

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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For the Recorder.

Columbian College.

Several weeks have passed since a correspondent of the Philadelphia Christian Chronicle called the attention of the public to the low state of this once flourishing Baptist Institution, and no one in your paper has yet taken up their pen to advocate its claims on the denomination. Though in many ways unsuited to the task, I would indeed be an unworthy son did I refuse my voice again in behalf of a College that ought to be dear to every Baptist heart.

Columbian College is the child of Luther Rice. That devoted man, while striving to awaken a missionary spirit in the Baptist denomination, saw the need of an institution, similar to the school at Basle, in Switzerland, where pious youth might be fitted for laboring in a foreign field. Although the University at Providence, R. I., was then flourishing under Baptist influence, yet that location did not seem sufficiently central to answer the ends desired.—Washington City was accordingly selected, and the Triennial Convention taking hold of the enterprise, fostered its growth for several years. A Theological School, which had been established at Philadelphia, by the Convention under Dr. Staughton and Prof. Chase, was removed to Washington in 1821, and became a part of the College. The Collegiate department went into operation in January, 1822. Dr. Staughton was its first President. The first class was graduated in 1824; on which interesting occasion Gen. Lafayette was present.

In 1827, the College ceased operations, on account of having run too deeply into debt; but was enabled, by the energetic exertions of the friends of ministerial education, to re-open its doors within a year's time. The beloved Chapin then became its President, and continued so, I think, until 1843; soon after which the present incumbent was appointed.

Such is a brief outline of the operations of Columbian College. Could I furnish a complete picture of its history, I am confident that none of your readers would consider as too bold an assertion, that no Institution has stronger claims upon the Baptist denomination of America than the now declining College at Washington.

This assertion is not made without reason.—It is true that since the establishment of Columbian, nearly every State has founded its own favorite institution; each of which certainly demands the fostering care of those for whose benefit it was called into existence. We have in North Carolina a College, which bids fair to compete in usefulness and learning, certainly in adaptation to the wants of our own State, with any other in the country. Virginia has been aroused from her slumber in regard to education, and is richly endowing her College at Richmond, which, however unnecessary its original foundation, is now an honor to the denomination. But are our charities so confined that we cannot take within their scope other than merely sectional interests?—Must we, as North Carolina Baptists, be so selfish as to neglect the cause of the denomination at large? Must we confine our labors to strengthening our sectarian influence in a single State and forget the general interests of the Redeemer's wide-spread kingdom? For I contend that although Columbian has not yet answered all its original design, its interests are connected with those of the cause of Christ generally.

But not from motives drawn from an enlarged Christian charity alone should we seek to cherish the College at Washington. In its very foundation the denomination at large was pledged for its support.—The Convention was then the embodiment of the views of the majority of the missionary Baptists (and none other deserves the name) in the United States. This Convention established the College, allowed its own agent to work for it, nominated its trustees, and indeed was the protector of its infancy and the aid of its vigorous manhood. Through the influence of that body, Baptists from all parts of the Union combined by their prayers and contributions to sustain the enterprise. Encouraged by this manifestation of general interest, the friends of the undertaking, in the name of the denomination, put their hands to the plow. Let not then the same calls of an institution, at home deafen us to the prior claims of one farther off. It may be said that we cannot attend to both. Oug

we then to have undertaken other pledges before the first had been fulfilled? As honest men, I think not. But this objection is not true. Wake Forest and Columbian can occupy the hearts of North Carolinians without conflicting in the least.

Columbian has another claim. The denomination in the Southern States, are indebted to that College for many of our best preachers.—Some of the first men of our denomination, there received the mental training by which they have swayed the hearts and intellects of our million members. Columbian's list of alumni is not barren in great names. In her Theological School the well remembered and still useful Dagg was trained. There too the lamented Armstrong sipped at the fount of knowledge. In those classic halls Cushman, dear to many a mother, received his education. Some of the brightest lights of New England—Rollin Neale and Baron Stow—are of Columbian. Need I mention others? Need I speak of those who are now actively engaged in the work of the ministry around us? Where are ye, sons of Columbian? Why are not the powers ye acquired there now used for her benefit? If a thousand swords would have sprung from their scabbards to avenge an insult to England's Queen, why do not your pens spring to vindicate the claims of your Alma Mater?

