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Church Efficiency.

In our first article on this subject, we indicated some of the probable causes of the inefficiency of churches—the reasons why they do not bring into practical exercise, what is most clearly involved in their creed or system of doctrine. Those we pointed out were substantially, first, the absence of a due sense of individual responsibility on the part of private members; and second, a want of qualification or fidelity on the part of those who hold office in the churches.

Before proceeding to point out the chief elements of Church Efficiency, the design of the present article, allow us to beg of our brethren, whether they be private or public members, to consider prayerfully the points a ready advocate and make a conscientious and personal application of them to their own cases. Without individual fidelity in the discharge of duty on the part of the "members of Christ's mystical body," the church cannot fulfill her mission of becoming "the salt of the earth" and "the light of the world." When therefore any one member feels a desire that the church may have more influence on the world, and act with greater efficiency in carrying forward the interest of Christ's kingdom, let him apply himself more assiduously to his christian duties and make greater efforts to contribute to that end. Selfishness, covetousness and a worldly spirit must be crucified in the hearts of christians individually before the church can ever go forth in the strength, beauty and power of holiness. No one can estimate how much the conquest of the world to the dominion of Christ may depend instrumentally upon his own exertions. But let us proceed to enquire what are some of the chief elements of church efficiency.

1. One of the most important, and indeed the basis of all others, is for each one to have such a thorough conviction and persuasion of the reality of the great truths of the Gospel that the soul becomes completely captivated with the love of Christ, and weaved by its strongest affections, to Him and to his glorious cause. Supreme love to Christ, inspired by a lively apprehension of his mediatorial work as our Prophet, Priest and King, and especially of the offering which he made of himself as a sacrifice to redeem us from the power of sin and death, is the proper motive to obedience, and the main spring to christian zeal and activity. An inspired Apostle in contemplating the grand theme of the Resurrection, exclaims in ecstasy, "For the love of Christ constraineth us." When turning his thoughts to another, and perhaps still grander exhibition of the divine goodness he cries out, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." It was love, resulting from the revelation which he had of Jesus, while on his way to Damascus, that broke down his Jewish prejudices and subdued his obdurate heart; and love, wrought in his soul by a lively and vigorous faith, was the inspiring and animating principle of his whole life. By the power of this love, he was enabled to make many noble confessions of his Lord, become more abundant in labor, patient under afflictions and persecutions, and finally faithful even unto death.

Love to Christ and his cause is the grand motive power that impels christians to individual and united efforts in the vineyard of their Lord. Without this life-giving and animating principle, their zeal will soon abate, their activity cease, and all effective measures for promoting the cause of Christ in the churches will be suspended.

2. We may mention, as next in order, a docile or teachable spirit among the members. Where this is wanting, in any church, there is little progress in divine knowledge or grace. The instructions from the pulpit are listened to more with a view of criticizing them, or of finding objections to them, than of learning from them the will of Christ. In inviting sinners, who were "weary and heavy laden" in the service of sin, to the blessings of his kingdom, the Saviour said, "take my yoke upon you and learn of me." His church is a sacred school—a seminary where all his followers are to take lessons in acquiring a knowledge of his will and of their duty. To be a disciple, signifies to be a learner, and all rightly disposed christians are students in the school of Christ. But how many may be found connected with the churches, who, after years of instruction, have made but little, if any progress in the attainment of divine knowledge. In the language of an inspired apostle, they are "ever learning, but never able to come to the knowledge of the truth." A church composed of such members (if such a body can be called a church) is neither capable of conceiving or executing such measures as will, by any means, make it efficient in advancing the cause of religion. On the contrary, how different will be the combined action of a church in which the members are like those who heard the Apostles at Berea, and "received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." A sincere desire to know the truth is very different from a cavilling, mischievous spirit. The one is a striking characteristic of a true christian; the other of a skeptic or infidel. The one leads to true knowledge and lays the foundation of efficient action; while the other occupies itself in fruit finding and raising objections to any proposed course of effort.

