

COMMUNICATIONS for publication, or in any way relating to the Editorial or Business Department, should be addressed to the Rev. J. J. James or 'Editor Biblical Recorder,' Raleigh, N. Carolina.

All orders not attended to in a reasonable time should be repeated, and all communications not duly receipted should be inquired after—that errors and oversights may be promptly corrected.

Our Proprietor renewed. As many of our subscribers, who were in arrears for several years, availed themselves of our recent proposition to credit all such at \$2 per annum who would send us the amount of our bills, and have thus become advance-paying subscribers, we suppose there are others still who would like to avail themselves of this proposition. We therefore renew it, to be extended to the 1st of January, 1858, when we shall make arrangements to sell to collectors, or others, all old accounts.

We would also remind those who pay us in advance about the first of each year, that there is so much derangement in the mails at that season, that we have been looser by so many remittances being made at that time. If such would send us their advance subscriptions a little earlier—that is, between this and Christmas, before the roads and rivers are clogged up with snow and ice and the mails deranged by the changes which take place, we would regard it as a special favor. We may add that our paper currency is being rapidly taken in by the Banks, and money will not be as easily obtained some time hence as now.

We give this week a somewhat extended report of the proceedings of our State Convention which recently met in Hertford. The report as given, is made out from notes taken during the sittings of the Convention, in part by us, and in part by a brother at our request. Of course some things of minor importance are passed over. This is particularly applicable to the proceedings of Monday morning which were not noted down at the time, and cannot now be accurately reported. It is but proper that we should state, that great harmony and good feeling prevailed among the delegates, although some subjects gave rise to pretty free discussion. Baptists, who know how to appreciate the blessing of religious liberty, can love and adhere to each other while differing in their views as to the best plans for effecting the great object before them. It is a part of their religious freedom, that they can freely, and without offence to each other, discuss any important subject on which they are called to act. We doubt not that very favorable impressions were made on many who witnessed the doings of the Convention in Hertford.

We hope to be excused for saying that we never witnessed a more cordial hospitality than was extended by the citizens of Hertford, and those living in its vicinity, to the delegates and visitors. The chief complaint seemed to be, that the families could not get persons enough to entertain. After the adjournment of the Convention, all who took the steamboat at Edenton were kindly provided with vehicles and drivers to take them 12 miles to that town. Such kindness deserves to be mentioned. In singular contrast with this, we record the conduct of Dr. Warren, President of a company which runs a steamboat on Blackwater. After causing to be published that the boat would leave the Seaboard Railroad on Tuesday morning, to take the delegates to Hertford, and that return tickets would be given, he ordered the boat to leave on Monday evening immediately after the train from Weldon reached the river; so that the delegates and others going to the Convention, were carried down the river and around the sound in the night and landed at the wharf at Hertford at 2 o'clock in the morning, on a bleak shore, while the inhabitants of the village, unapprised of the change, were, of course, at that hour of the night, unprepared to receive them. We may add to this, that the Captain of the boat was directed by the said Dr. Warren to charge about full price and make the passengers pay in advance. In addition to this, we understood that quite a large number of persons wishing to attend the Convention, and expecting the boat to pass down the river on Tuesday according to published notice, assembled at the different landings; but, finding themselves disappointed, returned to their homes. We deem this statement of facts due to the courtesy and good faith of Dr. Warren, whose conduct we heard mentioned repeatedly, in not very complimentary terms, by the people of his section of the State.

If we knew his address, we certainly should feel that his accommodation to us and other delegates entitled him at least to a copy of this paper. As it is we hope he will see a copy, as we send a goodly number to that part of the State. The Central, Wilmington, and Seaboard Railroads gave return tickets and received a vote of thanks by the Convention. We regret that the Raleigh & Gaston Road could not be included; the President, Mr. Hawkins, refusing to allow the Agents to give return tickets. It is but just, however, to state that this road passes ministers of the Gospel at half price. This is liberal, though the credit is due to the Board of Directors, and not to the President. If a minister fails to procure a ticket at the office, the President, we understand, directs the Conductors to charge him full price. We omitted to state that owing to the remote location, and the cases above-mentioned, the attendance was not so large as at some former meetings of the Convention. This we regretted, and hope it will be remedied next year, when the body will convene in this City.

