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CORRECTIVE CHURCH DISCIPLINE.

BY REV. J. M. PENDLETON, D. D.

American Baptist Publication Society, 1420 Chesnut St. Philadelphia.

II. General Offences.

It has been said that a general offence, as distinguished from a personal one, is committed against a church in its collective capacity. That is to say, it is committed against no member in particular, but against all the members in general—against one member as much as another. To this definition it may be added that while all general offences are against churches as bodies, some are, and some are not, violations of the law of public morals. For example, drunkenness, theft, lying, etc., violate the law of morality, and may be considered offences against society at large as well as against the churches of Christ; but the espousal of false and heretical doctrines by a church member, though an offence against the church, is not a crime against society. It does not invade the domain of public morals. While it does not comport with the limits of this paper to give an exhaustive catalogue of general offences, it is believed that most of them may be classified as follows:

1. *A rejection of any of the fundamental doctrines of the gospel.* According to the constitution of the human mind the denial of fundamental truth is the belief of fundamental error. The Apostle Paul attached great importance to what he called "the truth of the gospel,' and knowing that he had preached the gospel in its purity to the Galatians, he said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The beloved disciple, proverbial for the kindness and love of his heart, said with great firmness, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bids him Godspeed is partaker of his evil deeds." As the gospel is the charter of a church's incorporation, it is plain that a denial of any of the essential doctrines of the gospel is an offence against a church, and calls for its [illegible] on their roads.

—In Raleigh the weather is ture of its constitution, is the guardian of "the truth as it is in Jesus." How can its guardianship be effective, if it does not put fundamental errorists without the pale of its fellowship? Paul said to Titus, "A man that is a heretic, after the first and second admonition, reject." The term "heretic" in this passage, no doubt, means an instigator of divisions; but why does the heretic become such an instigator? Because, ordinarily, he has embraced false doctrines, which place him in antagonism with the church, make him the head of a faction. He is, therefore, a proper subject of church discipline. It will be observed that reference has been made to fundamental errors, and these errors are supposed to be inconsistent with true piety. There are errors, however, of a lower grade, which, while they do not promote piety, are not subversive of it. With regard to these, *judicious toleration* must be exercised—such toleration as is suggested by the words of Paul: "Him that is weak in the faith receive ye." While in the flesh, individual Christians and Christian churches will find it necessary to bear with errors in sentiment and imperfections in practice; but they must tolerate nothing which is virtually subversive of the gospel. Loyalty to Christ forbids this.

2. *Any thing that seriously disturbs the union and peace of a church.* The New Testament teaches nothing more plainly than that while a church meets together "in one place" it should be "of one accord, of one mind." Its members are required to be united in love; for while truth is the basis, love is the cement, of their union. How reasonable that they love one another, and that out of their love should grow a union sacred and inviolable! They are children of the same Father, redeemed by the same blood, regenerated by the same Spirit, baptized into the same body, bound by the same solemn covenant to live according to the gospel, and animated with the same hope of immortal glory. Surely, there should be union and peace among the members of such a congregation of the Lord. Alas, the union may be disturbed, the peace broken. The seeds of discord may be sown, and everything thrown out of harmony. This was sometimes the case in the days of the apostles. Hence, Paul says: "Mark them which cause divisions and offences, contrary to the doctrines which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ." The union and peace of a church may be disturbed, not only by the espousal of false doctrines, but also by the adoption of false views of church polity. Suppose a member, for instance, should deny the necessity of regeneration in order to church membership, or the necessity of immersion in order to baptism, or should have his children christened in infancy, or should insist on the right of unbelievers to come to the table of the Lord: every one can see that the union and peace of a church organized according to the Scriptural model would be seriously disturbed. Such a disturber would deserve church discipline, and fidelity on the part of his offended brethren would institute the process without delay.

3. *Disorderly and immoral conduct in all its forms.* There is reference to disorderly conduct in the following passages: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies." 2 Thess. iii. 6, 11. For a church to withdraw from a disorderly brother is equivalent to his exclusion. There is a cessaton of church fellowship. In the subjoined passage *immoral* conduct is referred to. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." I Cor. v. 11. These terms, so expressive of immorality, are used, no doubt, to denote specimen classes of wicked persons. The term fornicator, for example, is to be understood as embracing all those who commit sexual iniquities. There is no express mention made of murderers, liars, thieves, etc., but they are unquestionable included, with all other wicked characters as guilty of general offences which call for church action. Alas, that these offences so often occur!

How should general offences be treated?

This is an important question. The impression prevails to a great extent that because general offences are committed against a church as a body they need not be treated after the manner of personal offences. True, they cannot be treated alike in all respects, but there should not be such a difference of treatment as is often seen. In some churches there is scarcely a private, personal effort made to convince of their guilt those who have committed general offences. This is wrong. A *heretic* is guilty of a general offence; but, according to Paul, he is not to be rejected till "after the first and the second admonition." The reference is no doubt to the programme of discipline as arranged by Christ in the eighteenth chapter of Matthew. It cannot be too earnestly urged that private, personal effort be made with brethren who have committed general offences. They will be more apt to show a Christian spirit when thus dealt with, than when their offences are without preliminary steps, made the subject of church investigation. These private, personal exertions are considered proofs of kindness, and there is something in human nature which revolts and rebels against public exposure. In Galatians vi. 1, 2, it is written: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." It will be seen that the restoration of the offender is the object to be sought it is to be sought by the spiritual in the "spirit of meekness." While prosecuting this subject they are to consider their own liability to be overcome by temptation, and make necessary allowances for the offending brother. They are, as nearly as possible, to place themselves in his position, and take on their hearts the burden which, it may be, is crushing his. This would be fulfiling the law of Christ: that law is love and love prompts us to bear the burdens of those we love. When the inspired directions of the apostle are faithfully followed, the brother "overtaken in a fault" usually confesses it, and gives satisfaction to those seeking his restoration. This is a favorable result, and it must be announced at the next meeting of the church. The offence having been general, the church must be satisfied. Ordinarily, what satisfies the brother or brethren seeking the offender's restoration, satisfies the church.

Sometimes the most earnest exertions to reclaim a brother fail of success. Then the case must be brought before the church. The facts connected with it must be stated. The arraigned member must have ample opportunity to defend himself. If his defence is satisfactory to the church, the matter goes no farther. Or, if the brother, while the investigation is going on, becomes convinced of his guilt, and makes confession, the church must forgive him. If, however, the offence is established by conclusive proof, and there is no penitence leading to confession, the act of exclusion must take place. The church must withdraw its fellowship.

Offences of an infamous or scandalous character must have a peculiar treatment. The church must express its reprobation of them by an immediate act of exclusion. No preliminary steps are necessary. No penitence must prevent the withdrawal of fellowship. The honor of Christ and the purity of his religion are specially involved in these cases. What Paul says in regard to the incestuous man (I Cor. v.) vindicates the position here taken. If a church member is guilty of adultery, or murder, or perjury, or theft, or forgery, or drunkenness, or any kindred crime, he deserves exclusion without trial. Some, perhaps, would except drunkenness from this catalogue of offences, but if we take into account the manifold evils of intemperance, in connection with the light shed on "the temperance question" for the last half century, we shall most probably conclude that one instance of drunkenness makes it the duty of a church promptly to exercise its power of excommunication. No church can adequately express a suitable abhorrence of such offences without excluding the offenders. Nor can the world be otherwise convinced that the church is the friend and the conservator of good morals.

To be Continued.

FROM DR. MATTHEW T. YATES.

SHANGHAI, CHINA,
November 30th, 1877.

To the King's Mountain Association:

DEAR BRETHREN:—I have read in the BIBLICAL RECORDER of October 3rd, 1877, an account of your meeting held at Pleasant Hill church, Cleaveland county, September 21st. While I do not know you personally, as a North Carolinian, I am delighted to know the names of so many of those who are engaged in the Master's work—fellow laborers in the vineyard of the Lord. It is late for me to take part in your deliberations. Had I been present I would have said: As the field which we are to cultivate is the *world*, are we not in danger of forgetting the grand objects of our Association: Home Missions, Foreign Missions, and Education? for I see from the report that the churches have sent up for the year only $28.75 for Association Missions; State Missions, $8 80; Foreign Missions, $18.80; and nothing at all for Education. I would have made a little speech just at this point, on the importance of maintaining our distinctive character as Missionary Baptists, and as live co-workers in the Lord's vineyard. The Apostle to the Gentiles—heathen—tells us that God was in Christ reconciling the world unto himself, and that he has committed unto us the word of reconciliation. Now Christ, in the fullness of time, came into our world, made an atonement for sin, and commanded his disciples, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations," &c. This command is as applicable to us today as the command "Repent ye, for the kingdom of heaven is at hand." If there is any one thing plain in the Bible, it is the expressed will of God that all the world should be reclaimed from the worship of false gods to the worship of Him, the living and only true God; that Christ should reign from the rivers to the ends of the earth; and that to accomplish this glorious end He appointed, not angels, but men—His disciples—as his honored instruments. Therefore he said, "Go ye," &c. Just think of the honor Christ has conferred upon us in making us co-workers with himself in completing the work he commenced. Remember the field given us to cultivate is the world; not Cleaveland county, nor North Carolina, but the *world*—China and Africa as well as America. Nearly one-third of the population of the world are in China—400,000,000—without a knowledge of God or the word of reconciliation; men wholly given to the worship of wooden, or stone, or brick images, made like unto themselves; men who worship and fear their dead relatives, and who are destitute of the way of salvation. These, and such as these, all over the world, are the people whom Christ directs us to go and teach, &c. In other words, Christ commands his disciples to undertake Foreign Missions; for it was impossible for them to teach all nations without going to foreign countries, and the command is to preach the gospel to every creature. But there are some people—and some Baptists, *too*—who say they don't believe in Foreign Missio. I know there are; and there are some people who say they don't believe in a God, heaven or hell, but their unbelief does not prove that there is no God; neither does the want of faith and interest in foreign missions on the part of so many good brethren and sisters prove that the foreign mission enterprise is not of divine origin, and has not claims and obligations upon every disciple of Christ; for having been purchased with his precious blood, are we not his *servants*, and therefore under obligations to obey his commands.