3. A brotherly regard for each other among the members is another essential element to church efficiency. This implies, of course, mutual confidence as to each other's motives, piety, &c. Where this is wanting, only a portion of the members can act in concert; the influence of the remainder is either lost, or is lost to operating in a different, and of ten opposite direction. The dead weight of a few lazy and laggard members, not to speak of the opposition of those who are contentious and schismatical, is no inconsiderable drawback to the active operations of a church. Without a considerable amount of christian regard and brotherly kindness among the members of a church, it is hardly possible for it to become truly efficient. Hence, the admonition of Paul, "striving together for the unity of the spirit in the bonds of peace," cannot be called to mind too often by those to whom it is applicable.

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Valuable Books.

We have just received from two Baptist publishing houses in N. York another package of some most excellent works. Most of them are just out and sent to us for examination and notice, with a few copies to supply those who may wish to obtain them.

The Great Iron Wheel, by J. R. Graves. Having disposed of the first copies sent us, we have just received a few more. Also, Orchard's History of the Baptists, and Jeter's Campbellism Examined. Price of the above, one dollar each. Stuart on Baptism and its Subjects, published by Graves & Marks, Nashville, Sheldon, Lampport & Co., N. York. This work, by one of the finest American philologists and scholars, is now notwithstanding the author was a Pedobaptist adopted as a Baptist publication. Stuart's scholarship and conscientiousness compelled him to admit what the Baptists have ever claimed in regard to the meaning of the word *Baptizo*. The present edition has prefixed an Introductory Review of some thirty pages by Rev. J. R. Graves. We will supply any one with copies who may send us an order by mail. In addition to the above, we have received from the publishers in N. York, E. H. Fletcher, 117 Nassau street, and Messrs. Sheldon, Lampport & Co., 115 Nassau St., other new and valuable publications, notice of which will appear from week to week in our Book Table.

We append the following notice by the Editor of the Christian Secretary of Orchard's History.

A WORK ON BAPTISM.

While the Rev. J. R. Graves, editor of the Tennessee Baptist, was in New York, superintending the publication of his work on Methodism, entitled "The Great Iron Wheel," he incidentally came across a Chronological History of the Christian Churches for the first 1800 years, by the Rev. Mr. Orchard, an English Baptist, who spent fifteen years in compiling it, and giving a connected and chronological history of the primitive Christian churches, extending from the days of the last of the apostles down to the present time. Every step taken, says Mr. G., has fortified by the most unquestionable authorities, and he claims to prove beyond the possibility of contradiction, that the community now denominated Baptists is not only older than any Protestant sect, but older than any Roman Catholic Hierarchy itself, and he proves beyond a doubt that it is the only christian community that has stood since the days of the Apostles. This must be said, that unless Baptists have been the faithful and true witnesses for the first sixteen centuries, their Christ had no witnesses, no saints, no martyrs during that period. The work was put to press by Mr. Graves while he was in New York, and published almost simultaneously with his work on Methodism.

Recent Conflagrations.

We published last week an account furnished us by brother Alderman of an extensive and most disastrous fire in Sampson Co. We learn since that similar fires produced great damage to property in several other counties in this State. S. Carolina and Georgia, it seems from the extracts below, which we take from the columns of the Southern Baptist, have suffered, in some portions of their territory, to an equal, or perhaps greater extent. We truly sympathize with the sufferers, and hope that measures will be speedily adopted to relieve those who have been so suddenly burnt out of house and home. We suppose but little of the property destroyed was insured, a precaution which people in the country seldom take, though it is much safer for persons generally to have at least their dwellings insured. Insurance costs but little when compared with the real value of the property and its security against loss. The Mutual Insurance Company of N. C. is a valuable institution, not only to persons owning property in towns, but to those whose possessions are in the country, where the devouring element is sometimes as destructive as it is in any where else. The editor of the S. Baptist says:

"There probably has never been so much damage, and over so great a space, in the same time in the Southern country as has been suffered during the past and the preceding weeks, in North and South Carolina and Georgia. The unparalleled dryness of the land from the long drought of the winter and the prevailing high winds have conspired to bring about these results. In burning the woods, fields and swamps, to clear away rubbish and prepare for farming and pasturage, these fires have started from many centres all over this country, but the worst effects seem to have been in this state. We can only append a few items. In the vicinity of Lexington it is supposed that property to the amount of \$150,000 has been consumed."