Question Books for Bible Classes. We have just received several dozen excellent question books on the Four Gospels. Their teaching is luminous and explains the accounts given by the four Evangelists. Also a few copies of Hugh Miller's last great work, Testimony of the Rocks. Price of the former, 15c; each—the latter, \$1.—Sent by mail if ordered.

SECRETARY OF STATE.—The Governor and Council have appointed Rufus W. Page, Esq., to fill the office of Secretary of State, vacant by the death of the venerable Wm. Hill.

The Baptist State Convention.

The Convention met in the Baptist Church in Hertford on Wednesday, 9 o'clock P. M. The session was opened by devotional exercises. The President, Rev. J. McDaniel, after reading appropriate passages of Scripture, addressed the delegates present in a very appropriate and happy manner. He alluded briefly to the past history of the Convention—remarking that, of those brethren who were present when the Convention was organized, twenty-eight years since, in the town of Tarboro', only one beside himself was now present. Nearly all of that little band devoted band were gathered to their Father, and had entered upon their reward in the world of glory. He then spoke of the three great objects contemplated in the organization of this body—Home and Foreign Missions, and the Education of young brethren called of God to the gospel ministry. He acknowledged with gratitude that much had been already accomplished for these objects by the agency of the Convention, and offered words of encouragement to the delegates present, to press forward in these labors of love. At the conclusion of the address, the Convention was led in prayer by the Pastor of the church, Elder Thos. H. Pritchard.

The remaining part of the evening sitting was occupied with calling over the list of Associations, churches and societies that are tributary to the Convention, and entering the names of the delegates present. The Convention then adjourned to next day, 9 o'clock, A. M. At night Elder T. E. Skinner, according to appointment, delivered the introductory sermon to a large and interested audience, from Eph. 4: 11, 12, 13. His theme was, The Ministry a Gift of Christ. The subject was handled with ability, and an impressive and instructive sermon delivered.

Thursday 9 o'clock.—The Convention was opened with singing, and led in prayer by Elder Eberidge. After other preliminaries, proceeded to the election of President, which resulted with entire unanimity in the re-election of Elder McDaniel, and Elder J. B. Solomon Secretary. Vice Presidents—Elders Q. H. Trotman, W. M. Wingate, and J. J. James. The annual report of the Board of Managers was then called for and read; but, owing to the failure of some of the reports of the Missionaries to come to hand in time, it was re-committed for completion. After the transaction of other business, the Convention brought the morning session to a close.—E. R. B. Jones preached to an interested audience at 11 o'clock.

Afternoon Session.—The Convention met at 2 o'clock. The annual Report, as completed, was again read and adopted, quite a number of other delegates having arrived and taken seats. The Report is longer than usual and contains many interesting facts. We doubt not it will be read with interest when published. A letter of correspondence from the Western Convention of this State was also read. Committees on Periodicals, Home and Foreign Missions, Education, New Fields of Labor, &c. were appointed. Motion, it was agreed to hold a prayer-meeting the next morning at 8 o'clock. Adjourned to Friday, 9 o'clock, A. M.

Friday.—Corresponding delegates were called upon to report. Elder T. W. Tobe stated that he had attended the meeting of the General Association of the Baptists in Virginia—that these brethren were zealously carrying on various works of benevolence, having some fifty Home Missionaries, and some twenty-five Colporteurs engaged in the State, under the direction of the Association. Elders J. L. Pritchard and E. Dudson stated that they had attended the meeting of the Southern Baptist Convention, held in Louisville, Ky., in May last. Bro. Pritchard made a report of the action of the Convention held at the same place, for the purpose of establishing a General Theological Seminary for the South and South-west. It was resolved to appoint delegates to another Convention, to be held in Greenville, S. C., on Friday before the first Sunday in May, for the purpose of making the necessary arrangements towards the establishment of the Seminary in accordance with the proposition made by the South Carolina Baptist State Convention. The following brethren were appointed delegates to the Convention: J. McDaniel, J. J. James, J. L. Pritchard, T. W. Tobe, T. E. Skinner, J. Mitchell, W. M. Wingate, J. B. Solomon, Q. H. Trotman, T. H. Pritchard, A. McDowell, W. Hooper.

