

HIGHLY COMMENDABLE.—We learn that the publishers of the Richmond Daily papers with one exception (the Despatch) have agreed to let the hands in their employ enjoy rest on the Sabbath day.

EDENTON CHURCH.—Bro. C. T. Manning's request has been attended to. We have sent his letter to Bro. Purdy, who will if possible make the desired alteration.

REV. A. McDOWELL'S SCHOOL.—From our Milton correspondent we learn that this school is in a flourishing condition. The number of pupils is constantly increasing. We are glad to hear that the efforts of our worthy brother, meet with so just an appreciation.

Baptism.

The ordinance of baptism was administered on Wednesday morning near the Manteo Paper Mills, by Rev. T. W. Tobey, Pastor of the Raleigh Baptist Church, assisted by Rev. J. S. Reynolds of Petersburg, Va. Twenty-seven persons—fourteen males, and thirteen females were immersed. A large number of spectators was present, most of whom were pleased to have the opportunity of witnessing the administration of the rite in a scriptural manner. Many those who in obedience to the commands of their Savior have thus "put on Christ by baptism" ever follow him faithfully.

To the Editor of the Christian Sun.

MY DEAR BROTHER:—I wish to receive from you a direct answer to the following questions, not for the purpose of drawing you into a controversy, but simply to bring out the truth of the case.

- 1. Is the church of which you are a member, a Baptist church?
2. Does the paper of which you are the Editor, aim to advance the interests of the Baptist Denomination?
3. Does the man tell the truth who says that there are two Baptist churches in the city of Raleigh?

Fraternally yours, THOMAS W. TOBEY.

Chowan Institute.

From a letter written by brother Fory, the esteemed Principal of this Institute, we learn that its prospects are encouraging. The sphere of influence is constantly extended. We hope that Baptists will imitate the example given by members of other Denominations, and patronize their own schools.

We are now and then surprised to hear of Baptist parents who send their children to schools, where the faith and practice of the parents are made the subjects of ridicule, and the churches of which they are the members, spoken of as made up of the low and vulgar, who are unfit for polite society.

A Query.

A church holding a brother whom they had licensed to preach, and after being so licensed embraces preaching, and propagates the doctrine of apostasy, or falling from grace, and threatens to send off from the church with any of the members as he can influence with him—what course should the church take in this case?

They should take away his license, and if he is refractory excommunicate him.

The N. C. Baptist.

The following extracts from letters written by brethren well known in the Western part of our State, may perhaps interest our readers. We publish them by request. Our own opinion in regard to the N. C. Baptist is, that it be alone. If the members of Baptist churches choose to patronize it, the injury is theirs. We have told them what we could learn of the intentions of its Editors. As the writer of one of the letters considers that the N. C. Baptist has done him an injury, it is but fair that he should be permitted to tell his own story.

"You ask if I can tell you anything respecting the Editors of the N. C. Baptist, or give an answer, that I have had my full share of sorrow and solicitude in consequence of the unhappy events that separated one of them from our intercourse and communion; if the other two have ever been in communion with the Baptist generally, through this region of country, I am of opinion it was before I came into the ministry, now eighteen years past. I have thought it due to all concerned, that a correct history of proceedings relating to your subject of enquiry, be given through some medium, that enlightening minds might learn the true state of our religious relations in western N. C., and I suppose its length at this time would not be uninteresting to you. I shall therefore only state in this communication (what I suppose you will not deny) that the great body of Baptists in western North Carolina, comprising the Green River, Salem, and I believe all the other Associations named in brother Bruce's letter, have no more intercourse with them, or their churches, than they do with other denominations. They have consequently been excluded, as well from our communion, as from all participation in our western conventional proceedings and labours. I am informed, also, upon what I believe to be good authority—that large and intelligent body of Christians bordering on our State, the Tyger River Association appointed a committee at its session of 1850, to examine and report to its succeeding meeting, upon the character and standing of the churches and Editors referred to; and that at its session of 1851, predetermining its action upon the facts reported, it resolved that it would hold no correspondence or religious intercourse with them in any way whatever. This is given as only the substance of its proceeding, the minutes being not now before me. You will perceive therefore, that the thousands of Baptists who live round about them, and among them, and who consequently are best acquainted with their views and proceedings, believe them to be under the influence of errors, such as ought justly to exclude them from the title of Baptist of the regular order. In fact, they are known among us, by the name of free-will, and this not regular Baptists. I state in conclusion, that this statement is given through no improper influence.

