

Has the law been injurious to the friendly relations of society, so as to be injurious rather than beneficial to the whole? Answer—Not at all. There is as much friendship among families and neighbors, under the operation of the law, as there was before, and probably more so. The law does not interfere with families. Dwelling-houses are not liable to search, unless there is strong presumptive evidence that liquor is kept in them for sale.

LETTER FROM THE PRESIDENT OF WATERVILLE COLLEGE, MAINE. Waterville College, May 6, 1852.

DEAR SIR,—Our College term closed yesterday, and I am busy in completing arrangements to leave town in the morning, so that I can do no more than make a general statement of my opinion of the "Maine Liquor Law," without dwelling in detail to the questions which you propose to me. But so far as facts have come to my knowledge, it is my conviction that each of your questions admits of being answered in a way to establish the efficacy and wisdom of the Law. I cannot by any means think that the Law will be repealed; and much less, that a majority of the citizens of this State would willingly see it repealed. Accounts from the different sections of the State show that it is very generally executed; and though not without opposition on the part of the liquor venders and their friends, yet uniformly to the great advantage of all persons who love quiet, order, and everything conducing to honest industry and thrift. I can hardly doubt that a similar law would, if passed, be eminently beneficial in most of the States of this Union.

You will probably find what I have now said to be too brief and general for the purpose which you have in view; but should you think otherwise, you can use it as you see fit.

I am, sir, most respectfully, yours, D. N. SHELDON. REV. LOUIS DWIGHT, Boston, Mass.

THE RECORDER. RALEIGH, N. C. FRIDAY, JULY 23, 1852.

A Proposition. In order to increase the circulation of the Recorder, the Proprietor has determined to make the following liberal offer: Any one who may obtain five new subscribers and send Ten Dollars to the office of the Recorder, shall receive the sixth copy gratis. For every five new subscribers, when the money is sent, an additional copy shall be forwarded. Thus an individual by obtaining twenty subscribers, may have four copies of the paper to dispose of among his friends. We hope that our friends will receive this proposition with favor, and will make efforts to increase the subscription list. We ought to have 4000 subscribers, by the end of the present year.

Infant Baptism. Two works which have recently been issued from the press have called our attention to this subject at the present time. They are Howells's Evils of Infant Baptism and Dr. Ide's edition of Gill's Infant Baptism, a Part and Pillar of Popery. Both of these books deserve an extensive circulation. The impression in the minds of too many respecting this subject is, that if the baptism of children can do no good, it can at least do no harm, and therefore it is not necessary to say so much about it. This is a very great mistake.

The administration of the solemn rite cannot possibly be of service to the unconscious babe. It is not productive of the slightest benefit to the parents and spectators. It deserves to be classed among the superstitious rites of times of mental delusion and darkness.

Infant Baptism destroys believer's baptism. This is one of the greatest wrongs which it effects.—Whenever it becomes the prevailing practice, the beautiful, impressive and instructive rite appointed by our Savior, becomes entirely unknown.

Infant Baptism leads to an improper estimate of forms and ceremonies. However ably an evangelical ministry may endeavor to remove superstitious notions from the minds of the people, wherever children are baptized, these notions will find an effective lodgment. In an unbaptized child sick—a messenger must be despatched in all haste for the minister. Every one who has lived in the midst of a Pædobaptist community, knows that oftentimes parents manifest the greatest fear lest their children may go out of the world without having had this ordinance (of man, not of God) administered to them.

A single command could be found in the word of God, requiring Christian parents to present their infant children for baptism, we should not dare to say aught against it. Whether the ceremony might appear to us, judging after the manner of men, proper or improper, the fact that God had commanded it would put the whole subject entirely to rest. We must obey God at all hazards, whether we can understand the reason for the command or not. But there is no such precept. All the ingenuity of man, exercised for hundreds of years, has not enabled the advocates of Infant Baptism to find in the Bible a "Thus saith the Lord" for the practice.

Infant Baptism is an ordinance of man. No human being has a right to enforce the observance of this practice, as a matter of duty. If one can show that any good will result from it, he may on this ground form a plea in its favor. But he may not, without a violation of right, attempt to lead me to practice it, by threatening the incurrence of the Divine displeasure if I neglect it.

Infant Baptism leads to erroneous views of the nature of religion. There are thousands now living who have no better ground for their hope, than the fact that they were sprinkled in infancy by a minister or priest. Tell these persons that they are no Christians, and you offer them an insult. Yet they have never experienced a change of heart,—they have never passed from death unto life.