This foreign missionary enterprise is no new thing. It originated at Antioch, when "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." They were set apart and sailed from Selencia to Cyprus, an island in the Mediteranian. Having preached the gospel throughout that Island, they sailed for the cities of Pamphilia, Pisidia and Lyconia. After laboring in these countries, they returned to Antioch and made a report. After which they made other trips. Paul in two of his voyages went as far as to Athens, Corinth in Greece, and cities of Macedonia. On his last voyage he was carried a prisoner to Rome, Italy. He was a chosen vessel to bear the name of the Lord "before the Gentiles, (heathen) and Kings, and the children of Israel." The Apostle Paul was just as much a Foreign Missionary as I am. His life work was in foreign countries; and his Epistles were written to the churches which he had been instrumental in gathering together in these heathen countries. In point of time, in making the voyage, Shanghai, to-day, is nearer to New York or Richmond than Philippi was to Antioch or Jerusalem in the days of Paul. He returned to the mother church at Jerusalem or Antioch three or four times. And so do modern missionaries return home occasionally, to meet in some quarters, I am sorry to learn, words of disapprobation.

Now the duty of foreign missions—making Christ known to all people—is so clearly laid down in the word of God, it seems strange that any one could read the Bible without seeing and being impressed with it, unless his sole desire is restricted to what is necessary for his own soul's salvation. It is not enough that we have faith in Christ and live a virtuous life. To this must be added, during whole lives, good works to our neighbor. Why, apart from its revealing to us a knowledge of God and of his Son Jesus Christ, the whole Bible teaches our relations and obligations to Christ and our brother. Hence, if we read our Bible with a desire to know, not only our duty and obligations to Christ, but our fellow-men also, we shall find committed to us the great work of striving, to the extent of our ability and means, to advance and extend the kingdom of Christ until all the world acknowledges him Lord of all.—And our blessed Lord, in requiring us to use the talents and means he has entrusted to us, to convert the world to himself, has not only not imposed a burden upon us, but he has conferred upon us a great honor, and required of us a service that is found to be *profitable* to all who, to the extent of their ability, engage in it; a service, too, with the faithful performance of which he has connected the greatest amount of happiness it is possible for us to enjoy in this life, and a crown of righteousness in the life to come.

We are placed here under certain laws of economy and physical health, which we cannot violate with impunity. The sluggard who will not plant shall not reap. The man of means who does not exercise his mind and body will not have health or happiness. While the active and industrious man has health and the means of happiness. And it is so in regard to God's moral laws, and to our obligations to Christ and to our fellow-men. The Christian who is content with his own ideas of christian duty, and does not the Law; one who does not improve the talents given him by exercising his gifts; one who thinks but little about his or her religious obligations to others, and consequently does little or nothing for the souls of men and the extension of Christ's kingdom at home or abroad, is not in a healthy state. He is dwarfed and dyspeptic—full of doubts and fears, and does not enjoy his religion except in a miserly way. He is a stranger to the buoyant hope and spiritual happiness of those who take up the cross in all things, and do what they can to teach their own families and others with whom they come in contact, the gospel of Christ, and to the extent of their ability, to extend the kingdom of Christ, by sending that glorious gospel to the perishing heathen. I know there are those who will say charity begins at home. That is not Scripture, and even if it were, it does not say let it stop at home. Christ said, "Go ye therefore and teach all nations." O, my dear brethren, if every disciple of Christ would read the Bible with the desire to know his duty to *his fellow-man*, and all begin at once, as they should do, to do what their hands find to do, and to pray for God's help, what a commotion there would be in the earth. There would be a revival everywhere. The gospel would take wings and fly to the ends of the earth. And soon there would be none to say know ye the Lord, for all would know him from the least to the greatest.

Your Association received during the last year a reinforcement of 203. Many other Associations in the State, accounts of which I have read, are doing little or nothing to send the gospel to the heathen, for whom Christ died. They know and think but little about, and do nothing for, those who are groping in moral darkness. Who can estimate the amount of light, moral power, vital force, prosperity and happiness they have lost by this inactivity. For there is an endless chain of blessings and rewards attached to the obedience of Christ's commands. And I think it will be found in the history of churches as well as of individuals that they who are most active in sending the gospel to the heathen are usually the most active and liberal in every good work at home. Thus there is a reflex influence that brings a chain of blessings to all who embrace in the arms of their benevolence, the heathen world. Let us all seek to know what is our duty to God and to our fellow-men of all nations. Let us pray for them, and try to do something for them. This is God's plan; and the Lord of the harvest will add his blessing to what we try to do, and will enable us to do more.

Brethren, I am in the midst of heathenism, and have been for thirty years. I know what it is. In this Province, or State, there are about 40,000,000 souls—about equal the population of the whole United States. They know nothing of the true God or of the future of the soul. They worship false gods made by their own hands. I need help—help to print the Scriptures in their own language and preach the gospel of peace. In obedience to Christ's command I have come here; and now will you not, in obedience to the same command help me to do the work that is so much needed? If you have not the means, help with your daily prayers. The Lord help us to know and do our duty.

Faithfully,
MATTHEW T. YATES.

P. S.—I have a church of more than 90 members. 10 added by baptism this year. M. T. Y.

OLD MINUTES—NEUSE BAPTIST ASSOCIATION IN 1795-1802—COL. NATHAN BRYAN.

As I write there lies before me a copy of the minutes of the Neuse Baptist Association held at Little Contentny, Glasgow County, N. C., October 1795. These Minutes were printed at Newbern by Francis X. Martin, the first printer in the colony of North Carolina. The contributions from 17 churches for the preceding year were £10. 14 s. 6d. and the cost of printing 300 copies of the minutes was £7 10 s. The money tables are all expressed in pounds, shillings and pence; and the old fashioned *s* in the shape of the little *f* prevails throughout the entire printing.

This is the second minutes of that ancient body of Baptist, and shows that at that time it was composed of the following 29 churches, viz:

Bull Tail in Bladen and New Hanover; *Lockwood's Folly* in Brunswick; *Swift Creek*, *Coor Creek*, *Durham Creek* and *Goose Creek* in Craven; *Newport*, *North River* and *Hadnot's Creek* in Carteret; *Bear Marsh* and *Muddy Creek* in Duplin; *Town Creek* and *Toisnot* in Edgecombe; [both Anti-missionary now]; *Poplar Spring* in Franklin; *Little Contentny* in Glasgow; *Swift Creek*, *Rocky Spring*, *Mill Creek* and one other church in Johnston and Wake; *White Oak* and *Trent* in Jones, *Bear Creek* [now Mosely Hall] in Lenoir; *New River* in Onslow; *Red Banks* in Pitt; *Robeson* in Robeson; *Rowan* in Sampson; *Naughunty* and *Black Creek* in Wayne [both Anti-missionary churches now] and *Cross Roads* in Wake.

Several of these churches are now extinct, doubtless because they did not have a mind to work. Some belong to the Kehukee and Neuse Anti-missionary Associations and others to the Raleigh, Central, Eastern and Cape Fear Associations. The old Bear Marsh church in Duplin, 6 miles from Mt. Olive on the Wilmington and Weldon Railroad, is still a prominent member of the Eastern Association and is under the pastoral care of Elder J. N. Stallings, if I mistake not. It is one of the oldest Baptist churches in this State, (organized Feb. 25, 1763), and the Neuse Association was organized in its house of worship in 1794.

The ordained Ministers of the Association in 1795 were William Cooper of Bladen or New Hanover, Abram Baker of Brunswick, William Phipps of Craven, Francis Oliver of Duplin, Job Thigpen of Duplin, Joshua Barnes of Edgecomb, William Taylor of Johnston, John Gully of Johnston, John Moore of Wake or Johnston, E. Dillahunty of Jones, Louis Whitfield of Lenoir, Noah Tyson of Pitt, Reuben Hays of Wayne and John Thompson of Wayne.

"Brother Oliver from the committee, appointed last Association to visit a church on Swift Creek, in Johnston county, to inquire into their state and standing; reports: he understands that half, or rather a majority of them, hold a universal provision made by Christ for the salvation of all mankind. It was "*resolved*, That this Association indulge that church one year longer, and do recommend it to brother John Moore to labor with them (in faithfulness and tenderness) reclaim that part that have erred from the faith, or withdraw from them."

At the same session the following recommendation was passed:

"Whereas, coldness in religion seems to be a general complaint; it is therefore recommended to the churches and every member thereof, at the setting of the sun on every Lord's day evening to endeavour to unite in prayer to God for a revival of religion."

The circular letter this year was on the subject of *Justification*.