"COLUMBIA, March 12.—The Greenville and Columbia Railroad has not sustained any damage by the fire of last Friday and Saturday. The Charlotte Road is considerably damaged, and will sustain much loss by the destruction of wood and timber. The destruction of property as far as heard from, is almost incredible. Five or six families within ten miles of this place, are left without even a change of clothes."

The Augusta Constitutionalist of Tuesday says: Intelligence reaches us of destructive fires in various parts of this State and South Carolina, destroying houses, barns, stables, mills and fences, and in some cases burning portions of rail road tracks. This is owing to the extreme dryness of the weather, which has prevailed for months by which grass and leaves are rendered highly combustible, aggravated by the hoisterous winds which raged during part of last week."

"LAURENSVILLE, March 10.—Farmers along the road to this point, have acted incautiously in burning brush heaps, the wind being so high as to render their exertions unavailing, should the fire get the mastery over them."

"Along the Rail Road, I experienced quite a sea of fire on both sides of the road, burning the track some one hundred yards; and about two to four hundred cords of wood, that was behind us catching."

"A negro woman was killed a few miles from this town last evening, from the falling of the burning timber, which she was endeavoring to put out."

Liberality to Errorists.

The following sentiments by the editor of the Western Watchman we most heartily endorse and commend to the consideration of our brethren generally, especially to those who are engaged in the ministry of the Gospel. The proper course to be pursued by Baptists towards other denominations of professed Christians, who in our opinion hold errors of different degrees and shades, is a subject on which there is very naturally some difference of opinion. There is in the tenets of some sects, with which we have, almost necessarily to some extent to mingle, such a mixture of truth and error, of piety and will-worship that it is often difficult to decide how far we ought to concur in or how much we ought to oppose in their systems of religious belief. The subject is worthy of careful consideration. Fidelity to the truth of God requires it. In submitting the suggestions in the extract below, we ask if the subject does not deserve more of our consideration?

"It is recorded of Doctor Gill," says a contemporary, "that he would allow no man to preach in his pulpit, whom he knew to be ungodly in doctrine. There were certain great points, which he deemed vital to the Christian religion, and if a man was not right on these points, he looked upon him as unfit to stand before the people as their instructor, and as needing, rather, to be instructed himself. Accordingly, when a minister of this character presented himself at the Doctor's place of worship, he was allowed to take out their with the hearers, and to sit there till the close of service."

There is a great deal said, in this day, about Christian liberty. It is, indeed the east, catch-word for certain classes of errorists. Some of them call this doctrine "LIBERAL CHRISTIANITY," as though Christianity were not the life and teaching of our Lord and Saviour, Paul, and Peter, and John, needs to be LIBERALIZED by their improvements. The Unitarians of New England have used this sort of cant *ad nauseam*, yet if anyone seeks for the evidence of their claim to superior liberality, he would be sadly puzzled to find it anywhere except in a Sadducean indifference to the doctrines of the Gospel.

What is liberality to errorists? We mean, of course those whom we think, seriously, prayerfully think, on careful, candid examination, to be involved in dangerous errors.

The first point is, to see to it that we, ourselves, understand, reverence, and obey the truth. God has provided ample means for us to attain this end. The study of His word and His works, with prayer, and a fixed purpose to follow the truth, at all hazards, are sacred duties. We must "know the truth," before we can be prepared to judge of the nature and tendency of error.

In the second place, liberality to errorists, is to allow them the rights of men, and of citizens, to hold and disseminate their opinions. We have no right to resort to force, to civil pains and penalties, to hinder our fellow men from the free expression of their opinions, so long as they do not infringe on the rights of others.

In the third place, we have no right to misrepresent, caricature, or personally abuse those whom we regard as holding serious errors. We may, and ought to point out their errors, but we have no right to revile them, personally. We are under the common obligation to render kindness, and justice to them, as to others.