Not the least of the evil influences of Infant Baptism, is the habit of perverting the Scriptures induced by the upholding of the practice.

In order to make it appear that what is not in the Bible is there,—it must be subject to a process of torture as injurious to the mind of the individual, as it is ineffective in the support of the cause. A bad habit is thus formed which affects the entire mental character of the individual. If you may pervert Scripture to uphold one bad practice, why may you not do it for another?

We hope that the day will come when the power of Truth will be felt in every heart—when men will be satisfied to be guided by the Bible thincumbered by any human traditions, and unfettered by any rules of man's formation.

The two books to which we referred in the commencement of this article will, if permitted, accomplish a great work. Let Baptists see to it that they are not suffered to lie on the shelves of the bookellers. Read them yourself, and get your friends to read them. Let every Baptist minister obtain copies and show them to his people, advising them to purchase them.

We take occasion here to thank our enterprising young friend, W. L. Pomeroy, Esq., for presenting us with a copy of "Infant Baptism, a Part and Pillar of Popery." As we have another copy, with his permission we will make a present of it, to the first Baptist or Pædo-Baptist minister, who will remind us of this promise.

The National Portrait Gallery.

Robert E. Peterson & Co. have sent us the first number of a work with this title, just issued from their press. It is to be completed in forty numbers of three plates each. Each number will contain engravings from the painted or daguerreotypy likenesses of distinguished Americans, with Biographical sketches. The first edition of the work which has been obtained on very reasonable terms. . . . . By passing through it, the American patriot and scholar may behold in succession, as in one extended gallery, the images and the history of all who have contributed to shed light or glory on his country.

Its execution, as has been remarked, is in every particular the best and most finished which the state of the arts in America will permit. It is a work which would equally adorn the library or embellish the parlor, and considering the elegance of its form, and the clearness and brevity of its contents, . . . . . By passing through it, the American patriot and scholar may behold in succession, as in one extended gallery, the images and the history of all who have contributed to shed light or glory on his country.

Worthy of Imitation. We thank Brother Simmons for his prompt and proper answer to our query respecting the Convention Debt. We hope to receive many more such answers.

July 10th, 1852. DEAR BROTHER TOBEY:—In regard to answering the query in last Recorder, I can think of no better answer than for the Clerk of each church friendly to the Home Missionary cause to enclose a one dollar bill in an envelope, direct it to brother Tobey, put a three cent stamp on the outside, just as I do this, and all will be right.

While writing I would express my joy at the late proceeding at Wake Forest College,—it rejoices my heart to hear of its prosperity. I am glad to see that the Trustees are making an effort to have a Depot and P. O. established at the place, which I hope so as to have the office of the Biblical Recorder moved to that place? But as to the resolution now before the Board to change the name of the College, I am strenuously opposed. I would not exchange the present pleasant name for any other in the English language.

I go in for additions and improvements to the College, and hope that its friends will never stop until the fifty thousand dollars is raised, but I hope that the present pleasant name will never be taken away. Your brother in Christ, L. SIMMONS.

For the Recorder.

DEAR BROTHER TOBEY:—A Convention assembled at Brier Creek M. H., Wilkes county, N. C., on the 28th May, 1852. The Convention called to order by Elder S. P. Smith, and Elder R. Jacks chosen Chairman. Elder A. Roby and brother Elisha McDaniel, Secretaries. Whereupon the Chairman read the 46th Psalm. Prayer by Elder Z. B. Adams.—The Chairman explained the objects of the Convention to the whole assembly, which objects is the following. The propriety or impropriety of some six or seven churches, which were constituted since the Three Fork, Lewis's Fork, and Brier Creek Associations held their last annual sessions. The most of which were composed of members which had been excluded from the above Associations, for the unpardonable sin of advocating and joining the Sons of Temperance, for them to embody themselves in an Association on Missionary and Temperance principles. The Convention then extended an invitation to all the Baptists present (for or against said objects) to participate in the discussion. The propriety of a new Association was then fully discussed by the following brethren—R. Gentry, H. Stokes, S. P. Smith, Z. B. Adams, A. Roby, R. Jacks and C. W. Howell. And although a majority of the Assembly were opposing brethren, and were solicited to show their reasons, and some five or six of them ministers, but not one offered any objection but the Rev. Wm. G. Brown.