In 1796 the Association met at Chechinquamin Chapel in Jones county. Nathan Bryan, *member of Congress from the Newbern district*, was elected Moderator and Rev. Needham Whitfield, Clerk. This year John McKean, James Sanders, Robert Simpson, Joshua Roe, Zadock Bell and Wm. Thims appear in the list of ministers. Cape Fear church in Cumberland county and Adams Creek church in Craven county were *received into the Association this year*.

The Association "recommended to its ministers in our connection to visit the churches in our union; and to the churches to make provision for their support agreeable to the word of God."

"Query. Is sanctification that fits us for Heaven, instantaneous or progressive? Answer. Instantaneous."

This year the circular letter was to have been written on *church discipline*, but the writers being absent, a letter was prepared containing divers exhortations to the churches on family prayer, regular attendance on the preached word, study of the scriptures, &c. Francis Xavier Martin printed the minutes again for one shilling a copy.

I have no more minutes of this body till the year 1802 when the Association met at "Cedar Creek Meeting house, Cumberland county. Letters from 29 churches were read showing 1680 members and 140 baptisms. Elders Ross, Barnes, Whitfield and Oliver preached on Sunday.

"Recommended by the Association, the publication of a pamphlet set forth by Elder John Leeland, against the powers of Antichrist, called a *Blow at the Root*; another by Gaifer, called *The Conversion of a Mahometan*, also a suitable set of *Hymns* and *Spiritual Songs* for Public Worship."

The circular letter this year was on the causes of spiritual coldness, which the writer, Elder Whitfield, attributed to love of the world, its riches, honors and pleasures.

The session of the Association for 1803 was appointed to be "held at Rocky Spring meeting house in Johnston county, Elder William Hawthorn to preach the introductory sermon; in case of failure, Elder Wm. Wells."

Brethren were appointed to write letters of correspondence to the following Associations, viz: Lemuel Deberry, to Georgia; Fleet Cooper, to Virginia Portsmouth; Aaron Williams, to Bethel; Barnaba McKinnie, to Kehukee; Wm. Wells, to Charlestown; and John E. Slade to Flat River."

HON. NATHAN BRYAN,

the Moderator of the Neuse Association in 1796, was a resident of Jones county. He was baptized at the age of 18 and united with the Southwest of Neuse Baptist church about the year 1766, when Elder McDaniel was pastor. When quite a youth, he was elected to represent his county in the General Assembly of North Carolina, and continued to be elected over all his opponents for a number of years. Elder Buskitt, the historian of the Sandy Creek Association, says of him: "Notwithstanding he was a man of abilities, and worthy to fill posts of honor and profit in the State, yet it is well known to his constituents that he *sought* no lucrative office, but from that patriotic spirit of which he was possessed, the good of his country was his general aim. His countenance was grave, yet commanding, he was very affable in his addresses and inferior to none of his age and learning. His public and private life was so regular, and agreeable to a christian character, that he clearly manifested to all his acquaintance the sincerity of his heart in that profession he had made of Christ Jesus the Lord. He was very careful to contribute to the relief of the poor saints and ministers of the gospel, and to fill his seat at the house of God on Conference days and other days of preaching."

In 1794, he was elected to the Congress of the United States by a majority of 1200. In 1796 he was re-elected, (Congress then sat at Philadelphia), and died in Philadelphia in 1798 in the 50th year of his age. He "was buried in the Baptist meeting house yard in Philadelphia;" and his funeral sermon was preached by Elder Ustick.

Perhaps Henry R. Bryan, Esqr., of Newbern could furnish you a sketch of his life and public services.

N. B. COBB.

For the Biblical Recorder.

PASTORAL VISITING.

The subject has recently been quite elaborately discussed in a series of articles in the *Religious Herald*. The articles were written by Rev. Dr. Hatcher, one of the ablest and most successful pastors we have known.

In some incisive paragraphs, he deals with some of the hindrances to success in pastoral visiting; and while his remarks on this phase of the subject show that he is a keen and candid observer, they are perhaps open to misconstruction on the part of some readers who have not given much attention to the subject.

Dr. Hatcher surely had no intention to cast reflections upon the poorer members of his own, or any other flock. Few pastors worthy of the name have failed to find many of their warmest friends among what are called the working classes. The "smell of burning preserves from the kitchen" seldom shortens the pastor's visit to the working man's home. The good sister, who "does her own work," and does it so honestly that she is not ashamed to be seen at it, will ask the pastor into the room where the work is going on, and will take it for granted that he has sense enough, and good feeling enough to know that a house-keeper cannot always be in trim to "*receive company.*" She will treat her pastor as she does her physician, and not chill him off by making "company" of him. The "cold room" is *not* found in the cottage, but in the elegant mansion. When the pastor has to sit for a half hour in a "cold room," waiting for the good lady to "dress up" to receive "company," he commonly finds that room elegantly furnished with brussels carpet, piano, rocking-chairs and pictures. "But," says some one, "what are we to do when the pastor calls at a *time when we are really not prepared to see him?* Well, do the candid, honest thing: *say so*, and take it for granted that he has sense enough not to be offended. If he is at all fit for his place, he *knows* that a house-keeper must sometimes find it inconvenient to see him; and he will surely take no offence, if she is candid enough to ask to be excused. Does he not preach to his people that they ought to tell the truth? And can he take offence if they practice what he preaches?

Again: the "noisy and unrestrained child" who spoils the visit by "pulling the furniture to pieces, whining for bread, rolling over the floor, and worrying the mother," is not always found in the cottage of the working man. An industrious, hard-working mother cannot afford to keep such children about her. Her children are apt to mind her, when she tells them to sit up, and behave themselves. Of course Dr. Hatcher was not speaking of infants in the mother's arms; but of noisy spoiled, and uncontrolled children, several years old; and such children are perhaps more frequently encountered in the elegant mansion, than in the modest cottage.

The truth is that effective pastoral visiting is encompassed with many and serious difficulties; and these difficulties are likely to become insufferable, unless pastor and people can learn to be candid and forbearing one to another.

J. C. HIDEN.

Greenville, S. C.

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For the Biblical Recorder.

"A NEW DEPARTURE" SUGGESTED FOR 1878.

At the beginning of a new year it is both wise and profitable for us to review the past, recount its mercies, mourn over its failures, examine into its mistakes with the view of avoiding them in future, and give hearty praise to God for whatever success has been attained. It is the time for "turning over new leaves." Alas! that the record on the *new* leaf should so often be but a re-print of the *old*.

It has occurred to me to suggest a "new departure" to the Baptists in North Carolina. I am generally suspicious of new departures, but this is surely an innocent one. It is just this—"Ought we not as a denomination to make some provision for the support of our old, or disabled ministers?" The Baptists in some states do have a fund for this purpose. We have none, unless I am misinformed. The Methodists and Presbyterians are required to take up an annual collection for this *object*, and a Methodist friend informed me lately that in her church a stated sum is given to each needy *orphan* child of deceased ministers. Can we not learn a lesson from these? Can we not afford to follow a good example, even though it should be set us by those whose views are at *variance with ours?*

I am a strong Baptist, and a great admirer of my church, but if I were a man I would not be a Baptist minister—"*if I could help it.*" Perhaps no one should be a minister, *if he can help it*—unless the pressure is so great that he is *compelled* to preach the *unsearchable riches of Christ*, but I think it takes more *grace* to be a Baptist minister than any other. He must have great faith in God who is willing to spend the glory and strength of his manhood in the service of the church, often without enough compensation to supply *present* wants, setting aside all thought of laying up something for a rainy day, and to see looming up in the future the time when disabled by disease, or the infirmities of old age he *must retire from active life*; and know that his only hope of support then will be his trust in Him who giveth food "to the young ravens when they cry."

A case presents itself to me among my own acquaintances, of a venerable old minister, revered alike for his piety and talents, who, in his youth, entered the ministry a wealthy *man*, who has *given* liberally of his *own* means to the cause in North Carolina, but who by the late war lost everything but his home, and who having now passed his threescore and ten is dependent on the exertions of his daughters, one of whom has beside the care of five small children. In such a case a small *annuity* would be a graceful recognition of his past services by the denomination which has been honored by his connection with it.

I enter this plea in behalf of our noble ministers, hoping that it may attract the attention and draw forth the views of some of our best writers. *I can not doubt* that the churches would cordially endorse any plan recommended by their Associations, or the Convention.

What do you think about it yourself, Mr. Editor?

Yours truly, C.

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THE man who had horse-radish and turnip on his plate and swallowed a quantity of the former by mistake, after he had gulped down all the goblets of water within his reach and squeezed an equal bulk of tears into view, said, sadly: "No carrots there! *Home-raised wa'n't it?*"

THEY don't have any coppers in circulation down in St. Louis, and the *Journal* of that city thinks that they should be introduced. So say we. Down with a custom which prevents newspaper men from contributing for the support of the church!—*Worcester Press.*

IT is said that in the tramp Free Masonry a double cross on the gate post signifies that the people of the house use a griddle on which but two buck wheat cakes at a time are baked. Of course, no respectable tramp likes to wait long for his meals.

BIBLICAL RECORDER.

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Obituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid in advance.

Sunday School Department.

CONDUCTED BY
JOHN E. RAY,
Cor. Sec. S. S. Board, and Sec. B'd Missions.

How Many

Will accede to a proposition similar to the one made in another place in this column?