But this article is already too long. With your permission, Mr. Editor, I will continue the subject.

Borrowed Sermons.

The history of preaching in Europe and America would contain a very curious chapter relating to what has been really, or in reputation, stolen compositions delivered from the pulpit. Two or three cases of this kind now occur to our recollection.

Some twenty years ago, there lived at Bristol, England, a very able and popular preacher, the Rev. William Thorpe. Commanding in person and manner, with a voice blending the peal of the thunder with the softness of the zephyr, and with a pathos and unction which, in his best seasons, were almost unrivalled, he was everywhere popular. No man, when he brought out his powers, could make a better sermon; but he was naturally indolent, and having a most extraordinary memory, he never made a secret of the fact that not a few of his sermons were composed by others. The practice placed him sometimes in an awkward position, which, however, he occasionally turned to good account.—His week-evening sermons were generally extempore, and cost him but half an hour's thought in his vestry, which he usually reached so long before the commencement of the service. One Wednesday evening, on his arrival at the church, he found on the table some fifty copies of a printed sermon, sent by a poor neighboring minister for sale. Thorpe sat down, read and admired the sermon, and then went into the pulpit and delivered it. His hearers were delighted, and went almost in crowds into the vestry to express their gratification. The worthy pastor, wishing perhaps to test the sincerity of these compliments, and no doubt desiring to benefit his neighboring brother, said to his people, "Oh yes, the sermon you have heard to-night was a good sermon, a very good sermon; but do not thank me for it; it is none of mine. There it lies printed on the table; pay your shillings and take home the copies, and so refresh your memories, and send a few leaves of bread to the family of its author." We need not add that the sermons were all sold.

When Mr. Thorpe was settled in London, before he removed to Bristol, he preached from memory the whole six volumes of Saurin's Sermons, on successive Sabbath evenings. When he had reached the end, the late Samuel Bagster, the biblical publisher, a personal friend of Thorpe's sent him a handsomely bound copy of Saurin, with a note kindly hoping that his friend would accept a new copy of Saurin, as he thought the old copy must be worn out. Thorpe most pleasantly accepted the present, and told Bagster that he hoped he had been greatly profited by the labors of the best preacher which France ever produced.

There lived in Thorpe's days, and we hope yet lives, in a city ten or twelve miles from Bristol, one of the most popular preachers of the day. He and Thorpe had been engaged to preach on occasion of the dedication of a new church, and travelled a great part of the journey on the day preceding, together. On the way, Thorpe acknowledged that he had made no preparation for the service, and indeed was not even provided with a text. For this his companion severely blamed him, "little thinking of what the result was to be. Arrived at the end of their journey, they were put to sleep in a double-bedded room. In the night, J., who was at the time exceedingly careful of his delivery, awoke, and, supposing Thorpe to be asleep, he carefully repeated aloud the sermon he had to deliver in the morning. Thorpe lay and heard it; admired it, and formed his plans respecting it. When they arose, he entreated J. to exchange services with him, chiefly pleading that he did not feel quite comfortable in the idea of following the finished sermon that, no doubt, J. would deliver in the morning, besides which by far the largest congregation would be in attendance in the evening. The bait took. J.—suspecting J.—gave up; and when he went to the church, it was to listen to his own sermon prepared with so much care for the evening.

And what added to his mortification was, that whenever Thorpe had delivered one of the finest passages, he would pause for a moment to look into J.'s face to see how it took!

This was by no means the only sermon of J.'s that has been stolen from him; indeed, we have heard him say, that in travelling he has sometimes gone into a strange church, and had an opportunity of listening to a stranger of another denomination delivering and sometimes murdering one of his own printed sermons; and once introduced himself to one of these preaching thieves, to reprove him for the manner in which he had spoiled his sermon.

On one occasion, a living minister heard J. in London, when he delivered a plain practical sermon, which could not well be got rid of by any one that heard it. As the minister arrived at his home very late in the week, and had not time to prepare two sermons for the Sabbath, he delivered in the evening, entirely from memory, substantially the same sermon he had heard from J. On going his rounds his friends on Monday morning, he found his people in a state of excitement such as he had never witnessed before. Every one contended that he had been personal, and every man contended that the preacher meant him. The pastor got through for the time as quietly as he could, expecting how the matter would end. In a few days his church met on their general business, and the pastor took an opportunity of stating the whole of the facts, and laid on the table a printed copy of the sermon as delivered by J., "reported for the Pulpit," a London publication devoted to sermons.

