

cannot see his way clear to leave his Master's work. And so he suffers on, far as may be, in silence, but the interests of the church suffer with him. For a half-hearted service will show itself in a half-hearted church.

THE BIBLICAL RECORDER.

RALEIGH, N. C. FRIDAY, SEPTEMBER 3, 1852.

Debate on Baptism.

As some mistake in setting up the Report of this discussion has been made, we have concluded to reprint the whole, carefully arranged under the eye of Dr. Shaw, who reported the proceedings. As soon as brother Shaw discovered the mistake, he hastened to Raleigh and requested the re-publication, a request with which we cheerfully comply. We hope the brethren will do us the justice to believe that it will ever afford us pleasure to rectify any mistake that may occur.

REVIVAL.—We learn from a communication from our esteemed brother, the Rev. Thos. Wall, that at a meeting held with the church at Ebenezer, in Camden county, nine willing converts professed their faith in Jesus Christ, and united themselves with that church.

DEBT OF THE CONVENTION.—Brother John Robertson has collected Five Dollars towards the payment of this debt. Four of which were paid to the Treasurer of the Beulah Association and One the contribution of brother W. Johnson to us. We have also received for the same object from brother P. Connelly One Dollar. Also from brother A. M. Craig \$1.50.

What must he do?

There is so much good sense in the following piece which we cut from the columns of our excellent Temperance paper, the Spirit of the Age, that we cannot deprive our readers of the pleasure which their perusal will afford. We know something of the trials of an Editor. In our case the position is a painful one, because innocent persons may be injured by what we say, or what we leave unsaid. In the case of brother Gorman if a subscriber is displeased with you, he is the only person who can be pleased and writes "Stop my paper." It is a life as person affected thereby. If we fail to give satisfaction, it is the Proprietor of the paper that suffers, and not we. Not long ago an excellent brother sent in to have his paper discontinued, simply because he differed in opinion with the Editor in regard to a certain subject. Can this brother really have the good of the cause at heart to let so small a matter lead him to withdraw his support from the Recorder? We were compelled on a certain occasion to listen to a long lecture delivered publicly to us, as to the proper course for an Editor to pursue, by a brother who, we have good reason to believe, does not take the Recorder.

It is difficult to bear such things as these patiently. But we are forgetting our friend Gorman's article. Here it is.

WHAT HE MUST DO!

The Editor of a Paper, whether political, religious or moral, is expected to please every one—to publish such sentiments only as are in consonance with the views of each of his readers, and studiously avoid the slightest allusion to subjects on which they may not agree with him. But with a list of some five thousand subscribers, nine-tenths of whom he has never seen, it is impossible for him to know what are their opinions concerning the various matters that will come up for discussion in his columns—it matters not, the Editor is expected to reflect each one's views, and if he fails to do so, he is at once charged with being either a fool, or designing and corrupt in his purposes—and he is at once visited with the awful proscription—"Stop my paper!"

In our brief Editorial career, we have endeavored to discharge our duty and express our sentiments with candor and honesty;—and while we have always expected that many differed with us, in the elucidation of the various subjects discussed, yet we had hoped the same spirit of liberality that we have always extended to others would be exercised to us, viz: an admission of honesty of design and purity of purpose. Letters received during the past week, have taught us, however, that some do not thus generously judge us. A friend writing from a distant county, hopes that now the elections are over, and the fear of intermingling politics with temperance is removed, we will apply our vigor to the discussion of the question of legal intemperance in the spirit of the liquor traffic; and more than intimates that we have been rather time-serving and temporizing in our policy with regard to it.

Another pain as with an acquaintance of the fact, that in his section, our agitation of the subject of legal intemperance has been highly detrimental to the cause of temperance, and some have gone so far as to declare that we have been governed in the matter by a desire to injure one of the political parties of the day and build up the other; the consequence of which will be a withdrawal of the support of many from the Spirit of the Age.

