

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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WHOLE NO. 1230

Proceedings of the N. C. Baptist State Convention.

SMITHFIELD, N. C., October 14th, 1852.

The members of the Baptist State Convention of North Carolina, met at the Baptist Church in this place agreeable to the adjournment of the last meeting, to hold their twenty-third anniversary meeting.

3 o'clock, P. M.
Elder James McDaniel of Fayetteville, took the chair and called the Convention to order, and the proceedings were opened by reading the 52 chapter of Isaiah by the President. Prayer by Rev. J. J. James of Caswell. J. H. Lacy was appointed Secretary pro tem, R. I. Devin Assistant Secretary.

The list of Associations, Churches, and other religious bodies auxiliary to the Convention, were then called by the assistant Secretary, when it appeared they were represented as follows:

ASSOCIATIONS.

- Beulah—Elders J. J. James, E. Dodson, J. H. Lacy, and brethren Wm. M. Faulkner, N. J. Palmer and Bedford Brown.
- Brier Creek—No delegate.
- Chowan—No delegate.
- Cape Fear—G. W. Hill.
- Flat River—James P. Montague and H. Hester.
- Jefferson—No delegate.
- Liberty—No delegate.
- Pee Dee—Elder A. D. Blackwood.
- Raleigh—W. J. Palmer, R. P. Jones, John P. Robinson, William T. Brooks and J. B. White.
- Pamlico—No delegate.
- Tar River—B. D. Rice.
- Union—Elder H. Minor.
- Smithfield Church—D. H. Holland.
- Sandy Creek—No delegate.
- Catawba—No delegate.
- Yadkin—No delegate.

LIFE MEMBERS.

Elders J. McDaniel, J. H. Lacy, Wm. S. Ballenger, S. S. Bidle, R. McDaniel, Isaac Winston and Elder James S. Purify.

CHURCHES.

- Milton—Elder J. H. Lacy, N. J. Palmer.
 - Raleigh—R. McCullers, John King, D. Perkinson.
 - Mars Hill.
 - Trinity—Elder J. H. Lacy.
 - Louisburg—G. Lewis.
 - Wake Forest—T. Slade.
 - Grassy Creek—T. Hester, John Amis.
 - Oxford—R. I. Devin.
 - Island Creek.
 - Mount Pleasant—R. I. Devin.
 - Orange Street, Wilmington.
 - Salisbury.
 - Wilmington—Elder W. H. Jordan, C. D. Ellis, L. Tyrrell.
 - Brassfield's.
 - Near-Berne.
 - Fayetteville—P. Taylor, W. B. Shemwell, T. Underwood.
 - Cedar Creek.
 - Carthage's Chapel.
 - Spring Hill.
 - Juvenile Missionary Society, Fayetteville—J. M. Beasley.
 - Oliver Branch—J. C. Bumpass.
 - Wake Union—William Crenshaw.
 - New Bethel—M. McCullers.
 - Tarborough—Elder Mark Bennett.
 - Ellis's Church—Henry Pitt.
 - Concoony Church—Elder J. G. Barkley.
 - Blackwood's Chapel—A. D. Blackwood.
 - Concord—E. Dalby.
 - New Hope—W. R. Trawick, R. J. Ivey.
 - Wake Union—I. Winston.
 - Smithfield—Thos. Lockhart.
 - Shady Hill—J. P. Montague.
 - Friendship—D. S. Williams, Isaac S. Williams.
 - Hezbollah—Daniel Searbrough, C. Horton.
 - Cross Roads—N. P. Strickland.
 - Hester's—Z. M. P. Downey, J. A. Satterwhite.
 - Mount Zion—John Meadows.
 - R. McDaniel L. M. by his subscription.
- The Convention then proceeded to the election of President. Elders Williams and Blackwood acting as tellers, who reported that Elder James McDaniel of Wilmington, was unanimously elected. Elder McDaniel having been conducted to the chair by brethren Williams and Blackwood, made his acknowledgements to the body in an appropriate speech.
- On motion of Elder Tobey, the remaining officers of the Convention were re-elected.
- On motion, a Committee of Finance was appointed, consisting of A. D. Blackwood, D. S. Williams, I. Winston.
- On motion, the Pastor and Deacons of the Smithfield church were made a Committee to arrange religious services.
- On motion, a Committee was appointed to arrange the business of the Convention, consisting of Elders James, Lacy, Devin, Tobey, to which, on motion, the President was added.
- On motion of Elder Devin, it was ordered that a full list of names of Life Members be published with the Minutes.
- On motion of Elder Tobey, a Committee was appointed to prepare a list of the names and post-offices of Baptist ministers in the State, for publication in the Minutes. Elders Tobey, Dodson and Montague, were appointed on the committee.
- On motion, adjourned to meet at 9 o'clock to-morrow morning.—Prayer by Elder Tobey.
- At 7 o'clock, P. M., the Conventional Sermon was delivered by Elder James McDaniel of Fayetteville, from Isa. 40: 9.