Personally, I entertain no unkind feelings toward either of the Editors of the Baptist, in fact, many tender recollections of former associations in christian labor, are yet endearing in memory toward the one once in our communion. And I labored hard indeed, even to unpopularity, but with the best affection to prevent the spread of the delusion, which drew the line of separation; prayerfully hoping, that calm reflection and no earnest investigation, under the influence of a better spirit, than appeared to be prevailing among them at the time of disavowal, would by force and reason, from what I thought (and yet think) to be a misconception of the truth, and restore us again to harmony. But in this I have been deceived, and am only surprised at their inconsistency and disposition to abuse those who venture to call in question the propriety of their conduct, however much their real friends. One other sentence and I have done this letter. I have reasons to fear (which I may hereafter give) that experience will convince you if nothing else does, that your views respecting the uniting of free-will Baptists, with your Conventional labours are greatly in error.

MONROE'S COVE, McDowell co., N. C.

DEAR BRO. TOBEY:

I feel myself maltreated in the extreme, in that, that you have permitted me to be grossly misrepresented, and corruptly slandered by the Editors of the North-Carolina Baptist Recorder, in your issue of the 15th inst. in publishing facts, that called for your being permitted a place in your list of exchange papers. You must have seen an article headed Biblical Recorder, in which there is (as called) reply to my communication in the 28th number of the Recorder. You must have known that the Editors did misrepresent my letter, for they say I implicitly charge them as not being missionaries. Now if they had acted like gentlemen, and had given my letter a place in their paper with their reply, it would have given them the — for I plainly stated they were not A. M. missionaries, and further that they did not belong to the missionary family of Baptists of North Carolina; but were a separate family, cold Free-will Baptists, to prove which I cited Benedict's History, nor did I say one word about their open communion, as they seem to imply in their editorial.

It would be no hardship to prove, that Moses Peterson, one of their founders, is an open communionist; and that William Roberts, another of their founders, was one of the Baptist character; that J. Guitey, a disturber of the peace both of church and state, was one of their ministers; and that Mr. Wheeler, who figured largely among them, was an open communionist.

I stated further that they had no correspondence with the missionary Associations around them. The truth is they are at war with all most every orthodox minister in the country.

They boast largely of their missionary contributions, but let the public know, they appointed their own teachers of heresies, and sent them into the bosoms of our Associations to sow the seed of discord, to slander and backbite such men as Elders Stradley, Rickman, Grayson, Webb, McCurry, Landrum, and others, taking in members of the lowest characters, some who were excluded from the regular Baptist churches for gross offenses. Thus they lavish out their \$295, not to build up the old missionary Baptists, but to ruin them if they could.

They say they are sorry to have to form so unfavorable opinion, or express it of any called a Baptist Minister.

No one who knows the truth of their former course, will believe one word of such assertions, for it is well known to the readers of the Asheville News, the minutes of Green River Association, Tyger, Tucka-sage, Salem, and even the reports of their own meeting, all show that they are determined to ruin if possible the old Baptist to uphold themselves.

I do think in justice to you ought to let the public know the truth, why did you not publish bro. J. M. I say, please inquire of brethren Landrum, Grayson, McCurry, Rickman or Stradley, or any one else, who know the character of the free-will party in Western Carolina.

So far as they are from having the least right to hold me up contemptuously that from their first, they have tried to pull down and ruin not only me, but any who would dare speak for the Baptists, or question their heretical cause. BAILEY BRUCE, February 10th, 1852.