While we are sorry to part with any of our numerous subscribers, yet it is a small matter when compared with the charge of unworthy and corrupt motives, in the conduct of our paper and the management of the temperance cause. Those who know us best, we are satisfied, would never lay such charges at our door; and while we feel deeply mortified at the unjust allusions, we are happy in the conviction of a conscientious discharge of what we conceived to be our duty;—and if we have erred in the prosecution of this duty, it has been an error of judgment, and not from a want of desire to do right. We have not expected to please every body; we have not tried—nor shall we now begin the futile experiment. We shall pursue the even tenor of our way, honestly endeavoring to advance the great work to which our paper is chiefly devoted. We ask the aid and sympathy of all its friends; we hope to receive their encouragement and substantial support;—but we beseech all to judge our course by the same spirit of toleration and forbearance that they would like to be judged themselves. No member of the Order is obliged to subscribe to our views and opinions—they are simply those of one of its humble members; and our columns are ever open to a fair and courteous discussion of any position we may assume.

On a new issue after this number, and we enter upon a new Volume of the Age. We have been at considerable expense to enlarge and improve it, and we hope our friends will stand by us and hold up our hands in this great work. Let us not fall out by the way—honest differences of opinion will occur, and yet each may be perfectly honest in the utterance of their respective views.

Odds and Ends. During our absence we picked up a few stray items which we now give to our readers under the head of Odds and Ends.

In a region of country where there were but few Baptists, these brethren of the Baptist church, determined to have regular preaching by a minister of their own Denomination. Although not wealthy, they each subscribed Fifty Dollars for this object, called the preacher, and promptly paid the amount subscribed.

A minister was taking up a collection for Missionary purposes, when an old negro came up with a small contribution. "I want," said he, "to give the gospel a shove."

A Baptist from Georgia went into another State to place his daughter at a Pseudo-Baptist sectarian school. He had made all necessary arrangements for her stay, when it occurred to him on taking leave to mention his wish that she should attend the Baptist church. "Oh," said the teacher, "that is a matter of no consequence,—after she has been here a few weeks she will much prefer to attend our church."

"If that is the case," said the parent, "my daughter cannot remain here." And he took her away.

A young minister took for his first text, "Never man spake like this man." His brethren in the pulpit applying the preacher's words to himself, could scarcely maintain their gravity. Annoyed and confused, he could not proceed, but repeated his text several times and took his seat.

A little child who had been sprinkled in his infancy prided himself upon his goodness. Whenever he behaved improperly it was enough to say, "what would the minister think of this," and he would at once be quiet. One day he had a violent fit of anger. The usual remark was made, but without its accustomed effect. "Mr. —," said he, "had no business to baptize me, he knew I was not a Christian, no how."

A minister was about to sprinkle a boy of six years when the lad cursed him to his face. What a candidate was this for the ordinance of baptism!

An old minister in commenting upon the passage respecting the eunuch, after his baptism—"And he went on his way rejoicing,"—said, "that oftentimes when children were sprinkled, they went on their way crying."

Prayer in the Legislature.

The following article we copy from the Recorder of February 1, 1851.

We hope that our readers who feel desirous that the members of our State Legislature shall by some outward act acknowledge that they believe in the existence of a Supreme Being, will remind those of their friends who expect to take part in the business of legislation, of the importance of attention to this matter. Why should not the meetings of our State Legislature be opened by a solemn recognition of the claims of Almighty God, and with an earnest petition for the guidance of his hand?

PRAYER IN THE LEGISLATURE.

From the Tri-Weekly Star published in this city, we copy the following excellent remarks. It has been to us a matter of surprise that our State Legislature should never have taken any action upon the subject mentioned by Viator. The Legislature of other States without any exception, so far as our knowledge extends, are in the habit of requesting some clergyman to open the session with prayer. It would doubtless afford pleasure to the pastors of the various churches in Raleigh to officiate alternately. There are some who are ready to raise the cry of "Church and State," at any manifestation on the part of our officers of government of a desire to acknowledge the claims of Almighty God. Were our Legislature to elect a Chaplain and pay him from the public treasury, such persons might object with some show of reason. But it seems to us that no one except an avowed infidel and hater of religion, could object to a plan of this kind; let the Legislature at the commencement of the Session, invite the pastors of the city churches to open the meetings of the body by prayer, with the distinct understanding that they are to receive no compensation for the service.