And having done this, we are not under obligation to assist them to propagate their errors, nor to extend to them such tokens of fellowship as indicate that we regard their errors to be small matters. Liberality does not consist in making the church, or the place of worship, as free to the teacher of error as of the truth, nor in extending tokens of courtesy and fellowship to those who keep the faith. If we believe that man's course is wrong, his influence bad, and he will not reform, the best we can do is, to DENOTE HIM. "Every plant," says our Lord, "that my Heavenly Father hath not planted shall be rooted up. LET THEM ALONE: they be blind leaders of the blind. If one of these blind men fall on you, he will drag you down also." "And his influence bad, and he will not reform, the best we can do is, to DENOTE HIM. "Every plant," says our Lord, "that my Heavenly Father hath not planted shall be rooted up. LET THEM ALONE: they be blind leaders of the blind. If one of these blind men fall on you, he will drag you down also."

Death of the Russian Czar.

The last advices from Europe seem to confirm the former report, as to the death of Nicholas the Emperor of Russia. The event has been formerly announced in the British Parliament, as received by Telegraphic despatch from the continent, and scarcely a shadow of doubt now remains as to its truth. The Emperor's demise is reported to have produced great excitement throughout Europe, and will doubtless materially affect the operations of the present war in which Russia is engaged. It is to be hoped that an All-wise Providence will over rule this event for good in making it contribute to a more speedy termination of a most wasting and destructive war, and in securing to the nations of Europe the peace which is so essential to their prosperity and happiness. But what will be the ultimate results of the war either politically or religiously is yet a problem.

BIBLE REVISION MEETING AT MONTGOMERY, ALA.

During the meeting of the Southern Baptist Convention at Montgomery, Ala., in May next, or immediately after its adjournment, a Revision meeting will be held in the first Baptist church, of which the Rev. J. Tichenor is Pastor. Drs. Lynd and Everets, Rev. Wm. Vaughn and the Secretary from Ky., and Rev. Wm. Cary Crane of Miss., are engaged to attend, and many more friends and advocates of Revision are expected from all parts of the country. JAS. EDWARDS, Cor. Sec.

For the Recorder.

"She Hath Done what She Could."

Was the commendation our Savior bestowed upon the woman who anointed him. How many readers of the Recorder could be thus commended!

Have you done what you could to become the roughly indoctrinated in the Holy Scriptures, and to have that doctrine pure?

Have you done what you could to adorn your profession, to grow in grace by daily prayer, in private, and with your family, and a christianly demeanor before the world?

Have you done what you could to have the gospel preached in your own neighborhood, in the destitute parts of your own State, and to the perishing heathen?

Have you done what you could to relieve the poor of your vicinity?

Have you done what you could to promote the harmony of your church, and what is harder to reconcile any brother who may be offended with you?

Have you done what you could by prayer, conversation, or otherwise, to influence those with whom you daily associate, to seek the Saviour?

Have you done what you could to educate your children, morally and intellectually, and to imbue their minds with the religious principles you believe to be true, by patronizing Baptist schools?

Have you done what you could for the endowment of Wake Forest College?

And lastly, have you done what you could to promote the circulation of your denominational organ—the Recorder? P. New York, March 11. Col. Benton has addressed a characteristic letter to Messrs. Apptions, his publishers in this city, to the effect that his recent literary losses by the fire in New York will be double his laborers' delay. The second volume of his Thirty Years in the Senate until the Spring of 1856, and that a quantity of correspondence designed for a posthumous volume, and which cannot be replaced, was lost in the same.

The University Magazine.

I hope 'tis not too late, bro. Editor, to acknowledge the very handsome notice of nearly seven pages given me in the Dec. No. of the University Magazine. The article, though a little desultory, is really well written, and bating one or two expressions, its spirit is commendably catholic! for which excellence I am duly grateful. I fully appreciate the motive which prompted the corps to review me—affection for a beloved and honored mother—and in all sincerity congratulate the thousand readers of the Magazine that, an article so replete with information relative to the early history of the University, should have been elicited by a fugitive letter, written in haste and published without revision. I say this not to depreciate or soften criticism, the letter in question was flying and hence lawful game for the critic's arrow. I am a graduate of Wake Forest College, gentlemen—am moreover the general Agent of that Institution, and that letter was written to further the interests of its endowment. But for all the sentiments of this my rejoinder, I individually am responsible. If they be false and discomfite and obloquy ensue, let me alone be the victim. And now respected sir, I wish to say that I have seated myself not to bandy words or to deal in arguments of a specious nature, but to meet the issues between us cursorily and fairly, yet fearlessly. The points endeavored to be made in your piece as well as I can gather them, are first an earnest depreciation of a sectarian spirit in all institutions of learning—secondly, a denial that such a spirit has ever been manifested in the management of the University, and thirdly, you show that its endowment is not the gift of the State but in a great degree, the result of private munificence.