The following letter should have been published a month or two ago, but was misplaced and forgotten. We regret the circumstance, and trust it has not spoiled by being kept.

BROTHER TOBEY:—Not long since I felt it my duty to read to, and tell my two little daughters about the condition of little girls in a heathen land, as many a parent no doubt does. They seemed to be filled with anxiety to know all about poor heathen girls. Many questions were asked by them. I asked them if they wished to send something to poor little girls who are yet in the darkness of heathenism. They anxiously replied in the affirmative. Their names are Jane Jackson and Elizabeth Vining Davis. The former is six the latter four years old.

For them and at their request, I send to you one dollar a piece, which is to be sent to sister Watson in the care of Mr. J. M. I. They say also that they wish them told of Jesus.

From information I have gained through the Recorder, I suppose \$30 will educate one little girl in China a year—if so, I pledge myself for my two little daughters to be one of fifteen to raise thirty dollars for that purpose, and if it cannot be raised within a year, I will be one of ten, not for one year only, but annually.

How easy would it be for each Association in this State, besides their other contributions, to raise \$30 to educate little girls or boys in China. In this way we should help our missionaries do their work in a land of darkness. Would not such a step greatly accelerate the progress of the gospel? For we learn that the command is given to go and teach, and then baptize. Can we not also pursue this as a fit plan by which to recommend the Missionary cause to the notice of our little children, and thus to give them another leaf in the cause of Missions?

E. DAVID, Ason county, Dec. 12, 1851.

For the Recorder.

Ministerial Support.—No. 4.

The question still recurs, why is the duty of supporting the ministry so much neglected? Are our churches too poor? True, in some instances they do not possess the requisite means to sustain the ministry of the word among them; but with the most of them this poverty is feigned or imaginary. The fact is, our churches are greatly afflicted by the sin of covetousness—they are too much governed by principles of selfishness. Many act as though all they have to do, is to call a pastor, and obtain his consent to serve them, they then rest perfectly satisfied as if they had discharged their duty towards him. There is as much justice, not to say honesty, to employ a man as an overseer, or to any other work on a farm and find himself for nothing, as it is to receive the services of a poor minister without compensation. They are under equally, if not more binding obligations to pay their pastor than a man employed in any secular business. Churches are bound by the most solemn obligations to contribute to his support, because moral obligations are the most binding of all others; and yet, many of them withhold the hire of laborers in the vineyard of the Lord. It is not infrequently the case when an effort is made to raise money for the pastor, a subscription list is circulated among a portion of the members, and a few small sums are put down, headed perhaps with fifty cents or some inconsiderable amount, then the deacon takes it home with him, locks it up in his secretary for safe keeping, and there it sleeps till the end of the year, if not longer, when some little is collected and paid over to him as the reward of his labors; and then they talk of the great difficulty of paying their preacher. After he has served them faithfully all the year, sacrificed his time, exhausted his vigor, spent his energies, and worn himself down to benefit them and build up the cause of religion; he receives a mere pittance, not enough to clothe him much less to support his family.

These are the very churches that begin to make excuse, when the claims of missions or any object of benevolence are presented to them, by replying, charity begins at home—we have our pastor to support, &c., therefore we cannot contribute anything. There are church members to be found who get only never gave their pastor a cent in their lives, but have boasted over it. The gospel, say they, is free and I can not give to pay for it. It is quite probable that these very individuals who are so horror struck at the idea of giving anything to a poor minister, spend many a dollar in the course of a year for articles of