Do you ever

Ask God's blessing upon the members of your class? If not, how do you expect it? "Ask, and ye shall receive."

"Baptist Sunday School Board,

Please send ten Commissions for our Sunday-school at Sharon church. Am pleased with the plan. E. S. N."

Tar River Association

Has forty-seven churches, with 3,264 members. There are 21 Sunday-schools (including two colored Schools,) with an attendance of 1,270. Eleven of them are evergreen.

What Sunday Schools

Will write us the amount of money they have raised during the last year? We are exceedingly anxious to find out how much money was raised in the State last year for the objects of the Sunday-school. Unless you write us it is impossible to tell.

Cedar Creek Association

Numbered thirty-five churches at its last meeting, with a membership of 3,657. Sixteen of these churches reported Sunday-schools with an attendance of about 1,000. Wonder if all the other nineteen churches are without Schools, and what the remaining 2,657 church-*members* do on Sunday?

Cool Spring School,

Sandy Creek Association, reports having collected $23.10 since the first of May last, by means of the Little Leader plan. They have reorganized, and say that they have no idea of *freezing up*. "We feel that good has resulted in our Sunday-school and that our labor has not been in vain. We hope and look for greater good."

Flat River Association.

Poplar Creek Sunday-school sends us their annual report which is very encouraging. This is an evergreen School and there are thirty-two members of the church engaged in it. Two of their number have *professed* faith in Jesus during the year. They have a Little Leader Missionary Society numbering about 60, and a lively little Infant Class taught by Bro. Barnes. We have a few other reports from this Association, and they are all from evergreen Schools. Wonder if all the Schools in the Association are such?

Helps for Teachers.

The teacher who confines himself to any one exposition of the lesson need not expect to become thoroughly prepared to interest and instruct a class, or even to fully understand the lesson. It is necessary to compare the best authorities and then judge for one's self. These helps are abundant. Among the best within our acquaintance are: *Baptist Teacher*, *S. S. Times*, *National S. S. Teacher*, *American S. S. Worker*, and *S. S. World*, which are unsurpassed in the land. Every teacher who wishes to arrive at any degree of success, ought to furnish himself with at least two of these periodicals. But your grandest, your greatest, your supreme help is in God. Suffer not a single day to pass over you without supplicating at a throne of grace, begging for the help of Him who hath all power in heaven and in the earth. Without His aid you would better relinquish the work. Without it, *you dare not undertake it.*

A Proposition.

A most excellent brother in the Tar River *Association, who is always ready for a good* work writes the Sunday School Board as follows: "I see in the last RECORDER that Bro. Jordan has been sent to the Pamlico section. I think this is a move in the right direction. Feel sure that the Lord will bless his labors in this part of our State. Think we ought to keep him in this field all the year if possible; and if we can I am willing to contribute to his support all I can, say fifty or one hundred dollars. Or I will make this proposi*tion: I will contribute five dollars for each and every meeting he holds east of the Wilming*ton and Weldon Railroad, between the Roanoke and Tar Rivers. I think, if possible, he ought to *go to* Weldon." Now, this is a square proposition and we propose to hold the brother up to it, but we want to know how many more will make the same, or any other proposition of the kind. Send us your name brethren and sisters. The field referred to has been greatly neglected, and we must at once begin to cultivate. Who is willing for Bro. Jordan to stop the work? We trust that all will aid us in this great work of evangelizing our own State.

King's Mountain S. S. Convention

Met on Friday 28th of Dec. 1877 with Bethlehem church, Cleaveland county, Rev. J. A. White was elected president, and L. M. Putnam, secretary. Introductory sermon by Bro. White. Text: "For it is the power of God unto salvation to every one that believeth," Rom. 1: 16. Delegates from churches as follows: *Bethlehem*—P. R. Elam, L. M. Logan, John Barber, W. H. Herndon, Geo. Herndon, R. U. Patterson. *Pleasant Hill*—J. A. Roberts, W. A. J. Hamrick, M. L. Putnam, W. C. Putnam. *New Hope*—J. R. Logan. *Wear's S. H.*—Capt. S. H. Anthony. By reason of inclement weather no other Schools or churches were represented. The constitution was read. Executive Committee, Revs. G. M. Webb, P. R. Elam, and Col. J. R. Logan. Rev. G. M. Webb, offered the following: *Resolved*, That a public collection be taken up on each Sabbath of the Sunday School Convention to aid the Schools in procuring a library and Sunday-school papers. *Owing to heavy rains there were no meetings* on Saturday and Sunday. The Executive Committee, however, have appointed the next session to be held with the Bethlehem church on Friday before the 5th Sunday in March, next, and all churches and Sunday-schools, within the bounds of the Association ar quested to send delegates. The querie speakers for last session are continued next, and it is hoped each will be attendance.

BIBLICAL RECORDER.

REV. C. T. BAILEY,............EDITOR.
REV. J. D. HUFHAM....ASSIS'T EDITOR.

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☞All communications or letters for publication should be addressed to Biblical Recorder, Raleigh, N. C.

☞Remittances and letters on business should be addressed to Edwards, Broughton & Co., Publishers, Raleigh, N. C.

☞Only personal letters should be addressed to the Editors.

There are very many of our ministers throughout the State unable to subscribe for the RECORDER, and are anxious to receive it. Many of these we are supplying on our own account, but cannot furnish them all. To give our friends who may feel inclined to do so an opportunity of aiding in this cause we offer the RECORDER for such minister at $1.00 per annum. Friends sending funds for this purpose can name the minister they wish to receive the paper or leave that to us.

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We offer the RECORDER to our friends who may desire to subscribe for the benefit of any colored minister at $1.00 per annum.

We shall acknowledge receipts from time to time.

SOME ADVICE TO THE PREACHERS.

In the last issue of this paper we ventured to call the attention of the churches to the condition of some of our older brethren in the ministry. The suggestions we made in their behalf, will, we hope, commend themselves to our readers, and be carried out to such an extent as to relieve the wants of the good and worthy brethren referred to.

It will not be amiss in us to give the more earnest and active ministers of the State some advice as to their future. It will not lessen the respect of our readers for these brethren for us to say that ministers are men of like passions with their lay brethren, and to a great extent governed by the same motives. It is human nature to be dissatisfied—to be anticipating and hoping better things, no matter how pleasant or unpleasant the present surroundings may be. For this reason *very few ministers of the gospel* are settled and fixed in their pastorates—and there is among them a tendency to change. The country pastor, be he young or old, is as a general rule willing to change his country churches for a town or city pastorate. He hopes by so doing to relieve himself of the extra expense of keeping a horse and the wear and tear of the long journeys through cold and heat. No one can reasonably blame a country pastor for this, considering the meagre salary he gets and the difficulties he encounters in collecting it. If a young man, he may in addition to this desire to lessen his expenses, be influenced to some extent by the better advantages a town or city church presents of benefitting himself socially and intellectually. These motives are perfectly legitimate as well as perfectly natural. But after an experience of some years in both positions, we are prepared to say that in our opinion a country pastorate with all its inconveniences is far preferable to a city or town pastorate, and far less expensive. If the country churches were as prompt to pay the salaries promised as are the town churches (which unfortunately they are not) there would be little comparison in the advantages of the two positions.

Whatever be the position of the pastors, we have a word of advice to each, and with special reference to their future comfort, we advise them to begin now, while in the midst of the work, to save at least something against the day which assuredly comes, when the churches will no longer need their services—and when they will be unfitted for labor in other fields. This looks very much like an unreasonable exhortation, considering the small pittances paid and the expenses incident to such situations. How can we save anything? hundreds of the pastors will ask us. How? we can not tell them, still the duty remains of urging each pastor to do so and begin at once. We would like to say to each one of the preachers in North Carolina, buy a piece of land—even an acre—and build a house on it, however humble. A house and a shelter is a rich inheritance under certain circumstances, and an inheritance that every minister of the gospel should possess.

We would not be understood as advising the preachers to be penurious, or to be over much concerned about money and earthly possessions. Far from it. We want them to preach the gospel with all the zeal and ability God has given them, but we want them to have a home in old age, and if possible enough of worldly substance to keep want and suffering from their doors. All this is within the reach of prudence and economy.

There is among the churches of e of the Southern States, societies nized for the protection of aged rs and the widows and orphans of such as have died in the work. Not long since we read the announcement that $60,000 had been raised in London for the support of the aged ministers of that city. In Virginia there is connected with the work of the General Association a well organized society for the relief of aged Baptist preachers. Such scant means have been provided for it, however, that but little has been accomplished.

In Kentucky—if we mistake not—there is a Mutual Insurance Company with some twelve thousand members, divided into classes of two or five thousand. Each member of these classes agrees to pay to the widow and orphans of a deceased brother one dollar. By this means the family of a minister, at his death, receives two or five thousand dollars, and is thus relieved of any immediate danger of want. The society or company has but two salaried officers, and the business is so managed that there is little or no possibility of loss by extravagance and defalcation. We highly approve of this plan of relief. Some of the pastors in North Carolina are members of the Kentucky association, and unhesitatingly recommend it to their brethren. Such a company might be organized among the ministers of this State to great advantage. At one of the Associations we attended last October the Moderator asked for a collection for the widow and children of one of our most useful ministers who had died while laboring within the bounds of the Association. A generous subscription was made, but after all, this minister's wife and children were homeless and dependent. We knew him well years ago, when in the prime and vigor of his manhood he traveled and preached in Virginia and North Carolina. Had he then foreseen the want in waiting for those so dear to him, no doubt efforts would have been made to secure at least a home for them. None of us can tell what a day may bring forth, or what is to be the needs and necessities of those dependent upon us. Were we permitted again to begin life as a minister of the gospel, we would, with the experience and observation gained, accept the charge of some country churches for life, and make a home for our family among our brethren and sisters. This can never be done in a city or town pastorate. The expenses of living in a town are always equal if not beyond the salaries paid.