The Convention was then fully organized by the following brethren having their names enrolled:—Elders R. Jacks, S. P. Smith, Z. B. Adams, A. Roby, R. Gentry, R. Steel, J. Jones, J. Watts, W. Martin, O. Sprinkle and I. D. Wright, and brethren W. Perkins, W. Whitley, C. W. Howell, E. McDaniel, G. B. Hunt, B. Martin, W. S. Edwards, M. Parks, A. H. Martin, B. N. Adams, J. Shaver, I. H. West, H. Stokes, I. Oxford, James M. Parks and Felix Parks.

Elder S. P. Smith then moved that a Committee of five be appointed by the Chairman to draft constitutions for an Association and for the churches of said Association, and to report to-morrow at 12 o'clock. Adjourned to meet to-morrow at 12 o'clock. Prayer by Elder J. Jones.

Saturday, the 29th.—Met according to adjournment. Prayer by the Chairman. The names of the members called. The chairman of the Committee then read the constitutions they had drafted for the churches and Association. On motion unanimously received and recommended to the churches. And for them to send up their Delegates to meet in Convention, on Saturday before the 4th Sunday in October next, at Taylorsville, N. C., for said Convention to fully organize an Association. Elder S. P. Smith to preach the introductory sermon; Z. B. Adams his alternate. On motion, unanimously.

Resolved, That the exclusion of members for advocating or joining the Sons of Temperance is not according to gospel order, and that ministers thus excluded are in order to officiate in the ordinances of the gospel. On motion.

Resolved, That the thanks of this body be tendered to this vicinity for their kind hospitality during the session of this Convention. On motion.

Resolved, That the proceedings of this Convention and the 10th Article of the Draft of the Constitution for an Association be sent to the Editor of the Biblical Recorder for publication by Elder A. Roby. On motion.

Resolved, That the thanks of this Convention be tendered to the Chairman and Secretaries, for their faithful discharge of their several duties. Adjourned to meet at the time and place above named. Prayer by the President. R. JACKS, President. A. ROBY, Z. B. ADAMS, Secretaries. N. B. The 10th article of the Constitution—This Association agrees to use her utmost influence to promote the cause of Missions and that of Temperance.

Also declare ourselves a Missionary and Temperance body, but at the same time, do not claim the power to compel any of the churches to engage in them, against their will, but do enjoin submission; and any church, who is found unfaithful to any member on account of his Mission or Temperance principles alone, shall be read out of the fellowship of this body as a disturber of the peace of the brethren.

For the Recorder.

MR. EDITOR:—The following remarks on the means of giving greater efficiency to the preaching of the gospel cannot but prove useful, I think, to your ministerial readers. I have therefore taken the trouble to copy them from a valuable work which has lately come into my hands. PHOENIX.

Characteristics of an Efficient Ministry.

(From the Palpit Cyclopaedia.) The great mass of those who attend divine worship and yet remain unimpressed, are persons by whom the truths of the gospel are "commonly considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul side by side with the most despised and exploded errors."—The business of the Christian Minister is to inquire how these truths may be most effectually rescued from a neglect which is only aggravated by the circumstance of their universal admission; and here a wide field opens upon his view. No problem could be propounded for solution more important than one which should have for its object to ascertain, by unwearyed investigation, what is the form and manner in which sacred truth should be presented and applied, so as to afford the highest possible probability of affecting the mind of the hearer; and we should think it worth while to make the tour of Europe, or even to cross the wide Atlantic could we hope by so doing to gather more effective illustrations where-with to set before men the things which belong to their everlasting peace.

Every plan by which a minister may prepare his hearers, during the week, for the most profitable attendance on the services of the sanctuary; every suggestion which may aid him in impressing their minds while there; every hint regarding the mode by which he may best succeed in deepening an impression which has once been made; every contrivance by which he may check or prevent the introduction of circumstances calculated to impede impression, or to take it away when made, is worthy of his most careful examination, and should assume in his eyes an importance inferior to no part of that valuable preparatory study by which he has been fitted to appear as the instructor of others.