vanity; to pamper pride and gratify the appetites, and even for wines and alcoholic drinks. Thus they are willing to throw away, yea worse than throwing away their money to feed a morbid, vitiated appetite which ought never to be gratified, rather than give to their spiritual teacher who needs it, and where duty requires them to bestow it. Such should be ashamed of themselves, and at once leave the church or repent of their sins and do their duty. Others, when a subscription is presented to them, say that all right, our preacher ought to be paid for his labors, but I never put down my name on a subscription list—I always give, but I had rather hand it to him myself, and then it looks so much like the Scriptures not to let the left hand know what the right doeth—rest assured, I'll do my part. Now go to the pastor and enquire how much did that brother give, who was so scrupulous that he could not put down his name on the subscription, for fear of being seen doing his alms before men! and I venture the assertion, that in nine cases out of ten, if not ninety and nine out of a hundred, the answer will be not one cent. I dare say, this is just about as good a plan as any others have adopted who subscribe but never pay. Some will contribute ten or fifteen dollars to an agent for a benevolent society, but seldom if ever give anything to their pastor. Why? The only reason which I can assign for their conduct is, what they contribute to a charitable object will be published to the world, but what they do for their own minister at home will scarcely be known to any person—and they desire the reputation of being very benevolent.

These ought you to have done, and not to leave the other undone? Others, we know who are in prosperous circumstances working from 15 to 20 hands, and getting from \$15 to 20 per hundred for tobacco, give about one dollar a year to sustain their pastor! Could our ministers receive for salary what their churches expend for luxuries which could be easily dispensed with, they would not be under the necessity of resorting to secular employments for support. These are facts to think about.

These remarks may seem to be very severe, yet they are true; for we speak what we do know, and testify to what we have seen. More anon. Oxford, Feb., 1852. R. I. D.

For the Recorder.

BRO. TOBEY:—At the last session of the Raleigh Association, the following resolution was passed: "Whereas, reports are in circulation injurious to the character of the Moderator of this Association, Resolved, that a Committee, consisting of all the ordained ministers of this Association, be appointed (two-thirds of whom shall constitute a quorum) to investigate said reports, and report to the next meeting of this Association." Two churches, Mount Moriah and Wake Bethel, have publicly protested against this resolution on the alleged ground, that in passing it the Association assumed illegal, unauthorized, and unprecedented power.

I take the ground that the allegation is unsubstantiated either by reason or expediency; and being without foundation in truth or justice, is incapable of being sustained.

The only question at issue is, has the Raleigh Association the right to institute a committee to investigate any matter relating to ministerial character—in other words, are ministers belonging to said Association in any respect amenable to that body for their conduct as ministers?

In order to appreciate the merits of this question, man becomes a regularly ordained minister of the gospel. In the Raleigh Association then, whence does a licentiate obtain ordination or credentials to preach? Does the church which gave him license also give him credentials as a regularly ordained minister? Not exactly. His church recommends him to the Association as a candidate for ordination. The Association, on this recommendation, appoints a committee or presbytery to examine the candidate, and if thought qualified, to ordain him. A man is then invested with ministerial privileges and authority, not by his church, but by the Association to which his church belongs. As certainly then, as the creature is accountable to the Creator, does it follow that a minister is accountable to the body which authorized his ordination and conferred his credentials. As a child is answerable to its parents for the abuse of garments furnished by them for its comfort and protection, so also is a minister answerable to the body which invested him with ministerial garments, for the spots and stains found thereupon.

Now with respect to his character as a member of the church, the Association has nothing to do.—That is an entirely different and a separate matter, to compare which with his character as a minister of the gospel, is to commit a gross error. And herein is to be found the error and the mistake of those churches which protest, in such unqualified terms, against the action of the Association.

If the Association had instituted the investigation of certain reports with the purpose, avowed or implied, of recommitting the minister implicated, from church fellowship, there would have been just ground for the complaint urged; but since it is obvious that no such purpose was contemplated; but on the contrary, the avowed object being to investigate reports in circulation injurious to the character, not merely of a minister, but the Moderator of the Association, opposition to the resolution betrays a degree of blinded prejudice, sordid jealousy, and restless apprehension, which cannot fail to confirm the impression that the Moderator and his peculiar friends prefer that his character should remain in doubtful jeopardy rather than risk the result of a fair and full investigation.

The fact is already too palpable to be disguised, that there is a very suspicious dread and shunning of investigation. Would conscience innocent stand dread and shun the light!—would it not rather seek it?