Settle in some destitute section, it need be, preach the gospel of Christ to the people, organize and build up churches, and make a home among your brethren and sisters for life. This has been done by some of our ministers and they are to-day the most independent and useful ministers in the State.

THE religious world, at least a large part of it, seems to be in a very unsettled condition, and discussions are the order of the day. Nearly all our religious exchanges are in the war or are girding themselves for a pitched battle about some question that some man, or set of men, has raised. Some are diving into the mysteries of man's future existence, others are questioning the extent if not the existence of future punishment, while others still are debating mere questions of expediency or inexpediency, or the time of the world's ending, or other equally unimportant and indefinite propositions. We confess that none of these questions or discussions have interested us as much as they, in all probability, should from the fact that we have either seen or think we have seen a motive for some of them outside of a desire to advance the cause of truth; and rather regard the present anomalous state of mind as a sort of mania that manifests itself in a restless questioning of plainest truths. Besides this we have no idea that these discussions will do any good or result in anything further than the distinction and notoriety of a few names and individuals that merit the oblivion they so much dread.

As long as the Bible remains as it is, and is in the hands of the people, very little change in the opinions and faith of the christian people of this country need be feared or expected. The Bible is very plain to converted men and women, and the opinions of men, however learned and eloquent they may be, have very little weight with true christians when such opinions conflict with what God has said. These debaters and disputers must, as Mr. Farrar admits, "change the bible" by striking out the plain teachings of Christ before they can hope to accomplish anything more than a mere personal notoriety for a few years. The true people of God, those who have learned of Christ, will not be greatly moved by what men may say.

The strange thing about the whole matter is that the opinions of some of these modern reformers should have any weight with any intelligent person. We are unable to see why Mr. Beecher's opinions of a religious question should have any influence with any christian man. He, in all probability, joined the church and entered the ministry without being a christian, and certain it is, he has given no evidence of conversion since. He is a learned, eloquent speaker, a very ambitious and worldly man, with great energy and force, yet he is not a pious man and does not even profess to be such. The opinion of any other learned ungodly and worldly-minded man on a question of morals or religion, or of any other doctrine of the Scriptures, would be worth just as much if not more than his. We certainly should prefer it. But such men's opinions on questions of religion or scripture are absolutely worthless. The Bible says, "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be." Genius and learning of themselves cannot understand and approve of the laws of God. Paul says, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned." This explains the whole matter. All the learning in the world is useless and worthless in explaining the scriptures unless the Holy Spirit opens up the understanding and enlightens the heart of the learned enquirer after the will of God. Such men as Beecher, Darwin, Huxley, Tyndall, Spencer, Farrar, and the swarm of smaller imitators of them, know nothing of the scriptures but the mere letter and history of the book, and are at best but blind leaders of the blind in spiritual matters. Their opinions as to what the Bible teaches or does not teach are not worth a moments thought.

But these men are not the only disturbers of *faith among us*. There are others, some of them professing to be converted men, men who have been enlightened by the spirit of God, who have started up new theories and new views of Divine truth, and who have a stronger claim upon our consideration. True, the theories and views they urge upon us are not very radical or important, mere questions of expediency or inexpediency, but of such a character as to give rise to much heated discussion and some uneasiness in the churches. In nearly every instance the originators of the question, as far as we have been able to see, have been actuated by no motive to mislead or disturb the christian world, but from mere inability to remain unseen and unheard of, have started up these questions to bring themselves into notice or advance their personal interests. Seriously, the questions are not worth discussion, and any way they may be settled will not effect, for good or ill, the Kingdom of Christ. Much of this restlessness no doubt arises from the condition of mind not uncommon among men who have for a long time occupied much of the worlds attention. From an honest ambition to become distinguished and the amount of notice they have received, and the applause they have gained, they have become so accustomed to public notice and public applause that the appetite for such has become morbid, and they find themselves utterly miserable without it. Even notoriety to such is preferable to that silent deadness that comes over them when their names no longer appear in print, and when no one speaks their wondrous deeds. A Beecher swears while preaching, a Farrar boldly denies the plainer *teachings of the scriptures* and demands that the Bible be changed, a Fowler assails the character of Christ, and in blasphemous terms charges Him with intemperance, while a Haven and a Fulton rage and rave at their brethren and the world; not so much that there is any cause for any of these, but lest they be forgotten by their fellow men. The man who has for years drank wine will take to stronger and baser liquids, and when these fail his morbid taste or cease to excite his dying nerves laudanum, and opium in all its deadening power, is resorted to with avidity. It is just so with the mind that is fed on adulation and applause. These men are drunken not with the wine of any new discovery of any important truth, but they wallow in the mire, debauched with the viler drugs of their own self seeking.

As long as the Bible remains as it is, translated into the English language, all the cravings and all the ravings of these new discoverers will amount to nothing. A few editors will print their names and a few unwise persons will follow in their train and call them learned—great. But the Bible will remain true, and the church of God stand forever.

....Rev. Dr. C. D. Hartranft has left the Dutch Reformed Church and joined the Congregational denomination. The latter offered him a professorship in Hartford Theological Seminary and he changed his theology and accepted the position. Some of these wise men seem to have very easy, changeable and elastic views of religion and the Bible.

PERSONAL & OTHER ITEMS.

....Rev. W. M. Kennedy offers his services to the Mission Board for 10 days. Who else will aid in the work?

....The part of Dr. Pendleton's tract to be published next week will explain the relationship of excluded members to the church.

...."Two masters of declamatory extravagance have lately tuned an "octave higher." Bro. Lafferty on Drs. Farrar and Fowler.

....A Miss Townsley—a female Moody without a Sankey—is laboring in the the Vermont and Shaftsbury Associations in Vermont.

....Dr. Yates' letter to the King's Mountain Association, on first page will be read with special interest by the brethren in Cleaveland.

....The Methodist brethren of Virginia have appointed Rev. W. M. Patterson and Rev. T. D. Villegas, a Mexican, missionaries to Mexico.

....We have on hand some very interesting and valuable articles for future issues. Our brethren will have to exercise a little patience and some forbearance.

...."Moses was tongue-tied, and so Israel got safely to Canaan. Happy the nation and the church whose leaders are slow of speech."—*Richmond Christian Advocate.*

....Now is an admirable time for renewing subscriptions and getting up clubs of subscribers to the RECORDER. Have you ever tried to get your neighbor to subscribe? Try now.

....The next meeting of the Boston pastors will discuss, "Are church organization and ministerial ordination depreciated by modern evangelism." Our opinion is already formed.

....Rev. F. M. Jordan, in splendid health, reached Raleigh on Thursday last on his way to the Pamlico section. He will begin his series of meetings with the church at LaGrange on the 27th inst.

....It is said that an Iowa preacher lately "prayed that the present President might have more wisdom than his predecessors, and more than he has himself displayed." It is very hard to please some people.

....Rev. Wm. Wallace Duncan, of Wofford College, S. C., will deliver the literary address before the Thomasville Female College on June 5th. We expect to be present and have been invited to preach the sermon.

...."Dr. Fulton, of Brooklyn, preached Sunday before last in the Bowdoin Square Church, Boston. Rumor says, that notwithstanding his prosperous year in the City of Churches, he is moveable."—*Ex. and Chronicle.*

....Rev. R. W. Lide, the popular young pastor of Newberne, passed through Raleigh on Wednesday last on his way to marry a couple. We were glad to see him and to learn that he is much pleased with his charge.

....Everybody seems glad that Bro. Jordan is going to work in the Pamlico section. See in our Sunday School department what one brother offers to do, then write Bro. Ray what you are willing to give for this purpose.

....OUR FAMILY DEPARTMENT.—Our many readers will be pleased to learn that Mrs. L. G. CRAWFORD, of Oxford, N. C., one of the most pious and intelligent ladies of the State, has consented to conduct, the HOME CIRCLE department of this paper.

....The Universalists of Chicago are holding extra services or revival meetings "to gather up what they may of the things that may be shaken" by the discussion of future punishment. They are welcome as far as we are concerned to the whole lot of modern reformers—*et id omne, &c.*

....The Free Will Baptists of the North are rapidly disintegrating. Their principal strength is in the back towns of Maine and New Hampshire. They cannot disintegrate too soon. Free religionists of any sort are bad, very bad, but Free Will Baptists are—well, we won't say.

....Thomasville Female College has more applications than it can accommodate. A number of the students are boarding in private families. President Reinhart says, "I am preparing to enlarge the buildings. The Lord is establishing the work upon my hands beyond my expectations."

....In our last issue we stated that the Raleigh Female Seminary had opened its Spring Term under very favorable auspices. New students have continued to arrive and more are to come. The number now is larger than it ever was before, and the prospect is so flattering that in all probability new buildings will have to be erected this Spring.