Let it not be supposed that we attach the slightest value to any of these things as in themselves efficacious to the conversion of souls; but unless it is to be asserted or implied that because divine influences are necessary to give saving power to the preaching of the cross, it matters little whether the hearer be brought to the house of God from the closet or a news-room; whether truth be presented in the most attractive or the most repulsive form; whether a sermon be drawn out or declaimed, or whether it be delivered with all the winning earnestness of deep Christian solicitude—the importance of presenting and applying truth in that form and under those circumstances which seem best adapted to affect the heart of the hearer must be acknowledged. . . . No mistake more fatal to usefulness can be committed, than to suppose, on the one hand, that a conscientious regard for the best interests of men is all that is required to form a preacher; or, on the other hand, that the road to eminence lies in following the track of some popular orator. It should never be forgotten, that it is quite possible to speak from the deepest conviction and yet be unimpressive; as it also is to gather and to enchain a crowded auditory without affecting a single soul. We think there is much to be learned in what has been hitherto an unexplored region—the philosophy of influencing mind, and we firmly believe that the commencement of that great moral change which there is every reason to suppose from the predictions of Scripture is to be produced by the preaching of that cross which is foolishness to the unrenewed heart, will be preceded by new discoveries in this department of sacred science; the act of preaching will be better understood; new avenues to the conscience will be discovered; those which are already known will be more widely opened up and better improved; all the apparently trifling circumstances which deepen or carry off impressions, whether connected with the arrangements of divine worship, the social habits of Christian families, or the private deportment and conversation of ministers, will be more justly estimated; and the sword of the Spirit, instead of being, as it now often is, an unwieldy weapon in the hands of unskilful fencers, will be pointed with a more divine skill and be pressed home with unerring precision.

No one can bestow even a cursory glance upon the American preachers, without observing that our transatlantic brethren direct their attention much more exclusively than we do, to the conversion of sinners, and this circumstance alone stamps a peculiar character upon their discoveries. The leading object with them seems almost invariably to awaken. With us it is more frequently to inform. Tenderness commonly characterizes an English preacher, severity an American one. The former lingers in hope that he shall win men by the sweetness of the gospel. The latter seeks to drive men to Christ by hurling unparaphrasing the thunders of the law. English sermons are mostly soothing. Americans ones often partake of an irritating character. Where we endeavour to affect the feelings, they take a steady aim at the conscience. Bold and direct appeal, accompanied by a close and constant personal application to the hearer, mark the one; calm, philosophical discussion and pious reflections distinguish the other. If they sometimes err in making those sad whom God has not made sad, we are not unfrequently in danger of bribing into a profession of religion those whose hearts have never been thoroughly submitted to the humble requirements of the gospel.—The first aim of an American preacher is to produce convictions of sin. In order to do this, he is continually opening up and pressing the obligations of the sinner and urging him, in the most direct terms, and by every motive which Scripture will sanction, to the exercise of evangelical repentance without a moment's delay, &c.

(To be continued.)

For the Recorder.

In a communication in the Recorder of the 25th ult., of W. G. Brown's is a query which is intended, no doubt, to misrepresent the Convention at Brier Creek, N. C. You will notice from the proceedings that he was the only person who objected to the objects of that Convention. It was conducted from first to last in good order, and will, I trust, prove a lasting blessing to the cause of Christ in Western Carolina even to the rising generation. ISAAC D. WRIGHT.

For the Recorder.

DEAR BRO. TOBEY:—We hold these truths to be self-evident that it is our right, and our indispensable duty, and it is due to us, the cause of Christ, and the public in general. When a minister of the gospel of our own denomination undertakes to publish facts to the world; like Wm. G. Brown, in his communication of the 25th ult. The facts of the case he says he is willing to admit; but having entirely failed. That the individuals he has named in his communication should be permitted through the same paper, to submit the truth of the case to a candid world for them to decide. Permit us to say, that on the 30th of May last, we thought it advisable to inform W. G. Brown how he had implicated himself, in his communication in the Recorder the 7th of May. We told him how he had committed himself. We then advised him to correct his errors in the Recorder. He said he was willing to make any acknowledgement, that would satisfy us. We told him that would do no good, without he did it in the Recorder. He then said he would attend to it. We told him if he set the case right, all would be well, if not we should reply. You can now judge of the threatenings he named in his article, &c.

You will notice that Wm. G. Brown denies knowing any thing about an article, or giving his assent to it, in the Recorder of the 13th of Feb. You will also notice in a former article that he said, he hoped he would be believed, in saying he was an advocate of the cause of Temperance. Also accusing the brother Missionary of wanting a spirit of meekness and forbearance, in indulging in personal acrimonious allusions, &c.