FRIDAY, 9 o'clock.

The Convention met according to adjournment, the proceedings were opened with prayer by Elder Devin. The Minutes of yesterday were read and approved. The roll was called and additional delegates enrolled.

The Constitution and Rules of Order were then read by the assistant Secretary.

On motion, delegates from corresponding bodies were invited to seats with us.

A letter from a friend in Edgocombe was read and referred to the Board.

Report of Committee for arrangement of business, was read and received.

A communication from South Carolina State Convention was read, and the Moderator requested to respond to it.

The report of Board of Managers was read and ordered to be printed with the Minutes.

On motion of Elder James, a Committee of three was appointed to report on the Agency of the Convention.

Elders Jordan, Williams and White were appointed.

On motion of Elder Devin, a Committee was raised to nominate a new Board. The committee consisting of E. Dodson, C. D. Ellis and J. M. Beasley.

On motion of Elder Thomas W. Tobey, the Board was located at Milton.

On motion, Elders Thomas W. Tobey, and J. J. James, and brother R. P. Jones, were appointed to arrange for a mass meeting on education.

On motion of Elder James, a Committee was appointed on Special Changes, consisting of Elder William Hill Jordan, L. Carroll and P. Taylor.

On motion of Elder Jordan, a Committee of three was appointed on Periodicals. Elders James, Devin and Montague, constitute the committee.

On motion of Elder Lacy, a Committee was appointed on Foreign Missions. The committee consists of Elder Thomas W. Tobey, W. J. Palmer, Thomas Hester.

On motion of Elder James, it was

Resolved, To have mass meetings on Foreign and Home Missions.

The committee to arrange for the former, consists of J. B. Jackson, Wm. Winston, W. R. Trawick.

The Committee for Home Missions, Elder D. S. Williams, T. Slade

and D. Dalby.

On motion of Elder James, a Committee was appointed to designate a place for the next meeting of the Convention. Elder Devin, Rufus J. Ivey, W. B. Shemwell.

The use of the Methodist church having been kindly tendered, it was on motion,

Resolved unanimously, That we cordially accept the use of the church, and return our thanks for the same.

On motion of Elder Tobey, the Cor. Sec. was directed to respond to the communication from the Western Baptist Convention.

Delegates to corresponding bodies were called on to report, when Elder James, messenger to the South Carolina Convention, and Elder Tobey, messenger to the General Association of Virginia, gave interesting accounts of the meetings of the bodies which they visited.

On motion, it was

Resolved, That a Committee be appointed to receive the monies due on the books of the late Agent of the Convention.

The committee consists of Elder D. S. Williams, C. D. Ellis and J. Amis.

The Convention then proceeded to appoint correspondents to State Conventions and Associations as follows:

To South Carolina Convention—Elder A. D. Blackwood, E. David, Elder J. J. James, Elder William Hill Jordan.

To the General Association of Virginia, to meet in Fredericksburg on Friday before the first Lord's day in June, 1853—Elders Thomas W. Tobey, R. I. Devin, Elias Dodson, John H. Lacy, brethren Nathaniel J. Palmer, J. M. Allen and Poindexter S. Henson.