....Rev. F. R. Underwood, of Oxford, is preaching a series of sermons to his church on "The characteristics of a Christian Church." This is exactly right. The old Baptist preachers always preached doctrinal sermons, and God greatly blessed their preaching. Preach the truth in love and let the world think and say just what it pleases. It's approbation is a serious reflection on a man's ministry.

....A Western Baptist complains in the *Ex. and Chronicle* that some baptized brethren and sisters from the East attend the churches and enjoy the blessing, but fail to identify themselves with the churches, having left their letters in the East. This is an evil practiced by some curious and indescribable brethren and sisters who have never moved out West. We have labored with a few such, and have our own opinion of their piety and worth. We really think that we have a right to thank God that there are not many such people.

....Dr. S. I. Prime, editor of the New York *Observer*, is now in Rome. In a letter to Dr. Bright, editor of the *Examiner and Chronicle*, he speaks in highest terms of Dr. G. B. Taylor and his work in Rome. He says: "I attended his Sunday Schools and found four or five different rooms filled with children of various ages, from the infant class to youth of sixteen. These rooms are filled every day of the week with scholars. In the evening they are occupied by young men studying the Scriptures. In another part of the town is the Baptist church, where the Gospel is faithfully preached by the Rev. Mr. Cocardi, and at least seven other places in Italy preaching stations are maintained under the superintendence of Dr. Taylor. . . . Dr. Taylor is able to extend his missions and multiply the number of laborers just as fast as he has the means to support them And you may be certain that he is judicious, careful and wide awake." This is a high compliment to our missionary from a high source.

....Rev. Dr. J. G. Binney, of the Rangoon Theological Seminary, is dead. He died at sea, and was buried in the Indian ocean, before the steamer reached Galle. His grave is with the grave of Judson."—*National Baptist.* Dr. Binney was born in Boston, Dec. 1st, 1807, was educated at Yale College and Newton Theological Institute, was ordained May 16th, 1832. While pastor in Savannah, Ga., in 1843, he was appointed missionary and to teach in the Karen Theological school at Rangoon, Burmah. He returned to America twice during the 35 years of his *missionary labors.*

....The Roxborough, Spruce St., Grace and Manayunk churches, Philadelphia, are vacant. But says a correspondent of the *Ex. and Chronicle:* "We are almost afraid to mention them, lest we bring another de*luge. They are deluged already by the im*portunate petitions of impecunious candidates who are out of position, or by ministering brethren who are settled somewhere, but not quite solidly, or not quite to their mind, who have reason to believe that they were "never more beloved by their people, and never more prosperous than now," but they have come to feel that "a change of air" would be beneficial to their health, or at least to their wives, in behalf of whom they have come to feel the tenderest solicitude." This is a gross reflection on the ministry, and certainly does *not apply to those known to us.*

....BEQUEST.—By the will of the late Gardner Chilson of Boston, specific bequests are made to the amount of $235,000. The folowing are the public bequests. To the American Baptist Home Missionary Society, $25,000; to the American Baptist Missionary Union, $25,000; to the American Baptist Publication Society, $25,000; to the Society for the Relief of Aged and Indigent Baptist ministers, $2,000; to the Mansfield Baptist church, 5,000. If the estate should yield more than $235,000 the surplus is to be divided among the first three named societies, and if less than that sum, the deficit is to be made up by pro rata assessments from the bequests to the same societies. At the death of the son of the deceased the sum held in trust for him will be divided between the Missions Society and the Union, so that ultimately the whole estate will go to the Baptist denomination. It is thought that the estate will yied $400,000, or $500,000.

...."From my earliest youth, I was brought up for the ministry—to become a clergyman of the Lutheran Established Church, . . . yet secretly, all the time, I had been living a most godless life. . . . . There were at that time 1,260 students at the University at Halle, in Germany. Nine hundred of these studied theology, and the other 360 either the law or medicine, or philology. But out of these nine hundred young men who studied theology, there were not nine at that time who knew the Lord Jesus Christ; only three professed to be disciples of the Lord Jesus, and I became the fourth."—*George Muller in his address in Plymouth Church.* Nine hundred wicked young men studying for the ministry in one University! This accounts for all the rationalism and folly of German theology.

WORDS FROM FRIENDS.—Rev. C. C. Haymore says: "I am pleased with the RECORDER and like it better every time, and am doing all I can to extend its circulation in this part of the State, for I know that it will prove a great advantage to the Baptist cause in this country. It has always been a mystery to me why every Baptist is not willing and anxious to take the RECORDER. I succeeded in getting an old brother to take it in this community about two years ago. He and his children are so well pleased with it I am satisfied that he will be a life time subscriber to the RECORDER.

Bro. W. H. Osborne, of Asheville, says: "The RECORDER is always a most welcome visitor, and has become so interesting that I could not well dispense with its genial appearance.

Rev. G. W. Greene says: "The RECORDER keeps growing in interest. Those editorials are fine. I sent you an article by last mail, to be followed by several others." Thank you, my brother, we and our readers would be glad to hear from you often.

One of the best of the sisters writes us as follows: "Every year our family find the RECORDER more and more a source of delight and comfort. Would that every Baptist family in the State were taking it. May God bless the editors and the publishers of the paper; may it also have a host of new friends added to its list this year."

Rev. J. D. Clarke says: "The RECORDER has become a household necessity. I would not do without it for $5.00 a year. As an educator it is invaluable."

Bro. S. F. Tate, at Roxboro, sends us a club of subscribers and promises to do more. Wish we had such a friend in each church in the State.

THE LORD'S SUPPER.—No. 3.

BY T. H. PRITCHARD, D. D.

The Obligation of Christians to Observe it, and the Duty of Churches towards those who neglect it.

I present as the third reason why we should observe the Lord's Supper, *the benefits resulting from the proper discharge of this duty.*

If the Saviour be wise and merciful we might well presume that all the appointments of His house were made for the good of His people; but we are not left to conjecture or inference on this point—there is something in the very nature of this institution which brings a blessing to all who observe it in a devotional spirit. While I would be far from exalting this rite into an expiatory sacrifice for sin, or from magnifying it above all other christian obligations, as was the custom in the dark ages, I do regard it as a most excellent means of grace, since it awakens in the soul of the true worshipper such emotions as must benefit him spiritually. To particularize for a moment—this ordinance is preeminently *commemorative.* It brings before the mind, by presenting to the eye most striking symbols, the power, the love, the sufferings and death of the adorable Redeemer. *Do this in remembrance of me.* Oh what depths of grateful affection in the godly heart do these words reach and stir!

In its celebration, too, we not only confess our faith in, and dependence upon him, but there is a most searching and tender appeal made to the conscience, which makes every heart in which there is a spark of grace, seek through all its secret chambers for its sins and bring them forth to be confessed and repented of as in the very presence of the Saviour. Never do I realize my sinfulness so deeply, or find the tear of penitence so ready to start as in the observance of this sacred duty.

In this ordinance, also, we publicly honor the Saviour and covenant afresh every time we commune, to be faithful to Him who has bought us with his own precious blood. Perhaps more important than all, this ordinance forces upon us the duty of self examination—a duty most healthful and important, but one alas! which poor human nature will shirk whenever it is possible.

On the other hand, we not only fail of attaining those blessings this *beautiful service* was designed to impart, but by neglecting it, we do ourselves and others an absolute injury. No true christian can go away from the celebration of Christs dying love without realizing a degree of humiliation, it may be a sense of wrong doing that is hurtful and degrading to the soul. And one may well feel uneasy in conscience who repeatedly neglects this duty, since it seems to me that such conduct must be attended with most serious guilt and danger. However, we may look at it, it is nothing less than the wilful and repeated disobedience of an express command of the Saviour and the manifestation of a spirit that must be displeasing to Him.

Besides, you thus separate yourself *from your christian brethren.* I do not deem the Lord's supper as primarily intended to serve as a bond of union among the followers of Christ; its chief design as declared by the Saviour himself, was to show his death and sufferings. In one place only, 1 Cor. x: 17, is the supper represented as the communion of christians with each other, and even in this place, the leading thought is the communion we have with the Saviour in this ordinance. It is, however, calculated to bind together in bonds of closer affection and sweeter fellowship those who are accustomed to observe it, and all the hallowed ties which knit hearts together under such tender associations are lost to those who fail to remember the Lords death with their brethren.

Lastly, I submit, that such disobedience puts a slight upon the death of Christ, dishonors His name before the world, and brings reproach upon the character of professing christians, and I am clear in the opinion that *such conduct persisted in*, calls for the exercise of the discipline of the churches.

I propose in the next number to take up the excuses by which men seek to justify themselves in the disregard of a plain command of Christ.

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MISSION OF THE BAPTISTS.

Various statements are made of the distinguishing peculiarities of the Baptists. It is often asked wherein we differ from other denominations. It is generally answered that we differ from others in regard to baptism, its mode and subjects, and in regard to the theory of church government. This statement is correct, except that we are not particular about *the mode* of baptism, if only we have baptism. The difference between us and others as to baptism should properly be stated to be a difference as to what baptism is, and as to who should be baptized. Only give us true baptism, and we shall not make much ado about the mode.

But while it is true that these three points constitute the main difference between Baptists and others, I think they all can be comprehended in one single principle. The real point of difference is back of these things. Baptists take *the Bible as the only rule of faith and practice.* Other denominations have something authoritative outside of the Bible. They have their discipline, to which a man must adhere to be a good Methodist; their Catechism, which a man must believe to be a true Presbyterian; and their Prayer Book, whose requirements every devout Episcopalian is expected to observe. The Baptists have none of that, nothing authoritative outside of the Divine Word. And I propose to show in succeeding articles that all other differences between Baptists and others are traceable to this. The Baptists cling to the Bible; others have some other authority to go along with the Bible.