The facts of the case he says, he is willing to admit. (You shall have them.) A short time before the communication was written by the Missionary, in company with the undersigned, he, the said Wm. G. Brown, suggested and strongly urged, the propriety of the Missionary making those personal allusions to appear in the Recorder, saying, that any person or persons, who would take the stand and make the assertions that those individuals had, against the Sons of Temperance, ought to be published and personated in the plainest terms, also requesting the Missionary to write over a fictitious name and conceal his real name from the world.

Now, can Wm. G. Brown be believed, when he denies knowing any thing about an article in the Recorder of the 13th of February signed A Missionary? Or when he says he wishes the brother Missionary to give his real name, when it was withheld by his request? Or when he says the Rev. A. Roby now comes out and acknowledges that he wrote said article, when he himself comes out and acknowledges it for the Rev. A. Roby, and published it to the world? Or when he says he is an advocate of the cause of Temperance? Or any thing else that he has written, or may hereafter write on the subject?

We now submit the case for the reader of the Recorder to decide, according to evidence.

A. ROBY, Z. B. ADAMS, ISAAC D. WRIGHT.

For the Recorder.

BRO. TOBEY:—In the Recorder of 25th ult., now before me, I find two queries, which you defer answering until your correspondents shall have written about them. Having a leisure moment just now, I have thought proper, (by your permission) to give my opinion in reply to each of them.

Your querist wishes to know: "(if I understand him correctly,) if a minister of the gospel acting as supply to a Baptist church, is doing right, when he baptizes an applicant, and gives him a certificate of the same, upon which he joins another Baptist church, than that to which said minister is supply, without first having received the right hand of fellowship of such church."

I am clearly of opinion, that the minister in question does right, any usage of our order to the contrary notwithstanding, and for the following reason; the world being the field in which the minister is authorized to operate, it appears to me to be unreasonable to attempt to confine his duties to a more limited sphere, when he is evidently authorized under the great commission, to baptize all, who upon a profession of faith in Christ, and repentance towards God shall require it at his hands.

In answer to the second query, I would say, that in the absence of an existing committee, appointed by an Association, whose duty it is made by such body to examine all candidates sent up by the churches belonging to said body, the church evidently possessing such power; because a Baptist church, being purely democratic, recognises no earthly power superior to her own.

The churches however, in their associated capacity, in some sections have delegated the power to the Association to examine and ordain such ministers as their examining committee may consider worthy; in which event, to say the least, any church belonging to such body, and having aided her in the creation of such authority, would be manifestly wanting in courtesy, and thereby place herself in no very enviable position towards her sister churches who had simply aided her in using the power delegated.

I have thus expressed my opinions plainly, which may only pass for what they are worth.

ANOTHER BAPTIST.

Murfreesboro', June 30th, 1852.

For the Recorder.

During the quarter that closed on the 1st day of June, the colporteurs of the American Tract Society in Virginia, sold 7,833 volumes, worth \$1,958.26—granted to the poor and destitute 3,327 volumes, worth \$554.40—found 293 families destitute of all religious books except the Bible—and 180 not even that—102 of those were supplied—5,971 families were visited, and conversed with about their eternal interests—422 families owned that they attended no place of preaching. The donations collected to aid in supplying the destitute, and pay for the labors of colporteurs, was \$1,178.20, and a legacy amounting to \$1,900.

Very little interest has been manifested on the subject of religion during the past spring, owing to the high excitement about the elections. In many places even their farms have been neglected, either to obtain officers or secure the election of some favorite candidate.—But that obstruction is now removed, and a large increase of new laborers of more than ordinary zeal. We hope during the present quarter to accomplish more than we have ever done in the same time. We have now men of faith and prayer, in the midst of the greatest destitutions in our State.

A recent arrangement has been made in which North Carolina is added to this field, and as fast

as we can get good men in the State, they will be employed, as we wish to get men who have been raised there to do the work. Any wishing to make application must send recommendations from ministers of high standing, and somewhat extensively known, or they cannot be employed.

Reports of the labors in each State will be made separate and likewise of donations received.

Any persons wishing to send donations to aid colportage in Virginia or North Carolina, will specify which State, and if they choose, the county where they wish their money expended, and it will be done as soon as a suitable man can be procured.