In conclusion allow me to make a remark by the way. Before other churches imitate the example of Mount Moriah and Wake Bethel in regard to the resolution in question, it would not be amiss to enquire whether these two churches, which set themselves up as dictators and expounders of the law, are generally found right side up in the performance of religious duties—whether they march up with christian zeal and liberality in aiding the Association to redeem a noble and solemn pledge to support a Missionary in China—whether they manifest a just appreciation of the Biblical Recorder, by liberally patronizing that paper, &c., &c.

By reference to statistical table of the Minutes of last Association, the aforesaid churches will be found to have marched up to the support of brother Yates, in the following imposing manner:

Table with 2 columns: Church Name, Amount. Mount Moriah, to Yates fund \$1.75. Wake Bethel " " 0.00. Total \$1.75.

Here is the example of two churches, marching together two hundred and thirty-four members, in supporting a foreign missionary, and that missionary sent from their own bosoms!—Surely their example

calls in tones of thunder to others for imitation!—Judging from this, how many copies of the Recorder would our suppose are taken in those churches? I have in this communication endeavored to defend the action of the Association on the ground of expediency and propriety.

Fraternally yours, W. YATES.

For the Recorder.

Quarterly Meeting of the Board of the Convention.

The Board of Managers of the North Carolina Baptist State Convention held their second Quarterly Meeting agreeable to adjournment at the office of the Recording Secretary.

Present, Elder Archibald McDowell, Chairman, Elder John H. Lacy, James M. Allen, Albert G. Stevens, Joseph J. Yarbrough and Nathaniel J. Palmer. The proceedings were opened with prayer by bro. J. M. Allen.

The Report of Elder Robert B. Jones, Missionary to the towns of Lincoln, Newton, Dallas, and the Valley of the Catawba, was presented and read by the Secretary. The report gave a cheering account of the success of the Mission. He accepts the appointment made for the ensuing year to the same field.

A letter was received and read from Elder John Robertson one of the Missionaries appointed to labor within the bound of the Bethel Association, declining the appointment on account of the state of his health.

A letter was also received and read from Elder S. P. Smith, declining the appointment of Missionary to labor within the bounds of the Brier Creek Association, on account of the divisions in that body on the subject of missionary efforts.

On motion, Elder John H. Lacy of Milton, was appointed a Missionary of the Board to preach monthly of oftener in the town of Hillsborough, during the present year, and appropriating fifty dollars towards his support with the expectation that the brethren and friends there will raise a like amount.

On motion, brother Simeon Lively of Madison, N. C. was appointed a Missionary of the Board to preach monthly in the towns of Wentworth in Rockingham, and Crawford in Stokes County, the Board agreeing to appropriate fifty dollars, if necessary, towards his support.

On motion, Dr. John J. Boswell of Milton, was appointed a member of the Board in the place of Elder John L. Pritchard, removed to Lynchburg, Va. The Committee appointed to draft and issue a circular to pastors of churches and others in regard to voluntary agencies for the Convention not being ready to report their appointment was continued.

On motion, the Board adjourned to meet again in Milton, on Saturday before the third Sabbath in May next, unless sooner called together by the Chairman. Prayer by brother N. J. Palmer.

N. J. PALMER, Recording Secretary. Elder John H. Lacy having declined the appointment of Missionary to the towns of Salisbury, Mocksville, and the neighborhood of Red Plains in Surry, the Board regret that they have not as yet been able to obtain a suitable minister to occupy that important field. It is to be hoped that ere long they will be able to effect this object. N. J. P. Milton, N. C., February 14th, 1852.

For the Recorder.

DEAR BRO. TOBEY:—Your very favorable reception of my last has induced me to write again, hoping it will meet with like favor. Since I last wrote much more has been said and preached on that so often discussed subject—Baptism. The Rev. Mr. Moore, pastor of the First Presbyterian church, discoursed on Infant Baptism on the 8th inst. and was answered by Dr. Howell on last Sunday night, who had previously answered Mr. Hope on the manner of baptism. Each night he has had large and attentive congregations, among them many Pedobaptists. I have not heard however, of any good being accomplished by these various sermons, and fear no benefit will accrue from them.