The committee appointed for the selection of a place of meeting, reported a commendation of Raleigh as the place for the next meeting. The report was adopted. The introductory sermon to be preached by Elder Q. H. Trotman—alternate, Elder T. H. Pritchard. The Convention adjourned on Sunday by Elder W. M. Wingate, and Elder W. H. Jordan his alternate. Valedictory sermon by D. Coaling—alternate, A. McDowell.

The committee on Home Missions reported.—The report was read and adopted. The committee to whom was referred the letter from the Western Baptist Convention, reported. In accordance with the recommendation of the committee, brethren McDaniel, R. B. Jones, J. J. James, W. M. Wingate, T. E. Skinner, J. B. Purify, J. L. Pritchard, T. W. Tobe, G. Bradford, E. Dudson, J. B. Solomon, A. D. Blackwood, A. McDowell, D. Coaling and L. B. Gwaltney, were appointed delegates. The next meeting is to be held at Taylorsville, Alexander county, on Friday after the 4th Sabbath in August. To the S. C. Baptist State Convention were appointed as delegates, brethren J. McDaniel, J. L. Pritchard, J. J. James, T. E. Skinner, R. B. Jones, J. Mitchell, W. M. Wingate. This Convention is to meet at Greenville in July. To the General Association of Virginia were appointed as delegates, Elders Q. H. Trotman, H. S. Weatherly, T. H. Pritchard, G. Bradford, J. D. Elwell, T. W. Tobe, L. F. Thorn, J. L. Pritchard, W. Hooper, A. McDowell, L. B. Gwaltney. The committee appointed to attend to the erection of a monument over the grave of Elder Thos. H. Pritchard, reported that a suitable monument had been erected, and that steps had been taken for obtaining the necessary funds, which were subscribed chiefly by members of the Convention. It was resolved, to appoint a committee whose duty it shall be to collect such writings of the late lamented Elder Thos. H. Pritchard, as they may deem proper for publication, and report at the next session of the Convention. It was also resolved, that the committee prepare a short biographical sketch of his life, and that they be endowed with plenary power to make such arrangements with the family of the deceased as they may think best. The greater part of Friday evening was occupied with the report on Periodicals. The Biblical Recorder was recommended, and speeches made by Elders E. Dudson, T. W. Tobe, J. J. Landzell, J.

L. Pritchard, R. B. Jones, T. E. Skinner, J. B. Purify and J. B. Solomon. It is pleasing to notice the deep interest in the circulation of the Recorder which is felt by the brethren in the State.—We fully believe that most of the ministers present determined to make renewed and zealous efforts for the increase of the circulation of our State organ. The Editor returned thanks for the promised co-operation of his brethren, pledging his best exertions to make the paper still more acceptable. On Friday night a mass-meeting on the subject of Home Missions was held in the Baptist meeting-house. Brethren Purify, Coaling and Solomon made spirited and stirring addresses. Their appeals were responded to by a generous contribution.

Saturday.—On Saturday morning Elders J. McDaniel, J. J. James, T. E. Skinner, and brother S. J. Wheeler, were appointed under the resolution to collect portions of the writings of Elder T. Meredith, deceased, proper for publication. Elder James B. Taylor, Cor. Sec. of the Foreign Mission Board; Elder T. O. Teasdale, of Washington City; and Elder J. Mitchell, Agent of Wake Forest College, were welcomed to seats in the Convention by the President.

Elder J. J. James was requested to collect the Minutes of the Convention, from its formation to the present time, and to have them bound in a substantial form, and to obtain, if possible, 12 copies. The morning of Saturday was principally occupied by attention to the report of the committee on the endorsement of Wake Forest College. Speeches were made by Elders J. Mitchell, J. L. Pritchard, T. E. Skinner and others. A number of subscriptions were then made, mostly by those who had previously subscribed. The amount necessary to be raised to complete the \$50,000 was five thousand. A large portion of this was subscribed, but as the whole was not, it was proposed to lay the subject on the table, to be resumed again at night, when the body adjourned to meet at 7 o'clock, P. M.