We are sorry that Viator did not express his views sooner. It is now too late for the Legislature to act in this matter. The present Session is over, and the members have returned to their homes. Two years must elapse before another meeting. We hope the subject will then receive timely attention.

Mr. LEMAY.—Will you allow me to draw your attention to an extract from a speech of Benjamin Franklin, delivered in 1757, before the Convention then sitting in Philadelphia, for the purpose of adopting the Constitution.

The times were dark and gloomy, sadness brooded over the friends of liberty; the hopes of proving to the world that mankind were capable of self government, almost gone in the midst of discord and soul crushing confusion, Dr. Franklin arose and said:

"Groping as it were in the dark to find political truth, and scarcely able to distinguish it, when presented to us, how has it happened, Sir, that we have not hitherto thought of humbly applying to the Father of Light, to illuminate our understandings? In the beginning of the contest with Britain when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future and national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance? I have lived, Sir, a long time; and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building, no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse; mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest. I therefore beg leave to move—That henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations, be made in this assembly every morning, before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that service."

The consequences resulting from the adoption and carrying out of this resolution, were of a most salutary character. Prayers are still offered daily for the blessings of Heaven on the deliberations of Congress. But Mr. Editor, I am pained to see that the General Assembly of my own beloved North Carolina, meets day after day, and no acknowledgments are made of our gratitude to the Great Giver of

all good, no petition made for His guidance in the affairs of State. "Tell it not in Gath," Let not this painful announcement be heard out of the confines of our good old State. Will not the ministers of our holy religion, in your City, whose piety is so favorably spoken of abroad, lend their aid in this matter? For can gentlemen, who daily call their families around the domestic altar at home, quietly, conscientiously, on the duties of legislating for all the families of our noble State, without seeking that aid they so fervently implore in their own immediate families? But they may urge that the service in the Legislature will not be treated with that decorum and sanctity that the sacred duties of religion deserve. Let me, in reply to gentlemen, only state an incident that is referred to in the life of George Washington. A gentleman, residing in Philadelphia during a session of Congress when Washington was a member, anxious to learn the chief of the strangers then present in Congress, observed to Mr. Secretary Thompson, that he heard much of Mr. Washington, of Va., and would be glad to know how he could distinguish him. Mr. Thompson replied, "You can easily distinguish him when Congress goes to prayers: Mr. Washington is the gentleman who kneels down." A considerable portion of the members of the Legislature are members, I understand, of the Baptist Church. Then on their devolves a fearful amount of responsibility—others stand ready to second their efforts. Can the organ of that respectable denomination, the Recorder, in this city, stand by, look on, and raise no warning voice? Can you Mr. Editor?

VIATOR.

For the Recorder. Mr. Editor.—One of my favorite authors is Dr. Thomas Arnold, who died not long ago in England, early in life, universally regretted; and well might piety and philanthropy and every one cherishing hope for the progress of the world in peace and righteousness, weep over the tomb of such a man. We shall not soon look upon his like again. Such large, comprehensive views on every subject—such liberality of sentiment—such perfect freedom from the silliness and bitterness of bigotry—such sterling goodness—such power of original thought—such fairness of discussion—such power of separating every thing irrelevant and getting at the real merits of the question at issue—such honest fearlessness in attacking error—such elevation of mind, raising him up to a purer atmosphere and a wider horizon from whence to take his survey of all the interesting questions of the day—and above all, his ardent love of Christ and of all men of a Christ-like temper, make him a delightful companion to every one who can delight in such qualities. He says somewhere, of certain writers, that it is a positive injury to a man's mind to be long conversant with them—so we may say of him: that no one can handle much the volumes of Arnold, without becoming a wiser and a better man. Some of his opinions I cannot concur in—may I wonder at—especially the vain vision he so fondly cherished, of a Church and State combined! One would have thought that the enormous abuses of the English Establishment would have taught him the futility of attempting to christianize governments by making them a part of the church. The experiment will always result in secularizing the church rather than in spiritualizing the government. Yet Arnold's darling idea was, that a Christian nation ought to carry on all its operations upon Christian principles, and therefore must itself become a church and use the instrumentality of the church in accomplishing its purposes. He thought therefore that their ancestors, in making the King the head of the church, had got hold of the right idea, if they had only carried it out in the right manner.