To the Western Convention—Nathaniel J. Palmer, W. J. Palmer, R. P. Jones, W. R. Trawick, Rufus J. Ivey, T. Slade, Elder James M. cDaniel.

On motion, Resolved, That the Convention meet at 9 A. M. and adjourn at 12; meet at half-past 2 and adjourn at 5, P. M.

On motion, the Convention adjourned. Prayer by Elder J. B. Jackson.

FRIDAY, 2 o'clock, P. M.

The Convention met pursuant to adjournment, and its proceedings were opened with prayer by Elder J. G. Barkley.

Elder Thomas W. Tobey brought to the attention of the Convention, a resolution adopted at the last session of the Western Baptist Convention of North Carolina, in relation to the course of the Biblical Recorder towards a newspaper published in the town of Asheville, N. C., entitled the "North Carolina Baptist," when after remarks by different brethren, it was referred to the Corresponding Secretary to embrace this matter in the letter of correspondence directed to be written to them.

Elder Mark Bennett appeared and took his seat as a delegate from the church at Tarborough; brother Henry Pitt as a delegate from Ellis's Church in Edgocombe; and Elder J. G. Barkley from the Concoony Church.

The Convention proceeded to select the place for its next annual meeting.

Elder Devin from the committee appointed on that subject, reported in favor of its meeting at Yanceyville.

Elder Bennett proposed that the meeting should be held in Tarborough. After a free interchange of views on the subject by different brethren, the Convention unanimously agreed to hold its next session with the Baptist church in Tarborough, N. C.

On motion, Elder John H. Lacy was appointed to preach the Introductory Sermon—Elder R. I. Devin his alternate; and Elder J. J. James was appointed to preach the Missionary Sermon on Sabbath—Elder D. S. Williams his alternate.

The following additional delegates appeared and took their seats:

From Oliver Branch—James C. Bumpass.

Raleigh Church—G. M. L. Finch.

Raleigh Association—Professor William T. Brooks and President John B. White from Wake Forest College.

Elder William Hill Jordan from the Committee on Special Changes submitted the following report, which being read, was unanimously adopted

Since our last Convention it has pleased the Sovereign Ruler of Heaven and earth to call from their toil on earth, as we trust, to their rest in heaven, Elder William Jones, the indefatigable and efficient Agent of our Convention, and brother Z. A. Patillo, a licentiate minister of the church at Yanceyville and member of the Board. We therefore recommend for the adoption of the Convention, the following resolutions:

Resolved, That while we bow with submission, as it becomes us to do, to the sovereign will of a righteous God in the death of our brethren William Jones and Z. A. Patillo, we mourn the loss of those brethren. We affectionately cherish their memory, and tenderly sympathize with their families and friends in their afflictive bereavement.

Resolved, That we entertain a lively sense of the value of the services of brother Jones, as the devoted and successful Agent of our Convention; that we affectionately remember him as our most pious and useful brother while living, and cherish an affectionate and lively sense of his worth, now that he is no more.

Resolved, That we sympathize with the widow and family of our departed brother, and that we tender to them our affectionate condolence, and that we commend them in our prayers to the God of the widow and the orphan.

All of which is respectfully submitted,

W. H. JORDAN, Chairman.

At the suggestion of the President of the Convention, Elder Jordan led in prayer in reference to the solemn events embraced in the above report.

Elder J. B. Jackson from the committee in relation to a mass meeting on the subject of Foreign Missions, made a report which was received and adopted.

Elder D. S. Williams from the committee in reference to a mass meeting on the subject of Home Missions, made a report which was received and adopted.

Elder Thomas W. Tobey from the committee in relation to holding a mass meeting on the subject of Foreign Missions, made a report which was received and adopted.

A communication was received and read from the Baptist church in Smithfield in relation to brother William B. Jones, a licentiate of that church, and recommending him as a Beneficiary of the Convention at Wake Forest College.

On motion, this communication was for the present laid on the table.

The Convention then adjourned until to-morrow morning, nine o'clock. Prayer by Elder Mark Bennett, and benediction by the President.

At early candle light, a general meeting was held in the Baptist church on the subject of Domestic Missions, Elder James McDaniel, the President of the Convention, presiding. The meeting was opened after singing an appropriate hymn, and prayer by Elder A. D. Blackwood.