N. C. BAPTIST BIBLE AND PUBLICATION SOCIETY. Saturday, 31 P. M.—This afternoon, as usual, was given up by the Convention for this Society to hold its annual meeting. Elder W. M. Wingate, President in the chair. After reading of the Scriptures and prayer, the Society proceeded to business. On motion, all the officers and Managers were continued. There was no report from the Board of Managers, or from the Treasurer.—The Depository Agent read a Report in regard to the present state of the Depository which he represented as in better condition, and containing a larger amount of valuable publications than at any previous time. The sales of the Society, however, during the fiscal year were not equal to those of the year previous. This is to be regretted, and indicates that many of our brethren prefer investing their money in other things than good books; tho' doubtless there are many who buy good books elsewhere than of the Depository. After a somewhat protracted discussion as to the best mode of conducting the Society, it was finally decided by a unanimous vote to offer all the Books and funded by the Society to the Convention, provided that body would make the Society's work one of its primary objects. The present Depository Agent and Treasurer to be retained. The object contemplated by this merging this Society into the Convention, is to give to the cause of Bible and religious book distribution more efficiency and success. After appointing a committee the Society adjourned to meet if necessary, at the call of the President. The Convention accepting the Society's proposition, no after meeting was called.

Saturday night, 7 o'clock.—Convention met, and the completion of endorsement of W. F. College resumed. After a familiar interview between the delegates and others present, subscriptions were made, and the balance of the \$50,000 dollar endorsement was subscribed. Brethren who had previously given liberally to this object, anxious for the completion of the work, came forward an increased their subscriptions, and thus the work was accomplished. It must be a matter of rejoicing to every son and daughter of N. C., that in the brief period of one year, such a noble work has been completed. Wake Forest College, with this sum of \$50,000 at interest added to its funds already in hand, will be much better prepared to meet the demands of the Denomination, and the expectations of its friends. It is to be hoped that a larger sum will be obtained in subscriptions from those who have not yet participated in this movement. Several persons who have taken scholarships have generously relinquished them in favor of the endorsement fund, and it is believed that many more will imitate their noble example.

After it was announced on Saturday night that the necessary amount had been subscribed, it was resolved to spend the remainder of the evening in devotional exercises, in which all present seemed joyously to participate. The grateful feelings of the brethren found vent in songs of praise and in prayer. It was good to be there. We all felt that the blessing of Almighty God was resting upon our labors, and were encouraged to go onward with renewed diligence.

Sunday morning.—The weather was somewhat inclement by showers of rain. A prayer meeting was held previous to the hour for preaching. At 11 o'clock, Elder J. L. Pritchard, of Wilmington, preached the annual charity sermon. The discourse was founded on Matt. 6: 19. 'Lay not up for yourselves treasures upon earth.' &c. The effort was a very happy one, the speaker enchainning the attention of his audience by the presentation of important gospel truths for one and a half hours. A contribution was then made for Foreign Missions in cash and subscriptions of about \$300. In the afternoon, Elder James McDaniel preached in the Baptist church, and Elder W. M. Wingate in the Methodist, which had been tendered to the use of the Convention, but on Sunday morning was occupied in the funeral services of one of the members who died on Friday night previous. At night Elder Solomon preached in the Baptist church instead of having a mass meeting as had been previously arranged.

Monday morning, 9 o'clock.—The Convention met to close the remaining business, which it did by noon, when, by previous request, Elder J. B. Taylor of Richmond, Va., preached the valedictory sermon. His remarks were just and appropriate, including moderation, union and co-operation.—They were well received by those present. After the sermon, the delegates, with the friends who had so generously entertained the Convention, were addressed in a few appropriate remarks by the President. The exercises were then closed by singing a hymn and prayer by Elder Taylor, when the body adjourned to meet in Raleigh on Wednesday before the 2nd Sabbath in November, 1858.

Giving Credit.

Our brother of the Georgia Christian Index takes us to task for failing to give due credit to an article transferred from the Index to our columns, in the manner and style following: "Is the Biblical Recorder of the 22d of October had given us credit for the Leader, 'The Pulpit before Books,' which is transferred from the Index to its own first page, we should have had no reason to complain. With all that we have taken from the Recorder—and we have taken several articles—we have been careful to observe the golden rule of acknowledging their source."