Your zeal against denominational schools and appeals to the "unloquacious pride" of sects, lead you to declaim thus eloquently. "Knowledge is knowledge wherever found, truth is eternal, unchangeable, the same in all climates, under all circumstances." * * * Truth is the seed we would sow and nourish, the Universe would be our field of operation. To use a Scripture phrase, we would break down the wall of partition between truth and error and let the former go forth conquering and to conquer, o'er sea and land till all the world should own its way." * * * This is the philanthropy we are taught in our beloved Institution. En passant, I would ask the chapter and verse of that Scripture. It may possibly be found in the Koran or Zend, it certainly is not in the Bible. Now my dear sir, all this talk about a world-wide philanthropy, eternal truth, breaking down the walls which sects have thrown up, resisting the influence of truth &c., may appear to you as very spirited, but it is very far from being strikingly original. On the same theme Hume was so profound, Paine as rational, Voltaire as brilliant, and Bolingbroke certainly as eloquent. In utter abhorrence of all "superstitious creeds and canting sects," the educational institutions of France were founded, which institutions superinduced the reign of infidelity, and the reign of infidelity was the Reign of Terror.—Mr. Jefferson, disgusted with what he called the absurdities of sects, in founding the University of Va. secured the enactment of a regulation, prohibiting a professor of religion from being one of the instructors in that Institution. The old men of the land remember the character of that college so long as that restriction was in force. Suffice it to state that Mr. Mauldin, when Governor, declares that the University of Va. gave him more anxiety and trouble than all other affairs of the state! Stephen Girard wished the recipients of his beneficence to receive no religious instruction till their minds were matured; that they might embrace only pure unadorned truth, without taint or bias of sect or party. His will was modified, but even now with the modification Girard college is almost a nullity. By some means Dr. Cooper an avowed infidel, was for six years president of S. C. College, and tho' the other instructors were christians, the old leaven of infidelity yet lurks in the hearts of many, then students at Columbia. The carnal heart, the strong passions of youth, the idolatry with which intellect is regarded, while the mind is in its transition state from youth to vigorous manhood, all predispose young men to infidelity and skepticism. The nature of the great question of religion is so startlingly important that no one can be neutral in faith. No school can be neutral on this great question of life. Man must be educated morally as well as intellectually, or from the nature of the human heart he is an unbeliever. But perhaps I do, you injustice.—Doubtless you would agree with me that there must be a religious element in every school; but you wish that religious influence to be free from the contagion of sect, let the mind be warped by no creed or faith of party. Now here we come to issue. I am free to confess that such a school is a desideratum, but I religiously believe that such a school is a veritable chimera—it has no existence, nor can it have, from the very nature of the human mind, and I here state a definite proposition, that there is not a school in America in which a religious element prevails, that is not more or less denominational, or if you please sectarian. You rarely find religious men unconnected with some religious denomination, and even if you could secure such as instructors, they, each, would have his peculiar tenets and if he teach the Bible, he can but reveal the complexion of his own faith. A man's faith is a part of himself, and if he be a member of any denomination, he cannot separate his individual from his denominational influence. Moreover, if he teach moral wisdom in the pulpit or recitation room, he must teach truth and no matter how delicate may be his appreciation of the proprieties of his station; he will at times, often unconsciously, evince his own prejudices and partialities. So soon as that is done his influence so far as sects are concerned is not neutral. Take a state school, let all denominations be equally represented therein, and the ultimate result will be the same. Men are of different characters, capacities and weight of character; there must be an executive officer, if he be a man of ability, his star will soon be in the ascendant, or if among the subordinate officers there be a superior mind, his influence must be felt, and thus the equipoise will be disturbed and overthrown. Again I say, that the influence of the individual reflects on his church. This is the theory—what is the fact? Harvard was once a union—"is yet a State school, and yet for years, the Unitarians have controlled it. Brown University is the college of Rhode Island, the Baptists claim that. Princeton is the State school of New Jersey, but the Presbyterians hold it by a right peculiarly their own. The same is true of Union, Yale, Amherst, Dartmouth, William and Mary, and in fact of all the schools of the land in a greater or less degree. I am sorry to say that the history of the University at Chapel Hill, does but serve to establish my proposition.—The University was founded about 70 years ago, and was fairly understood that it was to be not a secta-