To-morrow night, Dr. H. expects to preach on Close Communion, and the Sunday after, on Infant Salvation. Each of his sermons have been published in the Richmond Republican.

The Sunday Schools of the various Baptist churches are, I think, in a very prosperous condition. They seem not only to increase in numbers, but in interest also. The average attendance of them all together for the past month was 634 pupils, and 109 officers and teachers. A very good report is it not? I believe the First, and Grace St. Baptist churches have both adopted the ticket system and the use of the library too. The school connected with the last mentioned church is in a very interesting state. I think it is not equal in numbers to the other schools, though it exceeds them in interest. The superintendent, Rev. M. L. Bickford, has been in the habit of proposing questions to be answered, subjects for the scholars to write essays upon, and various lessons to be said as a public exercise, independent of the general lessons in Catechism, Question Books, &c., for instance, the meaning of the names of all the books in the Bible, the number of chapters in each, and the meaning of various proper names, the signification of all the parables in the New Testament.

Connected with this church, there are two Missionary Societies, "Young Ladies Sewing Circle" and "Young Men's Society." You I know feel interested in hearing anything connected with missions.

I fear I am trespassing, but will close after a few more remarks. Besides the Grand State Ball celebrated the Birth day of Washington, various other parties and balls have already been given here in like honor. The students of Richmond College celebrated it last night. This college, I believe, now more flourishing than it has been for some time before, having between eighty and ninety students.

Yours affectionately, F. R. M.

For the Recorder.

What persuasion was the 66 Bishops and 250 more or less Laymembers of, that composed the meeting that is so often spoken of by our Methodist friends, that gave their opinions in favor of Infant Baptism? My object, brother Editor, for putting forth this query is: not long since I had the opportunity of hearing a very distinguished old man, belonging to the sprinkling or Methodist persuasion, preach. His text was bring up your children in the way you would have them go, &c. In his discourse he said children should be brought into the church and be dedicated to the service of God by baptism; he then goes on to say that baptizing children was practiced among the apostles, which he failed to prove. He then mentioned the meeting of the 66 elders and Laymembers, that gave their consent that it was right to baptize infants not only at eight days old, but as soon as possible. He then asked the question, if infants were not baptized in those days, what was this meeting

held for? This question being asked, it struck my mind very forcibly, that there must have been those in that day that did sprinkle infants, who were the followers of Christ and his apostles. I imagined that the followers of Christ did oppose infant sprinkling, and those Elders and Laymembers were of the sprinkling persuasion. Thus it was that they were ready prepared to give their consent in favor of infant sprinkling. Now I wish some brother would inform me (or that old man would do me the favor) of what persuasion those Elders and Laymembers were of, if they were of the sprinkling persuasion, I am satisfied, if not, I am in the dark and ask for light.

Yours in Christ, ENQUIRER. Chowan county, N. C., July 23, 1851.

For the Recorder.

DEAR BRO. TOBEY:—I am truly sorry that I am under the necessity of again appearing in the columns of the Recorder, in order to vindicate my course in the last meeting of the Raleigh Association. Great blame seems to be attached to a certain few by the church at Wake Bethel, for doing what they thought to be their duty, and yet believe to have been perfectly justifiable. An impression is trying to be made on the public mind, that the certain few were acting underhandedly, and consequently sought a time to introduce a resolution that reflects on the character of the Moderator of the Association, after many of the delegates had left for home. If any wrong has been done by the resolution to the unfortunate brother, the delegates from Mount Moriah and Wake Bethel churches, are more to blame than the certain few. For it was their duty to have remained until the business of the Association was done, and then they would have been in their places to have opposed anything that might seem to be unconstitutional or injurious to the good of the churches.