One fact more, and we will relieve the attention of the reader. It relates to J. himself. One Lord's day he was absent from his pulpit, which was occupied by a young man with whom he had recently become acquainted, and who had delivered a sermon which had greatly charmed him. In the evening of the day, the young supply delivered the sermon he had before preached in the presence of their pastor. The people did not conceal their displeasure that he had stolen a sermon from their pastor, who had preached it to them *verbatim* only on the preceding Lord's day evening. The young minister asserted his innocence, but no one believed him. He did not feel himself at liberty to state the facts of the case, but determined, not to leave the city till Mr. J. returned, and some explanation could be given. On the following Lord's day he adverted in his pulpit to the circumstance of the same sermon from the same pulpit on two successive Sabbath evenings, and added, very significantly, "It is quite true that there was stealing in the case; but my friend did not steal it from me—I stole it from him.—I heard him preach it; it did me good; I thought it exactly adapted for you, and so I preached it; my brother thought that you needed it, and gave it to you again. If blame rests any where it is with your pastor, and not with your visitor."

—*Watchman and Reflector.*

From the Union.

Re-Interment of the Remains of Dr. Staughton.

PHILADELPHIA, April 26, 1852.

MR. EDITOR:—I have just returned from the West Laurel Hill Cemetery, where the remains of Dr. Staughton were this day deposited in what I hope will be their final resting place until raised by the last trump.

You will remember that the Dr. was first buried in 1829 at the city of Washington, D. C., from whence he was removed in 1831, to the burial ground of the Sanson St. church in George street, above 11th, in this city. When this lot was first selected for a place of burial, it was on the outskirts of the city, but now that its broken rows of houses reach from the Delaware to the Schuylkill, it is in the very centre of the city, and subject to all the objections against its use as a cemetery, growing out of its being a place of business.

The Church has recently decided to remove all the dead in this ground to a lot purchased for the purpose in the West Laurel Hill Cemetery, a beautiful and most suitable place for burial, lying upon the Schuylkill river, 2 1/2 miles from the city.

Hither most of them have already been conveyed; the Baptist ministers had notice that the body of Dr. Staughton would be conveyed there for re-interment, April 20, to leave the ground at 4 o'clock P. M. When I arrived at the grave yard, many persons, ministers and others had assembled, and were standing around in little companies of three or four, occupied in conversing about by gone days.

As I drew near to one of these, I observed some papers, in the hands of an aged white haired man, about which he seemed to be conversing with several of the Ministers. I soon learned that they were specimens of the writing of Dr. Staughton which had been preserved, and were very highly cherished by the person holding them, Bro. James Patterson, once a pupil and afterwards an intimate friend of the Dr's.

I felt a desire to copy out or two of these papers, but had no opportunity to do so. The contents of one of them impressed me much.—It was drawn up by the Dr. and bore the signatures of some 10 or 12 of our influential brethren of that day (1812). What impressed me was the fact that this paper was a clear, intelligent expression of the importance and value of

ministerial education. It set forth, the desirableness of what are called more human attainments, and then came annual subscriptions to a fund to be raised for the express purpose of aiding in the cause of Ministerial Education.

My eye caught the names of Staughton, Holcombe, White, and Patterson upon the paper, but I could not copy them all. The coffin containing the remains was open (having been crushed in, I supposed from its appearance, by the weight of the earth upon it) and there lay a pile of dust and bones! I will not attempt to describe it. It was a humbling sight!

The hair was perfect and natural even in its colour, but this was all that could have been recognized. The skull, I was disappointed to find, bore no very peculiar marks of the mighty mind that once animated it; there was a fullness and even roundness of appearance about it, but nothing that presented to my eye, what Phrenologists call evidences of greatness.

The jaw had fallen from its place, and displayed a fine set of large round teeth. The cavities, in which once moved the speaking eyes of the great orator, were in my judgment unusually large, and as I peered into them, I thought of the thousands whose eyes had drunk in from these very localities, the kindling fires that were wont to break forth from his burning heart.