The reader is constantly amazed that a man of such perspicacity, who saw so clearly, abhorred so deeply and confessed so candidly, the monstrous evils of the existing hierarchy, could have been beguiled by this pleasing illusion. But every man is but a man. If it were not so, we should be in constant danger of man-worship; and if I was one "ultius adhaerere in verbo magistri"—if I could follow any uninspired guide, believing that whatever he thought was true and whatever he did was right, I know not the man to whose sleeve I would sooner pin my faith than Arnold's—I give you below a specimen of some valuable thoughts of his on "The sin not to be forgiven."

Dr. Thomas Arnold ON THE UNPARDONABLE SIN.

When a man knows what christianity is and hates it for that very reason—when he perceives and hates not from a mere impression, but because its spirit is pure and meek and self-denying, and he is just and revengeful and selfish, then he speaks not against the Son of Man but against the Holy Ghost; he has chosen to love evil and hate good, and if good triumph he must be forever miserable. This is not an imaginary case only—there have been and are too many instances of it; but in imputing guilt so dreadful and so hopeless, none but he who sees the heart can dare to fix on any particular individual.

Still there is use in looking at a picture so terrible. In the first place, men who, while they attack Christianity, show that they really do hate it for its own sake; men who say that revenge is a virtue and sensual indulgence no sin—such men are not to be feared as dangerous enemies, but rather regarded, as awful witnesses to the truth of the gospel. Far from their unbelief making against Christianity, it confirms it, for the Christian Scriptures may not only be plain and as these may be unbelieved, but that they must be so; that they are of necessity blinded to the truth and that this blindness is a part of their punishment, because they had pleasure in unrighteousness." Take up a tract or a paper written by men of this kind, and if you find in one page that all your bad passions are roused and encouraged that the book is putting you into a state of mind which is neither good nor happy, hope rather than fear that the next page may contain some open blasphemy against your Saviour and his gospel. It is all right and fitting that they who love evil should hate good; the only way in which such wretches can honor Christianity is by abusing it.

But for ourselves, Christian Reader, we may draw this lesson that any allowed carelessness of practice, and much more any one unchristian principle cherished within us, is sure to weaken, and will in the end destroy our faith. A man may ruin his power of believing the gospel as surely as he may his power of retaining plain and wholesome food; he may, by passions and neglect of God will as surely destroy the one as a course of drunkenness or gluttony will destroy the other. And the wickedness and unbelief help each other forward; the more wicked a man is the less can he believe; and the weaker his faith the more feverishly does he plunge into wickedness.

Let us only love God and try to please him, and all the infernal hosts in the world cannot really hurt us; they may disturb our understandings and greatly affect our comfort, but they will never overthrow our faith; for let all the doubts and difficulties that the most diseased scepticism has ever imagined, be brought together and what do they amount to?—They may infinitely darken our prospects of happiness, but with the words of Christ and his apostles in our hands, so full of wisdom and goodness, so entirely claiming our admiration and love, we should feel as if we were far more clouded than thanks be to God, they are in reality.

Arnold's MSS. Works p. 157.

Extracts from Diary in Travel.

What a lovely sight is moonlight at sea. How one is struck with an idea of the grandeur and sublimity of the great architect of the Universe, who "holds the sea as in the hollow of His hand." As the gentle breezes stir up the mighty surges of old Ocean, and they approach one, in a tiny bark rolling and falling as some mighty beast, disturbed in his evening's repose, when all around is still; all is hushed save the moanings of the giant wave, as it falls in its deep troughs. All above is the clear blue sky, all beneath a wide, and to the eye illimitable, waste of waters. Above in yonder's heaven, shines the beauteous moon, shedding a silvery light on all beneath. Such a sight, at the "stilly hour of midnight" makes one feel, how great is that august Being, who created all things; who made "the greater light to rule by day and the lesser light to rule by night." How calm and solemn are the feelings, as we see the beautiful orb caressing through the fleecy clouds.