We inform our brother that we are not in the habit of copying from other papers without giving due credit. In the case of which he complains, the article was credited at the bottom in pencil mark "Index," but overlooked by the compositor, and the paper issued during our absence. We very much regret that our brother's name, or the name of the paper he edits was not appended to this oversight, as such will sometimes occur in the best regulated offices. We have occasionally been subjected to similar treatment, but we never thought it a matter of sufficient importance to "complain" about. Indeed we have sometimes thought it fortunate that credit was not given, as articles sometimes have more weight without the writer's name than with it, and it is not impossible but this might hold true of the "Leader" from Georgia, especially as our brother, the editor, is not very well known in this latitude. However, we will try hereafter to be a little more particular when copying from the Index.

THANKSGIVING DAY.—It will be remembered, as previously announced, that Friday, the 26th inst., is the day fixed upon by Gov. Briggs, to be observed by the citizens of North Carolina as the day of Thanksgiving and Prayer. It is hoped its due observance will be generally regarded.

Elder Thos. Landzell, formerly of this State, requests his correspondents to address him in future at Farret's Depot, Sussex county, Va.

For the Recorder.

Rev. R. T. Hefin and Landmark.

Bro. JAMES:—In the N. U. O. Advocate of Nov. 5th, under the caption "Our Duty to Converts," Mr. Hefin uses the following language: "Our scorn and disgust at the low work of the modern proselyters, has occasioned us to forget our special duty to gather in the converts, whom the Lord graciously gives us as souls to our ministry.—And these converts are left to the 'ravenous wolf' that prowl around the fold, to fall a prey to those who 'compass sea and land to make one proselyte,' and then rest not until the victim becomes 'ten-fold more the child of hell than themselves.'" &c. &c. I thus happen that many who by proper efforts at the right time might have been united with us in our love, are added to the ranks of our most bitter enemies. And what is far worse, souls that might have been saved are lost.

Reader, please read the above three times before you read my remarks, and remember that it was penned by Rev. R. T. Hefin, an Elder of the M. E. Church, Editor of the N. C. O. Advocate, who teaches, and for aught I know professes sanctification. Personally I entertain no unkind feelings towards Mr. Hefin, but I must be allowed to say that he has in the above used language respecting other denominations that I did not expect of him, especially as he advocates open communion. Mr. H. does not specify any particular church or churches, to which he applies the mild and christian language of "proselyters," "ravenous wolf," and "those who compass sea and land to make one proselyte," and then rest not until the victim becomes 'ten-fold more the child of hell than themselves,'" and into whose "ranks" if they are "added," "and what is far worse, souls that might have been saved are lost." I suppose he means all denominations who take occasionally some of their members, and some whom God converts among them, into their "rank." I shall of course speak mainly for Baptists and leave the Episcopalians, Protestant Methodists, Presbyterians, &c. to settle their part of the charge the next time they come together.

But how these denominations can commune with the Methodists again, and maintain even self respect I cannot see, unless they conclude that Mr. Hefin meant only the Baptists, and if they do so conclude, surely Mr. Atkinson of Raleigh will transfer his charge of bigotry from Baptists to those to whom it more properly belongs. But to the subject.

1st. "Modern proselyters." I do not disclaim the epithet, though Mr. H. used it as a term of reproach, and down-right opprobrium. Persons who have a weak cause to defend and are hard run for arguments, endeavor to make up for them by the use of hard names, but those who have truth on their side can rely upon that truth to maintain their cause. Our blessed Saviour was a proselyter from heaven—he sent his disciples to proselyte the world to his holy religion. Baptist ministers now preach the gospel as true proselyters should do, adding nothing thereto and taking nothing therefrom, and it so happens that hundreds of Methodists hear the truth, gladly receive it, and come they do, and come they will, into the Baptist ranks, and of course we cannot hinder them since Christ our Master says to us, "teach all nations, baptizing them," &c.