There are now 48 men at work in Va., and 5 in North Carolina. My address is changed to Seven Islands Fluvanna Co., Va. J. CROSS, Agent A. T. S.

For the Recorder.

Fourth of July at Edenton, N. C.

DEAR BRO. TOBEY:—Having just returned from a visit to Edenton, for the encouragement of other churches, I rejoice to state, that the 4th of July Sabbath was an high day of privileges and blessings for the church there. On that day brother E. A. Best, by order of the church, was ordained to the ministry, three were received for baptism, two were baptized that afternoon, and the right hand of fellowship was extended to five others, besides who were baptized the Sabbath previous, (7 whites and 1 colored.) These, with others who professed conversion, were the result of a protracted effort with that church of brother Bradford of Md., and myself, assisted by Elder Waff and brother Best. The church has been greatly revived and confirmed, and when at candle light, we assembled around the Lord's table, it was truly good to be there. The ordination was conducted by brother Shaw, with ordination sermon, brother Waff the ordination prayer, and brother Webb presentation of the Bible and address to the candidate, with the laying on of the hands of the Presbytery. Each member of the Presbytery also preached during this visit. We trust great good will result from these religious privileges, and to God we give all the glory.

ONE OF THE PRESBYTERY.

For the Recorder.

Special Meeting of the Board.

At a meeting of the Board of Managers of the Convention, held at the office of the Recording Secretary in Milton, on Friday the 9th of July, 1852. Present, Rev. Archibald McDowell, Chairman, A. G. Stevens, Dr. J. J. Boswell, James M. Allen, N. J. Palmer and William H. Kersey.

Petitions were presented and read from a number of brethren and friends in the town of Newton, N. C., and its vicinity, and also in the neighborhood of Bankers Hill in Catawba county, requesting the continuance of Elder Robert B. Jones as their Missionary for another year.

Upon consideration of the same it was on motion unanimously resolved, that Elder Robert B. Jones be requested to continue his services for another year in his same field, and in consideration of the important and laborious duties devolving on him, his salary be increased from twenty to twenty-five dollars per month.

Resolved, That the Secretary of the Board write to Elder Jones, urging him to continue his services as their Missionary.

On motion, Elder J. J. James was unanimously appointed a Missionary of the Board to Mars Hill and Hillsborough, N. C., to visit them once a month, with a salary of one hundred dollars per annum, one half to be raised in his field of labor.

The Board then adjourned.

NATHANIEL J. PALMER, Secretary.

For the Recorder.

The Publication Board of the Chowan Baptist Association met at Murfreesboro', N. C., Friday, June 24, 1852.

Members present—M. R. Fory, A. J. Spivey, Q. H. Trotman and W. P. Britton, Jr.

M. R. Fory was appointed Chairman and W. P. Britton, Jr., Secretary.

M. R. Fory was unanimously appointed Depository Agent; and is instructed to refund to those who contributed money at the Association, the amount in books on their application.

Ordered to be published in the Recorder. Churches and brethren, send and get your books. Wm. P. BRITTON, JR., Sec.

For the Recorder.

The Lord will Provide.

Oh! Mr. J. S. Taylor, and Mrs. P. Taylor of Bertie. Oh! trust him! Oh! trust him! ye children of God! Oh! trust in his Name e'er—whose name is the LORD. Fear not ye to trust him, what'er my betide; For hath he not said that—The Lord will provide!

When the prophet obedient, unsheathed the dread knife, To bathe its keen blade, in his own Isaac's life; In the promise of God, did he vainly confide? Oh! say! my soul say! Did that God not provide?

When far from his home, among strange-visaged men, Holy Daniel was cast to the beasts of the den; When the Spirit of God, hungry lions did chide, And did look their fierce jaws—Did he then not provide?

What though blackest clouds may hang over thy way; And stormy, and cheerless, and dark be thy day? Black clouds are the dwelling, in which God doth reside, And the thunder, the voice of the Lord who'll provide.

On the dark angry cloud, whence the red bolt is driven, Is pointed in light, the sweet bow of kind heaven; And oh! when the rage of the storm doth subside, How sweetly that bow says—The Lord will provide.

For the Recorder.

A Card.

To the Readers of the Recorder:—W. H. J. desires to inform the readers of the Recorder, that not having at command just now the time necessary to prepare communications for the Recorder, he will, as soon as many pressing engagements which now claim his attention will permit, reply to the articles of Viliens and Benj. Fair. Warrenton, July 9th, 1852.