The meeting was then successively addressed by Elders Blackwood, Devin, Lacy, Dodson, Montague, and brother N. J. Palmer. The Missionary and other appropriate hymns were sung by the congregation during the exercises.

On a proposition being made by brother N. J. Palmer to be one of twenty to raise one hundred dollars by subscription of five dollars each in aid of the Home Mission fund, the same was responded to by a sufficient number to raise the desired amount. Other contributions were made by the congregation.

The meeting adjourned at a late hour with the benediction of the President.

Elder Dodson preached in the afternoon in the Methodist church.

SATURDAY MORNING, 9 o'clock, A. M.

The Convention met according to adjournment, and its proceedings were opened after reading a portion of the sacred Scriptures and prayer by Professor William T. Brooks, of Wake Forest College.

The list of delegates were called, and proceedings of yesterday read by the Secretary.

The President of the Convention introduced brother George W. Parks from the Southern Baptist book concern at Charleston, South Carolina, who was invited to take a seat in the Convention.

The President presented a letter from Elder H. Lennon, Moderator of the Cape Fear Association, recommending brother George W. Hill, a licentiate of Pleasant Plain church; recommending him as a beneficiary of the Convention at Wake Forest College, which was read, and with the letter from the Smithfield church in relation to brother William B. Jones, was referred to the Board.

Elder J. B. Jackson from the committee to arrange the religious exercises for to-day and to-morrow, made a report which was received.

On motion of brother N. J. Palmer, a Committee of three was appointed to nominate delegates to the Southern Baptist Convention, to

be held at

at

at

at

at

Dr. Lee, of Richmond and Immersionist Methodist Consistency.

From the Tennessee Baptist.
We invite the attention of all candid men of every class, to the following, which we extract from one of Dr. Howell's replies in the Religious Herald. It shows most clearly Dr. Lee's position with reference to immersion. He regards it a DISGRACEFUL act, and a gross assault on female modesty. "Unauthorized by Christ or the Apostles!" Very well, Dr. Lee, we are glad to hear you speak out, and we hope the whole Pado-baptist world will soon join you. You have none of you any right to it; it has no place in your systems, and you have all mocked God, insulted man, disgraced yourselves long enough in practicing it. We only ask you to repudiate it altogether. But read the article. Dr. Howell thus introduces Dr. Lee's declarations:

"Your attacks upon me personally, a proper self-respect does not permit me to notice. Some of your representations of baptism and its concomitants, I ought, perhaps, merely to call to your notice. In your discussions upon one of these chapters, you say: 'A female is brought forward for immersion.' 'She is satisfied she ought to be immersed.' 'Yes natural timidity,' 'an indefinable shrinking from its publicity, and sensitiveness to its necessary personal exposure to the crowd of curious gazers who witness it, hold her irresolute under a painful conflict between modesty on the one hand, and a sense of duty on the other.' 'She yields, and prepares for the still dreaded duty. The harangue at the margin of the stream does not relieve her.' 'Nor do the allusions to John baptizing in Jordan, Philip and the Eunuch, &c., shorten the distance to the stake, or lessen the difficulty of getting to it.' 'All the preachings ever probed about immersion, won't make silks and cambricks, in water, behave with the ordinary propriety of orderly silks and cambricks on dry land. It is a dreadful gauntlet to be run.' 'Shrinking, blushing, ghastrly in face, and sick at heart, she gives her hand to the conductor, shuts her eyes, and submits to any impressions who witness the scene may receive. We kindly draw a veil over the plunging and the return from the stake. The impressions made by such a scene may be gathered from the eyes and lips of the eager, and often times rude assembly.' 'Who requires such a sacrifice of female delicacy? What principle of the gospel demands such an exposure?' 'Now, transport yourself to Jordan, and ask yourself, if John could have perpetrated such an assault on female modesty.' 'Is there any thing in Christ's personal character or public history, to indicate a possible justification of such a scene? Could he have authorized any thing of the kind? No. As a mere man, he was too pure, too gentle, too modest, to institute such a ceremony as an ordinance of his church.' 'You find it impossible to imagine Peter and Paul engaged in any such administration of baptism.'