But I must not dwell upon my thoughts.—You desire simply to chronicle event. The ministers had now arrived, and we proceeded to the ceremonies which had been determined upon by the Ministerial conference. The broken coffin was enclosed in another, covered with a black velvet pall—placed in a hearse; and followed by four carriages filled with ministers. It had been decided by the conference that the removal was to be made in solemn silence.—When we arrived at the cemetery a number of persons were there, most of whom had come to look after their own dead, but some to witness the re-interment.

The remains of the Dr's. first wife were there and we placed them side by side in the same grave.

The only service on the occasion was a prayer offered by the senior pastor of our city. Rev. J. H. Kennard, after which we turned from the spot with reflections, anything but pleasant to poor human nature, though, I trust they will be profitable in view of what is before us all. How true it is!

"The tall, the wise, the reverend head,
Must lie as low as ours!" PA.

On the Love of Notoriety in Woman.

From the Casket; the Monthly Periodical of Chouven Female Collegiate Institute.

She that hath ears to hear let her hear.
There are some characters so vain, that they are dissatisfied with common attention, and are so inflated with self conceit, that, unable to secure the notice they fancy they deserve, have recourse to various expedients to obtain it.—These expedients are invariably, of a decidedly objectionable character, and while it is true that they do attract attention to the individual, they gain for her a most unenviable notoriety.

To excuse themselves (as they think) in their eccentricities, or more properly, their immoralities, they urge their independent spirit, their disregard of public opinion. But, this is mere affectation; for in their strenuous and singular efforts to draw attention to themselves, they clearly show that of all others, they are most anxious to be noticed and favorably spoken of. But admitting that they really are regardless of public sentiment respecting themselves, is this commendable? Is not such contempt of the opinion of the great, the wise, and the good, the grossest arrogance? Is it modest to declare with a bold front, to the world, that the principles governing society in morals and manners are all unnecessarily rigid, and that you have now discovered the happy medium of the two extremes? The love of notoriety is with many a passion. Like the simoleon of Athens, who rather than not be known at all, preferred being known as a fool; so the lovers of this wretched fame, rather than remain in an honorable seclusion, drag themselves with all their moral deformities before the multitude, and in the full blaze of noonday hold to extremest height their unwarred humanity, and with immense complacency thunder forth, "Look at me."

O woman! greatly hast thou fallen, when thus thou fallest!

American Charge D'Affaires at Rome.

An American gentleman who has spent the last winter at Rome, speaks thus forcibly with reference to the appointment of a Roman Catholic to represent our government at that city.—The letter is from the American and Foreign Christian Union.—N. Y. Recorder.

"In respect to our own government, I have known, for a long time, that every effort was being secretly made to obtain a Roman Catholic diplomatic officer here, in order to suppress our Protestant chapel, and crush the hopes of the people, founded upon the supposed liberal sympathies of the United States. I see that such a man is at last spoken of as a successor to Mr. Cass. All I have to say is, that the American Cabinet ventures upon such a step will have occasion to rue it. For one, I should have no fear of the final result. Our people are too jealous of foreign interference, and the Propaganda too sanguine of the progress of its political manoeuvres, in the United States, to

allow of any long concealment of Popish plots to undermine our liberties, and destroy the liberal tone of our foreign diplomacy. A Roman Catholic Charge d'Affaires of the United States closed, as he would be, continually with the Propaganda about the affairs of the Church might, for a while, go on swimmingly, and lay the foundation of an extensive scheme of personal aggrandizement, by the aid of the Bishops throughout the Union, as commanded by the Sacred College. He could encourage the reverence to the Propaganda of questions in which Roman Catholics are interested, which ought to be settled by our own courts—a process already commenced by Mr. Clayton—and he could leave to his successor a mass of business which would allow the Propaganda to mix itself with our affairs for a long time to come. But sure I am that there would be an explosion, and that the infatuated politicians who appointed him, and the aspiring Charge himself, would be politically killed. Still, it would be infinitely better if such a cabinet blunder were avoided. The rumor of such an appointment has caused great dissatisfaction among the Americans here. It is generally felt to be a great indignity to us as a people; for it becomes obvious that the sole interest of this government in diplomatic intercourse is to promote Roman Catholicism; and it takes a very decided Protestant to withstand the plausible insinuations of the Pope and Cardinals, by which the most odious measures of despotism are commended to the approval of the diplomatic corps. Upon no point, moreover is the court more sensitive than the question of Protestant worship; and yet this is a privilege which an American Charge ought to defend, which, however, no Romanist would defend since it involves a denial of the spiritual supremacy of the Pope."