rian but a State College, and that all denominations should be represented in the corps of instruction.—From the Catalogue Universitatis, Car. Bor., I learn that the whole number of instructors, professors and tutors, from 1794 to 1853, has been about eighty. I learn moreover, that Samuel Allen Holmes was appointed Professor in 1796 and resigned 1798, and that Abner W. Clopton was appointed tutor in 1809, resigned 1810. It thus appears that the denomination, which has been, and is now the largest in the State, has been represented by two out of the eighty instructors of Chapel Hill, and that these two together were there but three years. Now I ask the potent Sir, if this be evenhanded justice? Ah! but do you regard Dr. Hooper as a "nonentity?"—By no means, gentlemen. I revere that venerable man of God for all that is beautiful in genius, holy in piety and pure in faith. I regard him as one of the ripest scholars of the country, the ablest divine of our denomination in the State, and master of a purer style than any man in America. But, Sir, you forget that Dr. Hooper, though a Baptist in '55, was in 1817 (the time of his appointment) an Episcopalian, and of course did not represent Baptist interests at the University! But you ask in astonishment, "how, when, and where have you been unjustly treated?" I have shown that we have been heretofore unjustly treated, and I think I can from the state of things at Chapel Hill now, make out a case as to where, when, and how. The Presbyterian church in N. C. numbers between ten and twelve thousand, the Episcopal has not more than three thousand communicants, the Methodists forty-one thousand, the Regular Baptists forty-six thousand. There are, besides, some ten thousand Primitive Baptists, Freewill Baptist Disciples, &c. The present Faculty at the University is composed of thirteen gentlemen. Five of these are Presbyterians, three are Episcopalian, two others are partial to that church; two are Methodists, faith of the thirteenth not known. The Baptists have had no representative there since Dr. Clopton's resignation in 1810. Now let us see the influences thrown about a youth, who arrives at the University. Perhaps his parents are Baptists. He is there seeking to quench his thirst for knowledge. He idolizes intellect and reveres learned men, and very naturally he soon comes to respect that church most which has most men of learning. He looks around him and sees connected with the University the learned Drs. of the Presbyterian and Episcopal churches; the Methodist church too is well represented, but where are the Baptist professors? The Baptists have no representative at Chapel Hill, ergo, they have no one worthy of a professorship at the University. He feels that the Baptists are in bad savor there; perhaps hears one of the corps of Editors of the Magazine declare that he "was not surprised that the Baptists had no professor at Chapel Hill. They had no man of sufficient ability and attainments to grace a chair there!" Such a declaration was made during your last vacation by one of the Sec. Under these circumstances the youth in question unless he have firmness unusual, soon dislikes to confess that his parents are Baptist, he becomes ashamed of the faith of his fathers.