2d. I must confess I do not quite so well fancy being called a "ravenous wolf," but I will endeavor to hold my temper within bounds. Doubtless Mr. H. had in this expression his mind's eye fixed upon Matthew 7: 15, where our Saviour says,—"Beware of false prophets which come to you in sheep's clothing but inwardly they are ravenous wolves." Now I understand from this that Mr. H. designed from the quotation to charge Baptists, Presbyterians, Episcopalians, Protestant Methodists and all ministers who receive the converts of Methodist meetings into their churches, all that is implied in the verse quoted by us and therefore he calls us "false prophets," "in sheep's clothing," but really are "ravenous wolves;" "proceeding around the fold" to make a prey of the converts, proselyte them, "and then rest not until the victim becomes ten-fold more the child of hell than themselves."—Ministers of every name and Baptist Ministers in particular, is it possible that when you attend Methodist revivals and labor and toil for souls, that you are looked upon by them as RAVENING WOLVES PROCEEDING AROUND THE FOLD, YEA CHILDREN OF HELL—compassing sea and land to make one proselyte, and then to make that proselyte (instead of a good proselyte)—a weak and humble follower of Christ?—TRULY MORE THE CHILD OF HELL THAN THEMSELVES! If I understand what Mr. Hefin says, this is the light in which you are regarded, and you know he is the exponent of his church. Surely Mr. H. has drawn the "Landmark" deep and thorough, while this may be the sentiment of the ministers, I do not believe it is the sen-

timent of many of their private members. It is unpleasant for me to answer or reply to such things, and I would fully hope, that Mr. H. wrote this in a fit of anger or hearing of the loss of some of his members, and that when his passion cooled off he will retract it all.

3. The position assumed by Mr. H. is higher than I would have expected from him if I understand it, it is that the Methodist church is the only church in which souls are saved, and those who join the Baptists and others, are made the children of hell thereby, and their souls are lost; for he says, "And these converts are left [that is not gathered into the Methodist church where they would be safe] to the ravenous wolf [the proselyter] that prowls around the fold [the Methodist church] to fall a prey to those who [Baptists and others] compass sea and land to make one proselyte, and then rest not until the victim becomes ten-fold more the child of hell than themselves." &c. &c. It thus happens that many who by proper efforts at the right time might have been united with us in our labor of love are added to the ranks of our enemies [the Baptists and others.] And what is far worse souls that might have been saved are lost—of course, because they were caught by the "ravenous wolf," the Baptists, and thus kept out of the Methodist church, and consequently their souls are lost!

Oh! brethren, what are you? Oh! Methodist lay men, is it true? Oh! yeus, Master, is it true as charged by Mr. Hefin that those whom he calls "proselyters" are "ravenous wolves"? do they make their victims "ten-fold more the child of hell than themselves," and that souls in their church will be lost because they did not join the Methodist church? O Lord forbid! O Lord forgive Mr. Hefin, for surely he could not understand!

If I have written one word that is hard or harsh I did not so intend it. I have only intended to set in a true light the positions of Mr. H., and if he should notice this article, we request him to insert it in full in his paper. But I must add that surely Mr. H. will never call Baptists bigoted again because they hold close communion. I cannot see how he could ask us for his communion as we are "ravenous wolves" and make our victims tenfold, more the children of hell than ourselves." For one I shall be afraid hereafter to preach, pray or sing with them much less commune with them, for I shall expect them to look upon me as a "ravenous wolf" prowling around the fold trying to catch "victims" to make them ten-fold more the child of hell than myself.

Perhaps, my brother James, some of our Methodist brethren may wish to disavow the sentiments expressed by Mr. Hefin; if so, please give them space in the Recorder to set themselves right.

Yours truly, J. S. PURIFY.

For the Recorder.

The Branch Association concluded last August, to have Ministers and Deacons' meeting in its Eastern and Western sections. November has 5 Sundays. On that day there could be two such meetings; one in the Eastern, and the other in the Western section. I propose to meet all in the Eastern section on that day at Bro. Hester's school house 8 or 9 miles from Yanceyville, as I expect to preach there on that day. We could meet on Saturday and continue the meeting till Monday.

N. C. BAPTIST STATE CONVENTION. Met this year in Hertford, Perquimans county, on the 4th of this month. Unfortunately the Steamboat which was expected to go Tuesday morning went Monday evening. Many persons no doubt all the way on both sides of the river, came and spent most of the next day waiting for the boat to pass along. It was sad for the Convention to lose so many warm friends for the want of conveyance. Especially so as this was a crisis in the endorsement of Wake Forest College. Even as it was, the sum to complete the \$50,000 was made up. If the Steamboat had come down Tuesday it might have brought several men who would have given Wake Forest \$1000 each.