"She walks in beauty like the night Of cloudless climes and starry skies."

How beautifully does that gifted ill-starred son of genius, Byron, discourse of the "beauteous moon" in the second poem of his Hebrew Melodies. Strangely that their author could deprecate his pen with the productions, that have given so much pain to the good and the pious. In this stanza Byron borrowed the phraseology from Virgil; and the Martian Post perhaps from the blind bard of Greece, who sung of "Troy and her dire fate."

It was early in July; and we were coasting along on the good steamer Gladiator from Wilmington to Charleston; delighted with the scene we reclined on the steamers gunwale, surveying it, until the passengers had nearly all retired, and I sought the saloon, to follow their example. All were quiet save an unfortunate young man who had indulged in drink, until reason was nearly dethroned, and a medical student just returning from Philadelphia, was endeavoring to calm him; he called me to his assistance. We prevailed on the wretched inebriate to take an anodyne, and "turned in" leaving our patient sitting erect at a side table. Poor Knight, his eyes beamed of intelligence, his conversation showed that he had enjoyed good educational facilities—he was, or had been wealthy, but he entertained special dislike for fanaticism of every kind, especially on temperance. We had travelled together from Weldon, but on that night was our last interview, for about sunrise the next morning, a passenger, running almost breathlessly to my berth, awaked me exclaiming, "Doctor, Knight is dead, and he is sitting up too." Leaping from my couch, I ran to his side, placed my hand on his heart, but it had ceased to beat—there he sat, cold in death; the light of life had left that glazed eye. Poor fellow, unwilling to disturb us in our sleep he suffered all alone, and died, with no kind hand to smooth his youthful brow. He desired "a short life and a sweet one"—the former he certainly had.

We laid out the clay-cold corpse on the deck of the steamer as we entered Charleston harbor. As Captain Sterrett covered the pallid features with the star-spangled banner, glorious emblem of my country, I saw the last of poor Knight.—Oh what a temperance lecture was that death.

Arriving in Charleston, I sought my comfortable quarters at the Merchants Hotel: not so fashionable as the Charleston Hotel, but less crowded and more pleasant. Here I recommend all my acquaintances to go.

After attending to business matters, I called on several friends and the day passed off most agreeably. The afternoon was spent at the Baptist Book and Publication Depository, where one will most probably meet the leading spirits of the church, and will be very agreeably entertained by bro. Parks, the Agent, as well as by bro. Winkler, the Corresponding Secretary of the Pub. Society and Editor of the Southern Baptist. No Baptist should visit Charleston, without going to the Depository. My composure was disturbed by a circumstance, well calculated to annoy a traveller: the train agents with whom I had deposited my baggage, had sent it off without orders to Augusta, or somewhere else, he could not exactly tell where. As Mississippians say, I was in a "bad snap," but thanks to the magnetic telegraph, I was soon relieved. Through it, a message was despatched to a friend in Augusta, and in a few minutes all was easy. What a wonderful improvement is that telegraph. The pastor of the first church in Charleston, has recently returned from Cuba, with renovated health—there is a healthy state of things generally among the churches in Charleston. Our new interest in the Neck has been strengthened so, that they think of erecting a handsome, commodious edifice over there. It is gratifying to know that the young vine in Charleston Neck has been a favorite of our ablest friends in Charleston. One of the brethren, a lawyer of distinguished ability, has been largely instrumental in strengthening that interest, by his ministrations in their pulpit on Lord's days. It seems to be their meat and their drink to do their Master's will. Would that our professional brethren in the North State, drank deeply of the same spirit. I love the religious atmosphere of Charleston: here you will see a learned judge, after attending the services of the sanctuary at 11 o'clock, repair to his Sunday School of little negroes, and aided by the loveliest of their sex, the elite of Charleston, conduct the exercises with an interest, that shows their hearts are in the cause. Members of the learned professions, and others standing high in society vying with each other in doing good. All is laid at the foot of the cross. It is gratifying to know that the Southern Baptist, organ of South Carolina Baptists, is extending its circulation, and acquiring new strength under the conduct of its new editor. Brother Richards edits a valuable paper which is exerting a sound influence. He edits the "Schoolfellow" also, a valuable work for young people. It is to be feared that the highly

commendatory notices by his correspondents of the Episcopal prayer book, will curtail the circulation of the Schoolfellow, among brother Richard's Baptist brethren.