But is the assertion true that we have no men of ability, no men of scholastic attainments. Basil Manly, D. D. President of the University of Ala., Rev. Basil Manly, Jr., President of a College in Richmond, Va., W. T. Brantly, D. D., J. J. Brantly, D. D., Rev. W. T. Brantley, Jr. have all been elected Presidents of different institutions. Prof. Mims, of Furman University, R. B. C. Howell, D. D. now of Richmond, Va., Prof. James C. Dockery, educated in Paris, now of Miss., Rev. John L. Pritchard, and Rev. A. M. Poindeexter of Va., Rev. Thos. W. Tobey, Dr. E. A. Cradup, Prof. Twitty, and Dr. Jas. F. Lee of Anson. The last named gentleman after having carried off the honors of three or four American Colleges, repaired to one of the best schools of Europe to perfect his education.—Though modestly seeking retirement, he is a profoundly learned man. All these gentlemen, are men of fine attainments in literature and science, they are moreover Baptists, and properly all belong to N. C. Our educational interests, too, are committed to the hands of ripe scholars, at W. F. College, Raleigh, Oxford, Macon, &c. Certainly from this long catalogue of names, men might be found worthy of a place at our University; nor would they be withheld if overtures of proper character were made. As to the last point of your article, the manner in which the endowment of Chapel Hill has been raised, it does not mortify me frankly to confess that I was mistaken. My ignorance was not criminal, however. I wrote advisedly, since a gentleman, for eight sessions a member of the State Senate, gave it to me as his opinion that the endowment of the University was liberal and was the result of grants from the state. After what I have written, gentlemen, you will perhaps question my sincerity, where I enter my earnest disclaimer against being ranked with the enemies of Chapel Hill. I know her honored names in church and state, and with you I rejoice in their lustre. I feel that the eulogy pronounced upon the founders of Chapel Hill upon its instructors, past and present, is merited, they have struggled against difficulties unknown in the history of State Colleges, and rightly nobly have they succeeded.

All the scholastic traditions of my own family are connected with Chapel Hill, and I were wanting in patriotism did I not glory in her distinguished reputation and success. Massachusetts has at different periods made grants to Bowdoin, Williams, Amherst, and Harvard Colleges; Virginia appropriates fifteen thousand dollars annually to the University; South Carolina fourteen thousand to her State schools besides having defrayed all the expenses of founding those institutions. From your showing it appears that N. C. has done almost nothing for Chapel Hill; that she has in fact become famous in spite of this neglect, and her success is owing to the public spirit of the benefactors and the talents and energy of her officers. In conclusion, I would say that I maintain no one. I write peccatorily against no man's name. I have but stated facts and shown that these facts militate against the interests of the Baptist denomination. Baptist cannot patronize an institution, where from the force of circumstances their sons will become ashamed of the faith of their fathers. I do not expect to be apotheosized at Chapel Hill for speaking thus pleasantly and honestly. T. HENDERSON PATCHARD.

Messrs. SELDEN, WITBERS & Co. have published a card in relation to their indebtedness to the State of Virginia. They state that they are unable at present to give the exact amount, but they express great confidence that in due time it will all be paid, dollar for dollar, with interest. They further allege that at one time the State was indebted to them for advances for upwards of \$2,000,000, at a time, too, when they might have sold its bonds, which they held, at par, instead of fighting the market at a premium.

Some persons say that infants ought to be baptized, for they were brought to Christ. They were brought, but not a word is said of baptism. But they insist that it is found in the commission, "teach all nations." The word teach excludes them. Again they say adult baptism can't be found in the commission. No, for some persons believe and are baptized when only ten years old. They quote Acts 2: 39, "For the promise is to you and your children," as including infants. Such persons contradict Joel, who as quoted by Peter, mentions sons and daughters, &c, but says not a word about infants. Can infants receive the miraculous influences of the Holy Ghost?

Suppose it refers to the promise made to Abraham. Abraham had two kinds of children natural and spiritual. The Jews are his natural children and Christians are his spiritual children. "Know ye therefore that they which are of faith, the same are the children of Abraham. Gal. 3: 7. Gentile infants of believing or unbelieving parents are not the natural or the spiritual children of Abraham. They can't be baptized. The term children does not generally imply infants. Christ calls the Apostles little children, John 13: 33. A man aged eighty, has a will, leaving all his property to his children, when the youngest child is thirty. The house and household of the jailor, Lydia and Stephanas are quoted for infant baptism.—Lydia's household are called brethren, Acts 16: 40. Paul preached to all in the jailor's house, Acts 16: 32. Would he preach to babes? That of Stephanas ministered to the saints. Can babes minister to saints. It was said to Noah, come thou and all thy house into the Ark, Gen. 7: 1. Were there infants in his family?