There ought to be a blank book in the collection with the names of all who have subscribed, and paid money to it, from its beginning to the present time. Then in another part of this book ought to be written the names of all who subscribe and pay to the Endowment fund.

WRITERS SECTION OF SECLAS ASSOCIATION. Could not the ministers of this section meet 7 or 8 miles South East of Germantown with their deacons? At this place Bro. John H. Canale has been preaching this year. Bro. Ivey on his journey up there could preach at Judson, a public church. I am anxious for that church to have preaching. If brethren Goley, Ivey, Terrell and Canale could meet at that time, they could not only have a Ministers' and Deacons' meeting, but they could examine into the propriety of constituting a new church.

Henderson, Nov. 11, 1857. E. DODSON.

For the Recorder.

DEAR BRO. JAMES: On Saturday before the second Sunday in Oct. Elder Johnson Olive resigned the pastoral care of the Baptist church at Holly Spring, after having served us with much satisfaction to the brethren and friends of this neighborhood for the last ten years. In view of his resignation the church unanimously passed the following resolutions:

Resolved, Our beloved brother, Elder Johnson Olive, has labored so faithfully during the past ten years, and we now learn his fixed intention to dissolve that relationship, which has so long and so pleasantly existed between us as pastor and flock; therefore, Resolved, That the recognition of this intelligence has cast a gloom over our minds, that very nearly approaches to what might be expected to be felt by a dutiful and affectionate child on being separated from a fond and doting parent.

Resolved, That the relationship heretofore existing between this church and Bro. Olive, has been and is a most fostering and gratifying character, and his long and faithful labors among us, together with the many happy hours spent in religious associations, will occupy a place in our memory so long as duty to a faithful christian minister shall live. Resolved, That while we reluctantly give up Bro. Olive, we would say that, go where he may he will carry with him our very best wishes and sincere christian love and affection, and while we thank God that he will Bro. Olive among us, we humbly pray that he may be made as useful, and even more so if possible to those among whom God may see fit to send him, as he has been to us.

given to the candidate, and the charge was delivered by Bro. J. Olive. D. H. HOLLAND, Clerk. Nov. 16th 1857.

BOOK TABLE. A MANUAL OF THEOLOGY. By J. L. Dugas, D. D. Charleston: Southern Baptist Publication Board. The author of this valuable religious work states in the preface, that the volume is designed for the use of those who have not time and opportunity to study larger works on theology—That in the preparation of it, his aim has been to present the system of Christian doctrine with plainness and brevity; and to demonstrate at every point its truth and its tendency to sanctify the heart. Dr. Dugas has given us in this work the results of his own mature thinking—a work of higher value than his modesty would permit him to present. It is well worthy of the careful study of all those who make theological truth the subject of their intellectual labors. He has divided his work into eight books, commencing in them the study of religious truth, the doctrine concerning God, the doctrine concerning the will and works of God, the doctrine concerning the fall and present state of man, the doctrine concerning Jesus Christ, the doctrine concerning the Holy Spirit, the doctrine concerning Divine Grace, and the doctrine concerning the future world. We heartily commend this work to our ministers and students of the theology, assuring them that they will not regret a purchase of the work, and a careful and diligent study of it. Its price now brings it within the reach of all, as it costs only \$1.50. Address Smith and Whilden, Charleston, S. C.

THE PRINCIPLES OF BAPTIST PRINCIPLES IN THE LAST HERMITE YEARS. By Thomas F. Coste. Boston: Gould & Lincoln. The receipt from the worthy publishers of a copy of this valuable work, leads us again to mention to our brethren, who have not yet seen it, the importance of speedily obtaining it. It has every where received the commendation of the Baptist press. Many Presbyterians have spoken favorably of the spirit of the work. We assure our friends, who may purchase it upon our recommendation, that they will not regret having done so. The facts which it contains ought to be as familiar as "household words" to every Baptist.