"One feels, while speaking of such scenes, that not for the sake of truth, but of decency, he must put a bridle on his tongue. And yet not to speak is to license the rampant boasts of immersionists, and to leave female modesty to suppose that its own instincts are in conflict with the requirements of christianity. It is time they were taught better things." "We insist, that if women must be immersed, it ought to be done by moonlight, or in the face of the sun, in the presence only of women, by a *blanfolded minister*." "In another place you say, immersions and executions, [hanging people,] ought both to be privately performed, and in the presence of very few witnesses. Crowds will attend both, and from motives not very dissimilar in either case." "In such a spirit and language do you presume to speak of an ordinance of Jesus Christ, and of those who obey his commandments! And must I, or any one else, stoop to answer you? No intelligent christian man will, I am sure, think it at all necessary. Whether you have thus, advanced the interests of infant baptism, its friends must themselves decide. Upon our cause you have assuredly inflicted no injury."

The above is Dr. Lee's public opinion of immersion, and well may Dr. Howell scorn to stoop so low as notice it. We do not write one word to convince Dr. Lee, or any one who has become so hardened and reckless in trifling with the authority of God, as to be capable of expressing and approving such sentiments. We write for christians, and for candid men.

Let us compare such language with Wesley, the founder of Methodism. See his notes on Romans and Colossians. Romans 6: 4: "We are buried with him. Alluding to the ancient manner of baptizing by immersion: that as Christ was raised from the dead by the glorious power of the Father, even so we also by the same power, should rise again, and as he lives a new life in heaven, so we should walk in newness of life. THIS SAYS THE APOSTLE, OUR VERY BAPTISM REPRESENTS TO US." If baptism was designed by Christ as the Apostle in this chapter teaches, and as Mr. Wesley was forced to admit, to represent a *burial* and a *resurrection*, though the candid reader will see that nothing but the act of immersion is christian baptism, or can meet the design, sprinkling and pouring a few drops of water on the forehead is out of the question.

See Mr. Wesley on Col. 2: 12—"buried with him in baptism." The ancient manner of baptizing by immersion is as MANIFESTLY ALLUDED TO HERE as the other manner of baptizing by sprinkling or pouring is: Heb. 10: 12, which if the reader will see, he will discover that the heart is sprinkled, not the body; which is from that God alone can do, cleansing it from a guilty conscience, while the body is bathed or washed in pure water, for thus the passage may be rendered, for the proper signification of "louco" is to bathe, wash being the consequence, because our bodies are washed by being bathed in water.

But did not Mr. Wesley regard immersion as the primitive and only mode preached by the Apostles? See his Journal, page 20, Sat. 21, February, 1736. Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England by immersion." Did he not pre-emptorily refuse to baptize Mr. Parker's child, while in Georgia, except by immersion, since it was not weakly? Did he not then believe immersion was the primitive mode?

Dr. Lee ridicules and declares shameful a mode of baptism which John Wesley considered the baptism enjoined by Christ and preached by the Apostles. Is he not against his own Discipline? Does not the Methodist's Bible recognize immersion to be scriptural and christian? See

Discipline, page 110: "And then naming it after them, he shall sprinkle or pour water upon it, or, if desired immerse it in water, saying, &c." This same language is used in the office for the baptism of adults. Will Methodists assert that the Discipline recognizes a disgraceful, indecent and immodest act to be christian baptism? But is not Dr. Lee in the face of Methodist practice? We have seen the practice allowed by the Discipline, and regarded as scriptural, christian and valid as sprinkling and pouring, and we know that Methodists administer immersion for christian baptism to ladies and gentlemen, whenever they prefer it, the world over. But what struck us was the cutting of the following from an exchange the same day that we clipped Dr. Lee's opinion from the Herald. Here it is:

"METHODIST BAPTISM.—Rev. Mr. Parsons, a Methodist clergyman in Melrose, a few weeks ago immersed about twenty converts."—Watch & Reflector.