ed by the lady; and she heard that it had been recommended for sins of falsehood, &c., by one of our bishops and eminent divines." Miss Sellon also washes the feet of her 'children' and others, doing it 'in obedience to our Lord's command.' Her pupils also wear 'religious symbols' under their dress. She also acknowledges to burning candles before a print of the Virgin and Child in her private oratory, and argues in favor of praying for the dead, and the guardianship of angels. In short, there does not seem to be one material allegation in Mr. Spurrell's pamphlet which Miss Sellon does not rather justify or extenuate than deny. —*Presbyterian.*

From the New-York Recorder.

The Death of Infants.

It is certainly very hard to part with these little objects of our love. But when we think of it calmly, and see how much they have gained, it should be a cause of rejoicing rather than mourning. How much suffering, sin, and misery they escape! They are "not lost, but only gone before." God had no more work for them here, so he called them up higher. They are now among that innumerable throng on high, enjoying the sweets of heaven.

It is hard for the mother to part with the loved one which she has so often pressed to her bosom, and whose sweet smile and joyous prattle delighted her so much. But let the mother remember that the Creator of her child, who is *vere*, has taken it away. He will provide for it far better than you could. Be submissive to his will, for he doeth all things well. And if the dear one could now speak, the first words to mourning parents, brothers and sisters, would be: Weep not for me, for I am so happy; but weep for yourselves, and prepare to meet me on high.

Fruits of False Liberty.

The English Baptists might practice close communion, and still remain a distinct body.—But one error is but too often the opening of a flood-gate to let in others, more absurd and unscriptural. As an improvement on open communion, Robert Hall advocated mixed communion; or the admission of Peto-baptist members into Baptist churches. This absurd theory is gaining ground in the English churches, and producing its natural fruits. Instances have occurred in which Baptist members have been excluded on complaint of their fellow members, Peto-baptists, for advocating immersion and adult baptism in private conversation, thus sowing, as was alleged, the seeds of dissension in the church. This is an interdicted subject in the pulpit and amongst the members; and so fearful have pastors become of offending their Peto-baptist members, as to refrain from baptizing at the regular meetings of the church, and they perform the ordinance at night, or at an especial meeting. One of the principal reasons urged for this effort to amalgamate elements as antagonistic as oil and water, was the supposition that it would be a popular measure, and lead to the introduction of wealthy Peto-baptists into the Baptist churches. This it has done to some extent, and the result has been not their conversion to Baptist views, but the sealing the lips of the pastor to an important portion of truth, and inducing him from policy to handle deceitfully the word of God. In reference to baptism, they may say with the poet,

"Oh! no we never mention it."

The consequence is, that an ordinance of divine appointment is depreciated, placed in the background, considered of minor importance with Christian Union, and of course in these churches falling into disuse; and if the practice becomes generally prevalent, the time will soon come when the Baptists will cease to exist as a distinctive body; the victims of a desire to secure popular favor, and the commendation of being liberal. We can only truly prosper as a denomination by adhering firmly to the scriptural order for admission into the visible church, repentance, faith, and being buried with Christ in baptism, and thus being qualified to commemorate his death and sufferings by partaking of the Lord's Supper. If this firm adherence subjects us to reproach and contumely, as narrow-minded and illiberal bigots, let us remember that it is a light thing to be judged by men, when we have an inward consciousness that we are obeying the Lord; and doing the will of our Master in heaven.—*Religious Herald.*

Puseyite Practices.