Again, it is said, baptism came in the room of circumcision. Why did both exist together, Acts 21: 21, &c. and why did not John baptize all the Jews? They were the subjects of circumcision. First Cor. 7: 14, "For the unbelieving husband is sanctified by the wife &c. also, were your children unclean, but now are they holy." The term holy in this verse is only opposed to the term unclean. In federal holiness belongs to the child, it belongs to the husband and wife; who ought also to be baptized. Such a construction makes the wife and husband change each others heart. None but the Holy Spirit can change the heart. Holiness is not hereditary, like property. The child of a believer is as much unqualified for baptism as the child of an unbeliever. Peter Edwards says, some say infants don't understand baptism. He replies that they did not understand circumcision. Faith which never exists without understanding, was not required before circumcision, but it is required before baptism.

Fisher, in his catechism, asks who are members of the visible church. Answer, all such as profess the true religion and their children. If members of the church, why not commune with them? Why charge the Baptists with close communion, when they commune with all whom they baptize? How are persons to be baptized? Some reply, by the application of water in the name of the Father, Son, and Holy Ghost. This is no definition. It may be applied in twenty ways, to the forehead, head, cheeks, mouth, chin, the thumb, fingers, or hand. It may mean to throw, drink or fill. And they were all filled with the Holy Ghost, Acts 2: 4. One says, it means to sprinkle, and refers to Eze. 36: 25, and Isa. 52: 15. The latter is a wrong translation. As to the former, where a man goes to an abrogated rite of the ceremonial law to prove an ordinance of the gospel, he must be baptized. But the term with water is used in Mat. 3: 11, and with the Holy Ghost and with fire. As to the fire, some Commentators refer to eternal fire. In Acts 1: 5, it is omitted. In Acts 2: 5, it does not say fire but like as of fire. Acts 2: 4, and they were all filled with the Holy Ghost. Titus 3: 6. If with fire in Mat. 3: 12, signifies that fire is to be applied, then there can be no furnace of fire into which the wicked shall be cast. When the spirit is poured out, does it change a part of the heart or all of it. If all, then we have immersion. But to refer to the spirit to explain baptism, is almost as absurd as to refer to abrogated rites. It is to explain a material thing by an immaterial thing, i. e. to explain matter by spirit. Some say Christ was not immersed.

The others were baptized in Jordan, Mat. 3: 6. So was He, Mark 1: 9. Who goes five or six yards into the water to wash his face, or to be sprinkled or poured. But John's baptism is not Christian baptism. Why? It was before the resurrection. Then the Lord's supper is not a Christian ordinance for the same reason. His baptism is much more like Christian baptism than is infant baptism. But three thousand could not be baptized at Pentecost. An old man aged sixty, baptized sixty persons in sixteen minutes. At this rate twelve persons could baptize three thousand in less than seventy minutes. Others say Paul was not immersed. Let him speak for himself. "Therefore we are buried with him by baptism into death." Rom. 6: 4. The great giants among the Pedo-baptists, refer this to immersion. But others say the jailor was not immersed. How could he come back into the house unless he had been out of the house, Acts 16: 34. Heb. 9: 10, has diverse washings. McKnight, a Pedo-baptist, translates this diverse immersions. Suppose a servant shall wash a garment three times, then dry it, sprinkle and iron it, is there one in ten thousand, who, though even ignorant of the alphabet, would reckon the sprinkling as one of the washing.

In all arguments on baptism, Pedo-baptist preachers violate one of their own rules, which says that obscure passages are to be explained by plain passages. See Ernesti on Interpretation. E. DODSON. For the Recorder.

A Word to Fathers. In your wisdom you are frugal and economizing, some men even say you are close and wanting in liberality, because you contribute rather sparingly to great interests of a public or benevolent character. But in this you think they do you injustice. You are not laboring night and day for yourself—'tis not avarice that leads you to accumulate, but love for your children. You wish them to be relieved of the hard drudgery you have had to undergo. You wish to leave them a fortune that they may be independent, and not be necessitated to labor. But perhaps you think too much of the dollars you are to leave them. Have you given them as good an article of education as the country can afford? Have you not rather sent them to a cheap school, and only just long enough to relieve your conscience? Remember that next to a good name, a good education is the most sterling, the most desirable and the best legacy every father can leave his children. Possibly by your anticipations, you have forgotten that the same laws operate now that did when you were