Here is a specimen of Methodist consistency, sincerity and christian honor? Dr. Lee, of Richmond, denouncing immersion in the face of Wesley, Clark and his Discipline, as a scandalously indecent and shameful act, and Mr. Parsons, of Melrose, and scores of others, practicing it in the name of the Father, Son and Holy Ghost! Do they believe their teaching or their practice?

But Dr. Lee's position is the position of the Methodist Advocate of this city, and the Memphis and Arkansas Christian Advocate of Memphis; and yet christians are deluded and deceived into submission to the act, at the hands of Methodist preachers, who perform it to get numbers, and yet in their hearts regard it as an unscriptural and disgraceful act! How long will the people allow themselves to be misled, intrigued and insulted by Methodist ministers? Do they not know that this is now the sentiment of the Methodist society or the Conference?—Then Editors and every Methodist author is personally responsible to the Conference for his writings! If these Editors are not rebuked, and required to recall these sentiments by their several Conferences at their next sessions, will it not be proof positive that those Conferences endorse and approve the sentiment? Most certainly!

Know all men, therefore, by these presents, that we hereby publicly indict Dr. Lee, of the Richmond Christian Advocate, and the Editors of the Nashville and Memphis Conference papers for heresy and violation of the teachings of the Discipline, in denying the scripturalty of immersion, and pronouncing the act unauthorized by Christ and disgraceful. We also call upon all immersed Methodists to aid us in securing the action of their approaching Conferences with reference to this question and these Editors.

For if the Conference, that is the Methodist society, hold and endorse such sentiments, their immersed members ought to know it, and act accordingly; but if not, these Editors and hundreds of Circuit riders ought to be cashiered and silenced.

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From the Southern Baptist. The Slavery Question.

Our attention has been forcibly struck by an article in the New York Times, on the above subject. It is one of the most conservative articles with regard to the great Southern Institution, that we have ever seen in a Northern journal. Its language has a conciliatory tone, which we have not often been accustomed to hear from that region, and which, however uncertain we may regard the opinions and conclusions of the writer, cannot fail to be regarded as one of the significant signs of the times.

After referring to the Compromise Bills as in his view a final adjustment of the difficulties pertaining to this subject, the writer goes on to say:—"Now there is nothing, whatever, upon which an anti-slavery party can base its operations except upon a general abstract upon hatred of slavery and a dislike of the provisions of the Fugitive Slave Law. The first is a mere sentiment, and cannot at present be any thing else; and no party having strength and the ability to command majorities, was ever yet built upon a sentiment. The latter—hostility to the Fugitive Slave Law,—rests for much of its vitality upon hostility to a plain provision of the Constitution, and that fact is quite enough to paralyze any party that identifies itself with it. The anti-slavery sentiment, as an element of political contest is losing strength." The tone of the writer becomes almost apologetic as he proceeds. He says of the great mass of the people in the Northern States, while admitting the general existence of the anti-slavery sentiment, that "they are becoming more regardful of the practical difficulties which surround the subject,—more considerate towards those sections and interests which are identified with it,—and more conscientiously sensible of the constitutional limits within which their action, in regard to it, must be confined. The South has complained greatly of the injustice it has sustained at the hands of the North;—but it has never suffered of injustice half as grievous as it has inflicted, in identifying the great mass of the Northern people with the ultra Abolitionists, who have proclaimed war against everything which stands between them and Slavery. That there is such a party in the Northern States is true enough; but it has never been half so numerous, half so well organized, or half so powerful as the Secession party in the South. Nor has it ever had co-operation, or sympathy, or anything beyond that toleration which Republican principles secure to all opinions and all purposes, from the great mass of the Northern people. There never has been a time when any considerable portion of the people, in the Northern States, did not regard Slavery as under the exclusive jurisdiction and control of the States within which it exists; and to that jurisdiction they have always been disposed to leave it,—and are yet. When the question comes up of extending it into new territory, a new issue is raised;—but that is only an occasional and a temporary issue, and does not affect the relations of the North to the general subject. No such issue is now presented. Whenever it shall arise it will doubtless be met; but that is a contingency which cannot enter into the ordinary political calculations of the day.