Brother Presley continues to manage the Southern Standard, with his usual ability. Let me commend the Standard to our friends who want a sound political paper. The editor is a fearless advocate of the truth. He regards the conservative principles of the people as proof against all political danger. May it be so; but there is one source of danger that the editor entertains no fears of, that surely cannot be regarded as harmless. I allude to the aggressions of papacy. One man has spoken out, in our State, and I wish that his pamphlet could be read in every corner of our land. I trust that it will be pardoned, if here allusion is made to the publication of a small work over the signature of Fidelius by an aged minister in the Union Association, now living in Camden county. No one can read that work, without feeling that our liberties are endangered by the Roman Catholics. But every one who sees the danger, has not the courage to point it out, as Fidelius has done.—Elder B. from motives of delicacy, has appeared over a fictitious signature, but I hope he will publish the work in a succession of numbers in our religious papers over his own signature.—Secular papers are afraid to do so; perhaps some Baptist papers are afraid to do so. The editor of the Standard at Charleston is not afraid to denounce the papacy; I know the man too well; he doubtless has heard the remark so often repeated, that "there is no danger," he truly believes it. Has he seen the recent declaration of that Jesuit, Mr. Bakewell, editor of Shepherd of the Valley, at St. Louis, protege of that arch Jesuit, Bishop O'Connor? He says, "The church is of necessity intolerant. Heresy she inserts in the catalogue of mortal sins. She endures it, when and where she must, but hates it and directs all her energies to effect its destruction. If Catholics ever gain, which they will surely do, though at a distant day, an immense numerical majority, "religious freedom in this country is at an end." Does he remember the emetment of Gregory IX., "Be it known to all who are under the dominion of heretics that they are set free from every tie of fidelity and duty to them." That Catholics are expressly exempt from compliance with contracts and obligations with heretics—that no faith is to be kept with them—"Hoc non est negotium, is their boast. Though for the accomplishment of particular objects, her real design may be cloaked, yet they will eventually appear. Does the editor scent no danger from the recent attempts of the Jesuits in the cantons of republican Switzerland, to supplant her liberty and bring that once oppressed, now liberated country, under vassalage to the power of Rome! But more anon.

For the Recorder. DEAR BRO. TOBEY:—As our friends appear to be tardy in making up the amount pledged by you, at the last Convention, for its debt, I propose that every Baptist lady who reads this, enclose you at once \$1. Brethren have too much to do, to attend to such small matters. With this understanding, that any surplus over the amount sufficient to redeem your pledge, be given to the child, or children, of any Foreign Missionary, that may be pursuing an education in North Carolina. To commence the thing, I enclose \$2, being \$1 for myself and \$1 for my oldest daughter, who is also a member of the church.

For the Recorder. Funds for the Convention. I was pleased to learn that amounts contributed at the Flat River Association and at the Beulah Association, in aid of the Convention, fund were nearly double as large as usual. This is a noble example to other Associations and churches. Let them follow it and the Pastors take an interest for the Convention, and we are for the future save the expenses of a General Agent.

Let every church make their pastor or one of their ministers a Life Member of the Convention, by raising thirty dollars for that purpose, and forwarding it to our next session, at Smithfield. N. J. P. August 25th, 1852.

LITERARY NOTICES. MEYER'S UNIVERSAL No. IV. has been received, his edited by Chas. A. Dana, and contains the following elegant steel engravings: The Cathedral of St. Saver, Tell's Chapel (near Kussnacht in Switzerland.) The Palace of the Legion of Honor in Paris. The Ruins of Etarich in Bengal (India.) With descriptive text. Price 25 cents, or \$1 per volume. Subscribers in advance receive a special did engraving as a premium. Published semi-monthly.