A Miss SELLON, under the special patronage of the Bishop of Exeter, has for some years conducted an establishment very similar in its character to a Popish nunnery, which has been known under the title of the "Sisters of Mercy." We have seen in the High Church Episcopal papers of this country a glowing description of this most Christian establishment. It appears, however, that Miss Sellon has carried the matter a little too far, even for the Bishop; and an investigation has led to some confessions on the part of the Superior. These will illustrate the tendency of Puseyism. For instance, she "acknowledges that she has advised her pupils or 'children' to confess, and she states that confession is practised by thousands in the English Church, and that 'the benefit of absolution is granted by Episcopal clergyman.' She does not deny that one of her pupils, as an act of penance, was ordered to make the sign of the cross on the floor, with her tongue; it must have been 'an act of self-abasement,' ordered by a clergyman consulting

ed by the lady; and she heard that it had been recommended for sins of falsehood, &c., by one of our bishops and eminent divines." Miss Sellon also washes the feet of her 'children' and others, doing it 'in obedience to our Lord's command.' Her pupils also wear 'religious symbols' under their dress. She also acknowledges to burning candles before a print of the Virgin and Child in her private oratory, and argues in favor of praying for the dead, and the guardianship of angels. In short, there does not seem to be one material allegation in Mr. Spurrell's pamphlet which Miss Sellon does not rather justify or extenuate than deny. —*Presbyterian.*

From the American Messenger.

"I have come to Talk with you about my Soul."

One day, we were just rising from the dinner-table, a young man knocked at the door.—He had lived but a few months in the town, and my acquaintance with him was very slight indeed. I believe we had never spoken together but once, when I was making a pastoral visit to the family in which he boarded. The thing that most struck me then was his extreme diffidence. I never was aware that any particular impression had been made on his mind. Hence, it did not occur to me that his call, especially a such an hour, was connected with the state of his feelings on the subject of religion.

Judge then of my surprise, as he took his seat by the fire in the midst of my family, and looking up said, *I have come to talk with you about my soul.* The words thrilled through my heart. Such a remark, from a modest retiring youth who had never entered our door before, could not but awaken tender emotion. For a few moments I hardly knew what to say.—Soon, however, I found utterance, and in a few simple sentences gave him such direction as seemed suited to his circumstances. It was a word in season. God had evidently been moving upon the mind of the diffident young man, and he was in a short time led to the knowledge of the truth as it is in Jesus. Years have since passed away, but no one has had reason to doubt that this was a genuine conversion.

Is there no reader of these lines who might be benefited by such an interview with his pastor? You can imagine what it cost a retiring timid youth to bring his mind to make a visit like this. But had he not done so, it might have proved a fatal resistance of the Holy Ghost. The direction is, Seek the Lord while he may be found; call upon him while he is near. And ministers are appointed to guide souls to the Saviour. The young man that takes such a step, is using means which God may bless to his spiritual and eternal good.

Help Others.

You have no right to be supremely selfish. You are not given an existence here to accumulate for self—to pray for self, and to die for self. The thousands around you, with whom you come in daily contact, have a right to expect something from you. But a few solicit your charity—they asked for words, looks and acts of kindness. God never made a frowning, cross, crabbled man. If this is your character, you may rely upon it, the evil one had something to do with your creation, or you are now under his dominion. The world around us calls for pleasant looks, agreeable words and kind acts. These all can bestow. By being liberal, sometimes with money, and then with sweet words and looks—you assist materially your fellow creatures—your brothers and sisters—and help them to bear the sorrows of life, and to be comparatively happy.

Genuine Faith.

The smallest degree of faith is true, saving faith, as well as the greatest. A spark of fire is as true fire as any is in the element of fire. A drop of water is as true water as any is in the ocean. So the least grain of faith is as true faith, and as saving as the greatest faith in the world. The least bad draws up from the root as well as the greatest blight. The least faith warms the soul to Christ.

Religious Herald.

ed by the lady; and she heard that it had been recommended for sins of falsehood, &c., by one of our bishops and eminent divines." Miss Sellon also washes the feet of her 'children' and others, doing it 'in obedience to our Lord's command.' Her pupils also wear 'religious symbols' under their dress. She also acknowledges to burning candles before a print of the Virgin and Child in her private oratory, and argues in favor of praying for the dead, and the guardianship of angels. In short, there does not seem to be one material allegation in Mr. Spurrell's pamphlet which Miss Sellon does not rather justify or extenuate than deny. —*Presbyterian.*

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