I am not able to see, why it is that the motives of the certain few are so severely impugned by the above named churches, and an uncertain few. The certain few are not anxious to be called Moderators of the Association or by any other such title, but one thing they are willing to be called investigators of the unhallored reports that are in circulation about our brother in the ministry. And we are, furthermore, willing to set him right before the public mind.

The time at which the resolution was introduced, was not the choice of the undersigned. But it was the time set apart by the Association for resolutions. It is known to all, that the Association generally after organization, appoints a committee to arrange the order of business. That committee reported on Monday morning.

The last item in their report was resolutions, and that item was reached on Tuesday morning, and at that time the certain few, alias your correspondent, without any consultation (only with one brother and he opposed it) introduced that resolution, out of which he prays that good may result to the cause of God and the dignity of the ministry.

In conclusion, I should like to know what right have Mount Moriah and Wake Bethel churches, to be kicking up and making so much noise in the matter. The Association has made no attempt to investigate any of their proceedings. But on the hand to investigate certain reports injurious to the character of her Moderator, which is her duty to do in all faithfulness.

Finally, I would say to the churches above named to send such delegates as will remain during the session of the Association, that they might see that no Feb. 14, 1852. D. S. WILLIAMS.

For the Recorder.

DEAR BROTHER TOBEY:—I see some friend through the Recorder, has asked why Wadesborough could not have the next meeting of the North Carolina Baptist State Convention. I presume the reason is, Wadesborough is too far from home, and there is no Rail Road running up to the town, or the Convention probably concluded that we were too poor to sustain it. If the above are the reasons why we could not get the Convention, we do most humbly hope that our kind friends will reflect again. If we have no Rail Road, we have a Stage coming and going from town every other day, and people were once accustomed to travel in Stages, besides, it will not be long ere the plank Road will be completed from Chowan to Wadesborough. I once rode on horse back over one hundred miles to attend the Baptist Convention of South Carolina, in company with another Baptist Minister. Is it not possible to do what has been done? If the convention aim, to do good, here is the section it should have come. We say we should have had the next meeting of that body. If the brethren think we are too poor to sustain it, we hope they will come among us some time during the present year and attend some of our meetings and satisfy themselves, that when we petition again our petition may be granted. E. D.

For the Recorder.

Cumberland County, N. C., Feb. 12th, 1852. DEAR BROTHER TOBEY:—The blessed Lord has been with us in some of our meetings. I held a meeting at Baptist Chapel in November last, when ten were added to the church. Also one in December at Bethel, when 9 were added. Both meetings were in Sampson county. Yours respectfully, S. SENTER.

Interesting Incident.

The American Tract Society not long ago, published a beautiful little book with paper covers, entitled "Come to Jesus." A minister of the gospel purchased a dozen of these for distribution. One day a lad came to his dwelling to do a small job of work. The minister gave the lad one of these books. He took it apparently with gratitude and carried it home. Looking into it, he remarked to a gentleman of his acquaintance, that it was a tract, and he did not care about it. He gave it to the gentleman who took it home to his little daughter. The child was pleased with its pretty appearance, but unable to profit by it. Her mother seeing the book lying about the house, one day carelessly opened it and began to read. She became interested in her reading. Convictions of sin were awakened. Her conscience was aroused, and she found no rest until she had obeyed the exhortation of the little book, and had with all her heart come to Jesus, and there found pardon and peace. "In the morning you thy seed, and in the evening withhold not thy hand."

Revivals in Canada.

By a private note from St. Catharines, Canada West, we learn that at Font Hill, a beautiful and romantic, little village about ten miles from St. Catharines, the church has enjoyed a precious season of refreshing from the presence of the Lord; twenty-five have professed a hope in Christ, nineteen have been baptized, and three have united with the church by letter and one

previous baptism; and we expect that will soon put on Christ who are now waiting after the way of life. The church at Bassett, thirteen miles west of St. Catharines, were also enjoying a revival; thirty-two have been baptized, and there is an encouraging prospect of further good being done. N. T. Record.

Missionary Intelligence.