The anti-slavery crusade has, in our judgment, for the present expended its force. The subject will undoubtedly continue to be discussed; but it will be discussed in more temperate language, upon broader grounds, and with more careful regard for the limitations of the Constitution and of personal rights, than have been usual hitherto.

In justification of these certainly singular

opinions, the language of the National Era, the well known abolition paper, published at Washington, is adduced. "We declare that our only hope for the improvement of the slave population is in the South itself. Congress can do nothing more than withdraw Federal support from the system; it has no constitutional power for its abolition. The free States cannot legislate on the subject—their citizens can do no more than discuss the question, and separate themselves, politically and ecclesiastically, from all responsibility for it. Further they have no right to go."

We hardly know what to make of these protestations. Strange is the contrast which they present to the angry clamors, which we have so long been accustomed to hear. It would perhaps be pleasant to yield our assent to the voice of the charmer, charming so wisely. It would be pleasant to believe that the clouds which have shaken their confused and heavy masses over all our horizon, had passed away. We would gladly yield to the assurance that hereafter peace would be within our walls, and prosperity within our palaces. But to a mind whose suspicions have been more than justified by events comparatively recent, this lull in the tempest has something alarming in it. We fear lest a truce effected in the midst of such violent hostilities, may be temporary. We cannot forget the savage war cries, even while we listen with comparative gratification to the fraternal greetings into which they have been subdued. The old root of discord still exists—a lack of fraternal fellowship between the two great sections of the country. The schisms which have split its denunciations in twain have not been cemented by any cohesive power. Even the late Congressional Convention at Albany has repeated the act which already has interrupted Christian concord all over this broad land. This cannot be restored by any political measure. The evil takes hold upon soil too deep to be loosened by any political agitation—to be softened by dew from the political heavens. The invidious distinctions drawn between Christians must be obliterated. The sacred cords of religion must bind our people together. The ancient worship in a common temple must be restored, before the time can arrive, when "Ephraim shall not vex Judah, nor Judah vex Ephraim."

COBBETT'S EXPERIENCE AS A WATER DRINKER.—Cobbett thus describes his own experience: "In the midst of a society where wine or spirits are considered as of little more value than water, I have lived two years without either, and no other drink but water, except when I found it convenient to obtain milk; not an hour's illness, not a headache for an hour, not the smallest ailment, not a restless night, not a drowsy morning have I known during these two famous years of my life. The sun never rises before me; I have always to wait for him to come and give me light to write by, while my mind is in full vigor, and while nothing has come to cloud its clearness."

A SALUTARY THOUGHT.—When I was young there lived in our neighborhood a man who was universally reported to be very liberal and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, and little more than could be required of him. One of his friends observing his frequent doing so, questioned him why he did it, told him he gave too much, and said it would not be to his advantage.

Now my friend mark the answer, "God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, only one journey through the world.

PRAYER AND REFLECTION.—Ad hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flavor that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought are disposed to admit; but how much less than it would be had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy word giveth light; giveth understanding even to the simple."—Coleridge.

OLD AGE.—Beautiful is old age, beautiful as the slowdipping mellow autumn of a rich, glorious summer. In the old man, nature has fulfilled her work; she loads him with her blessings; she fills him with the fruit of a well spent life; and surrounded by his children and his children's children, she rocks him softly away to a grave, to which he is followed with a blessing. God forbid we should not call it beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow, the life of which the cross is the symbol; a battle which no peace follows this side of the grave; which the grave grapes to finish before the victory is won; and—strange that it should be so—this is the highest life of man. Look back along the great names of history; there is none whose life has been other than this.—Westminster Review for July.

TRUE PRAYER.—A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took her pencil, and wrote in reply, "Prayer is the wish of the heart." And so it is. All fine words and beautiful verses, said to God, do not make real prayer without the wish of the heart.

FIVE of the sweetest words in the English language begin with H, which is only a breath; Heart, Hope, Home, Happiness and Heaven. Heart is a hope-place, and home is a heart-place, and that man sadly mistaketh, who would exchange the happiness of home for any thing less than heaven.

CHRISTIAN SIMPLICITY.—Growth