Western Baptist Convention of North Carolina.

The next annual session of this body will be held with the Cane Creek church, in Brunswick county, N. C., commencing on Friday after the 4th Sabbath in August next.

The following are the Correspondents from the North Carolina Baptist State Convention: Elder John H. Lacy, President; J. B. White of Wake Forest College, Elders J. J. James, Elias Dodson, Robert B. Jones, Brethren N. J. Palmer, Guilford Lewis, Calvin Graves, Z. A. Partillo, with Gen. Thomas W. Graves and Dr. H. R. Curtis additional Delegates appointed by the Board of Managers at Milton.

N. J. PALMER, Sec. N. C. Baptist State Convention.

July 4th, 1852. Salisbury, Asheville, Rutherfordton and Lincolnton papers, and Southern Baptist, will confer a favor by copying the above.

American Baptist Register.

This important work is rapidly progressing. The materials collected at great expense from all parts of the United States, will form a volume more complete than any which has ever been issued by any denomination. It will be a complete Census of the ten thousand Baptist Churches in the United States, illustrated by engraving of Baptist Church edifices, Colleges, &c.

The first series of tables will contain 6 columns.

- 1. The names of the Churches in each Association.
2. The year when organized.
3. Counties in which the Churches are located.
4. Names of Pastors.
5. Number baptized in one year.
6. Total number of members.

The names of Churches located at County seats will be printed in small CAPITALS. The second series of tables will contain an alphabetical list of the names of all the ministers, ordained and licensed, in each state, with the post office address of each minister, and indicating the ministerial relation which each sustains to the churches, that is, whether P. Pastor; L. Licentiate; M. Missionary; A. Agent; E. Evangelist; T. Teacher; C. Colporteur; or W. C. Without Charge.

The third series of tables will exhibit a summary of the statistics of the Associations in each state for 1851, with the date of the formation of the Associations, the names of the Moderators, and the name and post office of the Clerk or Corresponding Secretary, also the time and place of the annual meetings in 1852.

The Register will also contain carefully prepared sketches of the operations of the several State Conventions, and of our General Benevolent Institutions, embracing Home and Foreign Missions, Bible and Publication Societies, &c.

An important feature of the work will be an educational department, embracing Theological Institutions, colleges, academies, &c. There will be a series of tables showing the comparative statistics of the Baptist Churches in the United States, at different periods.

Also Sunday school statistics, in connection with our Churches, so far as they can be obtained. There will be a full list of Baptist periodicals, with names of Editors, place of publication, &c. Brief Obituary notices, will be furnished of deceased ministers, as far as they can be obtained.

The tables are all based upon the Association returns of 1851, and many of the results will be incorporated into the United States Census documents, now in preparation at Washington.

The following list contains the names of the Associations, from which we have received no minutes, and no information for 1851. In some cases we have received letters stating that Minutes had been or would be forwarded. But they have not yet come to hand. We earnestly request our friends to inclose any of the following minutes, in letters, with all the information that may be in their possession, necessary to the completion of the tables.

If the minutes for 1851 have not been published, we request that the information will be forwarded in writing.

MINUTES OF 1851 YET WANTING.

VIRGINIA. Friendship, Zion. NORTH CAROLINA. Big Ivey, Jefferson, Lewis Fork, Sandy Creek. SOUTH CAROLINA. Broad River, Edisto, Salem. GEORGIA. Ellijay, Erawah, Harmony, Hiwassee, Mountain, Mickles, Sharp Mountain, State Line, United Baptist, United Chastahoochee. ARKANSAS. Bartholomew, Mount Zion, Salem, St. Francis. TENNESSEE. Duck Creek, Liberty, Mount Oliver, Mount Zion. MISSISSIPPI. Bear Creek, Ebenezer, Liberty, Leaf River, Mount Pisgah, Pearl River, Zion. LOUISIANA. Many of the Associations in the above list are small, but we are anxious to have the work complete.

We earnestly solicit the clerks of Associations, or any of our friends to forward us any of these minutes—and any items of information referred to above, not contained in the published minutes, especially dates of the Constitution of the Churches. Any such dates sent us from any source will be incorporated in the tables.

The Register has been kept back, from all persons desiring to have the returns from all parts of the country.—No labor or expense has been spared. Whether its publication shall be continued from year to year, depends upon the