W. D. C.

P. S. The Senate adopted to-day Mr. Seward's resolution of welcome to Kossuth. Mr. Badger of your State, made an able speech against it.

To the Churches of Chowan Association.

BELOVED BRETHREN:—Allow an humble member among you, to present to your prayerful consideration, some suggestions seriously and maturely pondered by himself, in regard to our common duties at the present crisis. Our churches during the last season, many of them, have been greatly revived by the blessing of our gracious Redeemer on the faithful labors and prayers of his ministers and people. We look abroad over the spiritual domain of the Chowan Association, and behold within its limits, upwards of eight thousand members of the family of Christ. Besides, there are at least ten times that number of immortal souls that rest, in the providence of God, look to our ministers and churches for instruction in the way of life, by their precepts and examples, "as the truth is in Jesus." The future destinies of these souls are mysteriously, but most clearly and intimately confided to us, and made closely dependent on the faithful performance of our present duties. We cannot shrink from the responsibility imposed on us to be "the salt of the earth," where our Lord has appointed, and maintains our lot! We must enlighten the darkness around us, "unless the light that is in us be darkness," and if so, how great is that darkness! How destructive to the souls of them who are nigh to us, but without God and without hope, in the world!

Here then are the things I respectfully submit to all.

Suggestion 1. "Let there be light."

Let each minister and member endeavor to increase the circulation of the Biblical Recorder, by sending at least one new subscriber, with the subscription in advance. How can we be active, while ignorant of the whole field for our prayers and efforts, both at home and abroad, local and general. It is not to fight "uncertainly, as one that beatech the air;" when we have no definite aim, no system, no expectation of any good result? Many persons know scarcely any thing of what is going on of high import to them, even in adjoining counties, because they do not receive the Recorder.

Suggestion 2. "Let brotherly love continue." Heb. 13: 1. That Union meetings be held, at least quarterly, of the ministering brethren, deacons, and such other members as choose to attend, in order to promote the unity of the spirit in the bonds of peace—the harmony and love of the sister churches, the concord of the Brethren—all so indispensable to the edification of the church of Christ. In all great vital and fundamental truths, we trust there is a substantial agreement amongst us: and "In things not fundamental, liberality: in things essential, unity: in all things, Christian love" is a good motto for the government of Christian fellowship.

Fig. 3. "The field is the world." The establishment of a Home and Foreign Missionary interest and feeling among us: 1. By the cordial adoption of a Missionary to China, as has been agreed upon by us: 2. By keeping up the monthly concert of prayer and collections for missions at night in the towns, and on Sabbath afternoons in country churches: 3. By freely distributing the Home and Foreign Missionary Journal among the people: 4. By Sabbath school instruction to the young of our congregations: all which measures have a decisive influence on church extension, both at home and abroad "We ought to hold on to the rope," while our brethren descend into the dens of heathenism. Baptists have led us in this work, in modern times. Can we retrograde our steps, or give place to others, without shame and guilt?

Suggestion 4. "Train up a child in the way he should go, and when he is old, he will not depart from it." By cordially, unitedly, and liberally sustaining the noble enterprise of our Association, the Chowan Female Collegiate Institute, located within our own limits, and des-