The Siam Mission has sustained a fearful loss in the decease of Rev. JOHN TAYLOR, D. D., its senior member, whose services were never apparently more valuable and more precious than at the present time. His admirable knowledge of the language, his wisdom and mature experience, were the chief human stay and mainstay of the mission. The translation of the Old Testament into Siamese must for the present be suspended. The first book was unfinished.

Dr. Jones was attacked with dysentery, and suffered much for about three weeks; till the 13th of September, he expired, to the grief of his associates, and lamented by many of the people, who had learned his worth. A funeral was attended the same day, the services conducted by Rev. Mr. Mattoon, of the Presbyterian Board, and Dr. Bradley, of the American Missionary Association. The knowledge and regard for his memory of the natives, and many natives attended the funeral. A note from Mr. Astmore in another column written in the immediate view of their terrible loss, will be read with melancholy interest.

MAULMAIN.

Mr. Stevens writes, Oct. 22, that a party had been engaged for Mr. Stilson and his family, and Mrs. Bennett and her son, on board ship Caledonia for England, which was expected to sail about the middle of November. Stilson was somewhat better.

The Two Kona boarding school, established at having been in session five months; the number of scholars was forty-two. Mr. Moore of Kona Louk, who will be remembered by many of our readers, as having been an efficient assistant during the past term.—Macedonia.

Furman University.

The prospects of this institution appear encouraging to its friends. Already we understand that forty students have arrived, many more are expected soon.

Rev. James Furman had just arrived in his department in the institution. Mr. John Professor of Mathematics, was at his post in the beginning of the year. These, together with Professors Mims and Edwards, constitute the faculty. We see no reason why the Furman University may not assume the very highest rank among the literary institutions of the country. The character of a College depends upon the ability and character of the professors, and therefore the Institution of which we are speaking may justly claim a high rank, and the Furman University become the greatest luminary of the South, that shall "pale its beams" before any other.—Macedonia.

Fire.

Between 7 and 8 o'clock on Wednesday night, a fire broke out at the residence of Mr. John Nutt, situated on Red Cross, between 2d and 3d streets, was discovered to be fire—unquestionably the work of an incendiary—was in a very short time consumed, together with a new kitchen contiguous to it. Nothing of consequence was saved from the house, so rapid did the flames progress; and it is thought that they were taken to promote the rapid ignition of the premises, by the application of fluids. The house was insured, but Mr. Nutt's loss is considerable. The second time he has suffered in this way within 12 or 18 months.

The second fire occurred about 12 o'clock on the same night, and originated in an out-building used as a kitchen at the Washington Hotel, and burnt down a narrow alley between Market and Pine Streets. Thence it spread to the house of Mr. P. Harris; thence north to Mr. Baxter's, on Pine Street; next to Mrs. Huggins'; thence to Mr. Quince's house, occupied by Mr. Perry; and thence to a brick building known as the Calhoun house, which, with all the out-houses, were consumed. The house belonging to Dr. A. J. DeRosier, near the damaged, the upper story being mostly burnt, was attached to Mr. Thally's Hotel. Mr. Baxter was insured in Mutual for 1,500; Mrs. Huggins, \$500; Quince, \$1,000—though all suffered loss. Mr. Harris had no insurance. Mr. Thally's loss in the damage to furniture was great, but covered by insurance. The Journal puts down the loss at \$10,000, which, I think is as correct as can be estimated. The actions of the citizens were zealous and uniform, and the colored population acquitted themselves very bravely.—Wil. Con.

Carvajal again gives the Mexicans Trouble.

NEW ORLEANS, Feb. 8. An arrival to day brings later news from Rio Grande. Carvajal was marching upon Matamoros. Great alarm had been caused among the inhabitants. The women and children fled across the river to Brownsville for safety. General Avalos, commanding the Government troops, was rapidly fortifying a position outside the walls of Matamoros. A Mexican steamer, with arms, equipments and ammunition, had made an unsuccessful attempt to ascend the Rio Grande