True, this was the watch cry of the Reformation, "the Bible is the sole authority in religion"; but they failed to cary out the principle to its fullest extent. Luther said the Scriptures must decide. But instead of saying, as the Baptists do, "We will believe and practice nothing which is not clearly taught in the Bible," he said, "We will retain all the practices of the church of Rome which are not directly condemned by the Bible." And so some of the corrupt practices or the corrupt church of Rome escaped the Reformation and are retained by all Protestants to this day. Luther and his co-laborers accomplished a wonderful work. But they did not carry their Reformation far enough. Long ago it was said, "The Bible, and the Bible only, the religion of Protestants," but Protestants have sadly failed to come up to this standard. Bap. alone can rightly claim this motto. Let it be said, "The Bible, and the Bible only, the religion of Baptists," and you are getting near the truth. And this broad distinction between them and others, suggests what is the *mission of the Baptists.* It is to stand steadfastly by this principle. The mission of the Baptist is "to contend earnestly for the faith once delivered to the saints." Every point of faith and practice must be established by the word of God. This is our work, to insist upon this that only the word of God is authority. The opposing errors may be classified under two heads, Rationalism, and Tradition. These I shall discuss and illustrate in subsequent articles.

G. W. GREENE.

WHAT PAPER SHALL I PATRONIZE?

Every person of intelligence, or who wishes to be intelligent, will readily admit the fact that every family ought to have at least two first class news papers; one religious, the other secular.

The Baptists of North Carolina have the religious paper they need in the BIBLICAL RECORDER. Other denominations have their religious papers, which meet their wants.

But where is the secular paper to be found, that is every way suitable to be read by our familes? I have examined a considerable number, but do not remember to have seen one that is exactly what I think a secular paper ought to be.

Some of these papers publish a great deal of trashy, fictitious, worthless literature; and this, too, sometimes couched in language wanting in elegance and refinement.

But I am glad to say that we have many secular papers that are not open to these objections. They furnish with slight exceptions, reading matter that is instructive and elevating in sentiment, clothed in language chaste and elegant. But even this best class of papers are, most of them at least, open to this objection; they advertise the business of whiskey makers and sellers; they advertise and commend in highest terms theatrical and ball room exercises. These are objections of no *trifling importance.* If parents put into the hands of their children papers or books that advertise and commend these things, they will be too ready to conclude that they are right, because thus publicly commended.

It is to be hoped that the many excellent gentlemen connected with the secular press of the country will give this subject that consideration which its importance demands.

May the time speedily come when these objectionable features may be expurged from all our newspapers. Our children need a spotlessly pure literature. Let some of our Editors begin this much needed reform. And then let all the lovers of an untainted literature patronize their papers and theirs alone. Let this be *continued until the reform becomes* general.

J. A. STRADLEY.

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NORTH CAROLINA BAPTIST MINISTERS WHOSE NAMES SHOULD BE RESCUED FROM OBLIVION.

ELDER ISAAC HICKS,

of Bush Creek, Chatham county. This brother though possessed of very little learning and poor as to this world's goods, was a wonderfully successful evangelist and pastor in the Sandy Creek Association about the year 1800. In 1802 he baptized Elder Robert T. Daniel at Holly Springs in Wake county. He also baptized Elder Wm. H. Merritt, "the best disciplinarian of the Sandy Creek Association," who bequeathed $1.000 to build a Baptist house of worship in Chapel Hill, and $2.000 to educate young ministers at Wake Forest College, Elder Hezekiah Harman and a number of prominent men in the ministry. Will not some brother in Chatham county write out for the *Recorder* an extended account of his life and labor?

ELDER GEORGE POPE,

who baptized about 500 persons during the great revival of 1800. He was pastor of Abbott's Creek church in Davidson county for a number of years and also a prominent instrument in the conversion of a large number of our ministers.

DANIEL GOLD,

the father of several churches of the Pee Dee Association and for years the pastor of the Pee Dee and Brown Creek churches in Anson.

THOMAS CROCKER,

a pioneer preacher of the Raleigh and Tar River Associations, a wonderful revivalist and church builder of his day.

LOUIS and NEEDHAM WHITFIELD of Lenoir, ABRAM BAKER of Brunswick, and FRANCIS OLIVER of Duplin, who were prominent ministers in the Neuse Association in 1794. Who will write sketches of the lives of these zealous and laborious men of God? There are many other names that should be added to the list.

N. B. C.

Lilesville, N. C.

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DIXON ON DANCING.

Dear Bro. Bailey:

I was glad to see in the last RECORDER, Jan. 9th, that our young brother Dixon has had the courage to stand up in defence of old fashioned Christianity, though not old fashioned himself, in taking issue with many in our day who think and say there is no harm in dancing.

I trust he will live long to do battle for the truth in this direction. He ought to have D. D. for that one hour and thirty-five minutes sermon he preached at Shelby during the Christmas, if for nothing else, provided he wants it.

Dancing is one among the many evils that our churches have to contend with now, especially in polite society, and in fashionable life. It is the entrance gate to worldliness, vanity, and might I not say crime.

I trust the other ministers of the State will second brother Dixon's effort in this direction, and try to keep up a fire all along the line until every dancing professor of religion, and every advocate for the same, will be constrained to hide his or her head for shame. "Oh! consistency, thou art a jewel."

I would call the attention of dancers to the fifth verse of the one hundred and twenty-fifth Psalm, as descriptive of their course.

It reads thus: "As such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity."

The act of dancing itself is a *crooked way*, and leads into other crooked ways, and it continued and delighted in, will result in the end, in being led forth by the Lord as culprits with other "workers of iniquity," with the *label* upon them, *Lovers of pleasure more than of God.*"

H. P.

UNION MEETINGS.

Bro Bailey:

With your permission I desire to say a word about the union, or sectional meetings, that have been organized in some sections of our State.

Now what I wish to say is, that I believe them to be important, and productive of good, as much so, comparatively as are the Associations.

Now, if this is true, ought not our brethren to attend them. But the great trouble is, the brethren do not take that interest in them that they should, and this is not only true of the lay brethren, but what is worse, it is true of many of the ministers.

If I understand the object of these meetings, it is to work up the various churches composing them to a more zealous spirit of laboring for the general diffusing of gospel truth, and a uniform co-operation in this particular work.

And to this end, questions are raised for discussion. The Sabbath-school, also, comes in for a good share of the time appropriated to the union meetings.

Now if the brethren will not attend, how are they to be reached, and is it not an evidence that they are not interested in the general good? And if not interested in the general diffusion of gospel truth, do they care at all for the promotion of Christ's Kingdom?

I am not prompted by any bad spirit to ask these questions, but I do so with the hope of awakening my brethren to a true appreciation of the great responsibility that rest upon them; I do so to get them to think about it, and to induce them to throw off their lethargy, and come up to the help of the Lord against the mighty.

The apostle Paul, writing to the Hebrews said, "And let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." May not this have reference *to all opportunities* offered us for assembling?—the day of preaching, the Sabbath-school, prayer meeting, and the Union meeting. And like David should we not be glad, "when they say unto us: let us go unto the house of the Lord." David said, "I had rather be a door-keeper in the house of my God, than to dwell in tents of wickedness."

WM. J. FULFORD.

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TO THE CHURCHES OF THE CAPE FEAR ASSOCIATION.

Your Minutes of last session are now in press; and will be distrbuted as follows:

The Robeson and Marion churches will receive the Minutes at the office of Bro. S. E. Ward, Register of Deeds, Lumberton, N. C.

The Columbus churches, except Cross Roads, will receive their Minutes by calling upon Col. T. S. Memory, Whiteville, N. C.

The Brunswick churches, south of the Wilmington and Georgetown Roads will receive their Minutes by calling on Bro. J. L. Wescott, Smithville N. C.

Elder D. C. Kelley will supply the Bladen churches in his neighborhood.

Bro. F. Lennon will supply Cross Roads and Galeed.

Elder J. J. Beasley will receive the Minutes for Masonboro'

The remaining churches will be supplied by the undersigned, by mail and through the pastors and brethren.

D. K. BENNETT, Sec'y.

Lumberton, Jan. 22d, 1878.

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TO THE CHURCHES OF THE CEDAR CREEK ASSOCIATION.

Dear Brethren:

The Report on Foreign Missions adopted by this body at its last session administers a sharp, yet just rebuke to both ministry and laity for their tardiness and negligence in the work of missions. Let each one, both preachers and people, accept the same, in good faith, and go, earnestly, about the work of reform; let us as ministers be more diligent; there are but few congregations but what will give or pledge if they have the opportunity; let all be more liberal; for us to say that we are unable to give, is to say that God has not given to us, which none can say in truth. Let us then resolve to fill the blanks opposite each church, under the heads of Home Missions and Foreign Missions, that at next session our Missionaries may see and feel that we appreciate their efforts, and love the cause of Christ.

D. K. BENNETT.

Lumberton N. C, Jan. 22nd, 1878.

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Appointments of Rev. J. B. Hartwell in the Chowan Association.