The publisher will supply specimen numbers gratuitously to Agents and Postmasters, and will liberal arrangements with them for circulating the Universal. He will also supply Clubs of subscribers at \$5 half a year; of five persons at \$10 and of a larger number at the same rates. HEARNSAY J. MEYER, Publisher, 164 William-St., N. Y.

THE LONDON QUARTERLY REVIEW. Leonard Scott & Co., New York. Price \$3 per year.—The July No. of this Review lies on our table. Its contents are: Art and Nature under an Italian Sky. Kaye's History of the War in Afghanistan. New Reformation in Ireland. Count Mollen's Memoirs. Life of Jeffrey. Contemporary History. Clarendon Gallery. Members of the Whig Party. HARPER'S NEW MONTHLY.—The September No. of the magazine lies on our table. The Memoirs of the Holy Land is an exceeding well written and interesting account of Palestine. We are pleased to learn that it will be continued in future numbers. The Publishers tell us that they each month send one hundred thousand copies of the Magazine to pay to American Editors, Authors and Artists fifteen Hundred Dollars for labor bestowed upon the preparation of a single number. They also say "that it has reached a circulation unparalleled in the history of similar undertakings, owing to the fact that it presents more readable matter of better quality, in a more elegant style, and at a cheaper rate, than any other publication."

THE WESTMINSTER REVIEW. Leonard Scott & Co., New York. Price \$3 per year.—The July No. has been received. Its contents are: Secular Education. England's Forgotten Worthies. The Future of Geology. Lord Jeffrey and the Edinburgh Review. Tendencies of England. The Lady Novelists. Niebuhr. The Restoration of Belief. Sir Robert Peel. Contemporary Literature of England, France and Germany.

THE CHRISTIAN REPOSITORY for August has been received. Its table of contents are: 1. The Origin of Sprinkling as Baptism. 2. The Germans and German Missions. 3. Address of Rev. A. MacLay. 4. The Design of Baptism argued from the Bible. 5. Female Education in Kentucky. 6. Henry Clay's Last Hours. 7. Miscellany. 8. My Mother's Grave.

BLACKWOOD'S EDINBURGH MAGAZINE. Leonard Scott & Co., New York.—The August No. of the well known Magazine has appeared. This fully sustains the high character of the work. Price \$3 dollars per year.

LETTEL'S LIVING AGE.—No 433 has been received. This most excellent compilation, still continues its weekly visits, bringing us the cream of the best journals and reviews. Price 6 dollars per year and postage paid by the Publishers. LITTLE & Co., Boston.

Appointment of Missionaries. At a late meeting of the Board, Rev. C. M. and wife, of Kansas, Mo., were appointed as missionaries to the Putawatimbe Indians, in connection with the Manual Labor School. Brother and sister Brown have been employed at the mission, and have proved themselves efficient laborers. They are to have charge of domestic affairs of the establishment. At the same meeting, Miss Martha Ann McKay, Wyoming Valley, Pa., was appointed as a missionary. Sister McKay has also been several years engaged at Wea; and the lamented sister considered her equal to any teacher in the United States. This the Board have added three to their missionary force, and we trust that their corresponding increase on the part of the friends of the Board, in sustaining our operations. We hope soon to announce that a Missionary on his way to the Pueblos of New Mexico, longer delay will be injurious to the cause.

For the Recorder. LAUREL HILL CHURCH, MONTGOMERY CO., N. C., Aug. 20, 1852. DEAR BRO. TOBEY:—I hasten to give you a short sketch of a glorious revival of religion which has just taken place in our church. This little church was constituted in August, 1849, consisting of sixteen members, by Elders P. C. Connelly and Wm. Limeberry. Bro. Connelly continued the pastoral care until he was appointed by the Convention to ride in the bounds of the Pee Dee Association, in 1851. Since that time we have been without a pastor, by supplying us monthly as he passed on his missionary tour. Sunday before last it fell to our turn to have a two days meeting. On Sunday the ordinance of baptism was administered to two hopeful converts, after which we repaired to the meeting house. During the services of the day some indication of the divine presence was manifested, and was thought proper to continue the meeting a day longer. On Monday the Holy Spirit was sent down in rich profusion; Christians shouted aloud while mourners crowded the altar. From this time the meeting was continued with