For sale at the Depository in this City, also by the Publishers, Gould & Lincoln, of Boston. LECTURES ON TEMPERANCE. By E. Notz, D. D., LL. D. With an Introduction by Taylor Lewis, M. D. Edited by A. McGuy. New York: Sheldon, Bakerman & Co. The subject of Temperance has been ably and ably discussed, but it has never fallen to our lot to meet with a more forcible and impressive presentation of the arguments in its favor, than that is to be found in the present work.

Dr. Notz has given us here the results of an experience of many years, written in a pleasing and expiring style.

Prof. Lewis has prepared an elaborate introduction, in which the temperance argument from Scripture, is ably presented. A chart of Bible texts, in connection with which, accompanies the work, which an able divine has said he would pay in times the price of the whole work rather than not have it in his possession. The work has been called by some competent judges, "The book of books on temperance." We give the work our hearty commendation, and hope it will have an extensive circulation. It is almost impossible to exaggerate in stating the evils of intemperance, as every true lover of his race should determine to see his best endeavors in their appreciation. A work like this one before us, cannot fail to prove a useful auxiliary to this cause.

Robbing the Mail.

Charles Cowles, who placed guilty to the charge of stealing money letters from Norfolk Post-Office, has been sentenced to two years imprisonment, with hard labor, in the Penitentiary. Ourselves to jail he attempted to escape, but by opening a vein in his left arm with an old knife, the weapon was too dull to accomplish his object otherwise he would have had to die. His youth and general appearance created much sympathy, and a petition, signed by the Grand Jury, and a large number of the citizens of Norfolk, for his pardon, has been forwarded to the President.

We learn from the Richmond Enquirer that General arrived at the Penitentiary on Saturday, and was immediately recognized as one of their former "boarders." He was only discharged from the Institution in September, 1856. It is strange that a discharged convict would be allowed to occupy a responsible position of Clerk in a Post-Office. We think it is the duty of a Post-Master to make careful enquiry into the previous life and habits of his employees, before he surrenders the property of the public into their care. If a Post-Master are equally careless, with the head of the Norfolk office, it is easy to conceive the consequences that might befall the Post-Office department. The attention of the Post-Master General ought to be called to this circumstance, that he may make arrangements to hold the Post-Masters accountable for the conduct of their clerks, if they employ persons of doubtful or damaged characters in their offices.—Exchange.

WRITING FOR THE PRESS.—As a long-winded orator runs on a certain occasion, to make a speech, a comrade friend of his elbow, said to him—'Now begin in the middle of your subject and leave off before you are done.' The same advice may be given to writers for the Newspaper press. Give us short, pithy articles, not long, prolix ones. Conclude your discourses. Go at once to your subject—let the introduction take care of itself—and don't spin out your lines. An article over a column in length, in these fast times—when care behind locomotive with leaf-driving wheels are the most popular,—are almost read. Brief articles full of pertinent matter—have as what are in demand.—Christianity.net.

THE "Grain" notices a painful remark of the downfall of Philip S. White, the renowned Temperance Lecturer. It reports the rumor to be that he "was not only quit lecturing on temperance, but drinks; and that which is worse evil, it is rumored that he is a wholesale dealer in liquors in Philadelphia." Alas! we learn a portion of the above, and it may be all, or in part true.—F. S. White has been expelled from the order of drinking, and the National Division has published him in its next proceedings. As to his selling liquor, a letter just to hand from Pennsylvania, in answer to an inquiry from us on this point, says—"Poor White is going back on it. I have not learned that he was in the liquor trade, and think he is not." But he is fallen! fallen!—Age.

STOLEN PROPERTY RECOVERED.—It will be recollected that the Bank of Providence, N. B., was broken into last June, and about \$100,000 in specie and bills abstracted. We learn from the Portland Advertiser that D. V. B. Owsby, Esq., who has been for some time in pursuit of the money, returned to Providence on Wednesday, with \$74,000 which he had recovered. He found it in several places, and shows marks that were incurred in the undertaking. Some curious reports are made of the robbery case—the money being all in gold, and the robbery caused by the fact of the bank not being open on the continent, and Mr. Owsby having no cash with him for his expenses in behalf of the bank.—It is an Augusta man, and well known throughout the New England States.