Feb. 14th, Yeoppim, 11 a. m., Edenton night
Feb. 15th, Bethel, 11 a. m., Hertford night.
Feb. 16th, Rocky Hock.
Feb. 17th, Ballard's Bridge.
Feb. 18th, Gatesville.
Feb. 19th, Piney Grove.
Feb. 20th, Middle Swamp.
Feb. 21st, Sandy Cross.
Feb. 22nd, Whiteville Grove.
Feb. 23d, 24th, Ramoth Gilead and Ebenezer.
Feb. 25th, Sawyer's Creek.
Feb. 26th, Providence 11 a. m. and Shiloh at night.
Feb. 27th, Berea, 11 a. m., and Elizabeth City at night.
Feb. 28th, Salem.

R. R. OVERBY.

Messrs. Editors:

Please publish the following list of appointments for Rev. Dr. J. B. Hartwell, who will visit the following churches in the Chowan Association in the interest of Foreign Missions:

Potecasi, Thursday, January 31st.
Gallatia, Friday, February 1st.
Roberts Chapel, Saturday, February 2nd.
Meherrin, Sunday, February 3rd.
Murfreesboro', at night, February 3rd.
Buckhorn, Monday, February 4th.
Mt. Tabor, Tuesday, February 5th.
Winton, at night, February 5th.
Bethlehem, Wednesday, February 6th.
Ahoskie, Thursday, February 7th.
Connaritsa, Friday, February 8th.
Republican, Saturday, February 9th.
Cashie, Sunday, February 10th.
Holly Grove, Monday, February 11th.
Mars Hill, Tuesday, February 12th.
Colerain, at night, February 12th.

R. R. SAVAGE.

BIBLICAL RECORDER.

NOTICE for the **X Mark** on your paper and remember that it indicates your subscription has expired, and admonishes you to RENEW AT ONCE.

New Advertisements.

W. H. & R. S. Tucker.—Preparing for Spring stock.
Warsaw High School for rent.
E. H. Wilson, School of Vocal Music.
W. F. Foushee, C. S. C. Chatham county, Legal Notice.

NEWS OF THE WEEK.

STATE.

—**Mr. C. C. Atwater** died at his home in Chatham county, on the 18th inst., in his fortieth year.

—**LAW SCHOOL.—Judge Dick** and Mr. Dillard have arranged to open a law school in Greensboro'.

—**Captain C. B. Denson** has been re-elected Secretary of the North Carolina State Agricultural Society.

—**Mr. Merritt, of Fayetteville,** was accidentally killed last week, by a freight train on the Western Road.

—**Mr. Simon Smith of Wake county,** dropped dead while unharnessing his horses on Monday the 21st.

—**Arden Nelson,** the murderer of Mr. John Webb, of Bertie county, was executed at Plymouth on the 18th.

—**Mr. I. H. Long, of Graham, N. C.,** one of the most promising students in the University, died on the 19th inst.

—**Mr. Fendal Southerland** committed suicide by hanging himself at his residence near Chapel Hill, on Sunday night last.

—**Wake Forest College** now bears on its roll the names of over 100 scholars, and the erection of additional buildings is talked of.

—**Tillman Crawford,** a notorious Randolph county outlaw, who escaped some weeks ago from the Penitentiary, has been recaptured.

—**On Friday of last week Deputies** Betts, Rogers, Gorman, Hughes and Moore destroyed the illicit distillery of Tinsley Oakley of Granville county.

—**Prof. Ledoux** reports that experiments were made in ten counties to raise the sugar beet. Granville county beat, yielding 11.46 per cent. of sugar.

—**Mrs. Sallie A. Sneed,** wife of Major W. A. Sneed, died very suddenly at Aspen Lawn, near Townsville, Granville county, the 16th inst., in the 57th year of her age.

—THE REVENUE INVESTIGATION.—The investigation of Col. Young's office still continues. Nothing wrong has been discovered up to date. If so, it has not been made public.

—**Gov. Vance** has pardoned Andrew Horton, convicted of larceny from Chowan county, and Maj. Wilson and Col. Jones now need a thousand of just such hands on their roads.

—**In Raleigh** the weather is spring-like, provisions of all kinds cheap, and work plentiful for those disposed to go at it. Pork 5½ cts; eggs 12½; chickens 12 to 25. Those that beg, do so from choice.

—**Twenty-one persons** have recently united with the First Presbyterian Church, Raleigh, Rev. Dr. Vaughan, pastor. If there is an abler minister in the South, we have never chanced to hear him.

—**A pupil** of the colored Deaf, Dumb and Blind Asylum, by the name of Squire Durden, ran away from the institution on Wednesday last. He is about ten years of age and quite dark.

—**The County Commissioners** of Halifax county were indicted in eight separate counts and bound over to the next term of the court, under bonds of $3,000 each, at the late session of the Superior Court.

—**Chief Justice Pearson** left eleven of his pupils Judges or ex-Judges of North Carolina. Three of these attained the rare honor of sitting on the Supreme Court Bench by the side of their old preceptor—Judges Settle, Dick and Bynum.

—LAND SOLD FOR TAXES.—All property sold for taxes prior to the year 1877, can be redeemed at the office of the Secretary of State up to the 30th day of the present month. After that time the Secretary cannot restore the delinquents to their rights.

—**A special telegram** to the Charlotte *Observer* states that Secrest has been committed to jail for trial at the next term of Burke Superior Court. The telegram also states that strong proofs of his guilt were produced, and that the case looks very bad for the prisoner.

—ARRESTED.—**John L. Branton,** a white man, was arrested in Middle Creek township yesterday, for abstracting from the pocket of James M. Sorrell six dollars in currency, and the case came on to be heard before Justice Jones. The Justice was doubtless highly insensed as he committed him to jail without the benefit of bail.—*Raleigh Observer, 24th.*

—**Weldon** *News*: A negro recently pardoned out of the penitentiary where he had been imprisoned for murder, was sent back by the Inferior Court last week for stealing. And a white man who was pardoned at the earnest solicitation of one of the big men of the State, went home and tried to kill his wife. He thought he had done so, and fled the State. Better send them to Major Wilson or Col. Jones.

WAKE FOREST COLLEGE.—The many friends of Wake Forest College will be glad to learn that the spring term is opening with very flattering prospects. The indications are more favorable now than at any time since the war. There have, up to date, matriculated between twenty-five and thirty new students, augmenting our number to more than one hundred, and still they are coming in on nearly every train.—*Mack in Raleigh News.*

UNIVERSITY COMMENCEMENT OFFICERS.—Chief Marshal, Frank Wood of Edenton. Assistant Marshals, T. J. McNeil, S. C.; C. C. Covington, Wilmington; John Angier, Durham; T. K. Borden, Goldsboro; J. M. Manning, Pittsboro; J. E. Ransom, Weldon. Representatives of the two Societies: Di—Robert Strange, of Wilmington; J. M. Leach, Jr., Lexington; E. B. Engelhard, Wilmington. From Phi—Robert Winston, Windsor; J. S. Manning, Pittsboro; David Bell, Halifax; Mr. W. B. Slade of Ga., and Mr. M. C. S. Noble of Selma, introduces the speakers.

GENERAL.

—**The women of Boston** are petitioning for the right to vote.

—**E. K. Collins,** founder of the first line of American steamships, died in New York Jan. 23rd, aged 76.

—**$20,000** worth of watches and jewelry were stolen of S. J. Rodburg, of Baltimore, Md., on the 20th.

—**A four year old daughter** of J. B. Schoeffer, died recently in Mt. Airy, Pa., of hydrophobia. Bitten early in December last.

—**Judge Tellott of Maryland,** has been acquitted of the charge of drunkenness on a technicality. Drunkenness was not disproved.

—**Capt. F. D. Stewart,** ex-Grand Sire of the Independent Order of Odd Fellows, died in Washington City on the 25th of January.

—**King Alfonso,** of Spain, and Mercedes, third daughter of the Duke De Montpensier were married at Madrid on the 23rd of January.

—**The men indicted** for the murder of Judge Chisolm, in Kemper county, Miss., on the 26th of April last, will be brought to trial in March.

—**Both factions of the Virginia** Conservatives have nominated Rev. Dr. Ruffner, the present able superintendent of Public Instruction, for re-election.

—**Col. A. K. Long,** Private Secretary to President Johnson, committed suicide in Washington, D. C., on the evening of the 22nd, by shooting himself.

—**Charges of bribery** have been preferred by Gen. M. W. Gary against Chief Justice Williard of South Carolina. A committee of investigation has been appointed.

—**Dr. J. C. Smith,** for thirty nine years pastor of the Fourth Presbyterian church of Washington city, died on the 23d. He was once pastor at Portsmouth and Fortress Monroe, Va.

—**England** is very much excited on account of the Russian triumph. Some preparation for war is talked of and Earls Derby and Carnarvan have resigned their positions in the Cabinet.

—**It is said that President Hayes** and his family regularly meet together on Sunday morning and "sing some of the old hymns and tunes." Wonder why he does not pray as well as sing?

—**Sitting Bull** has again frightened Gen. Miles. Miles says the Indians with 2,300 warriors and 5,000 women and children are on the war path. Enough to scare 10,000 such soldiers.

—**A passenger train** on the Nashville and Chattanooga Railroad, ran off the track near Hunt's Station, Tennessee, throwing one coach down an embankment twenty feet high. No one was killed.

—**Representative Knott,** of the House Judiciary Committee, reports in the case of Congressman Smalls of S. C., that his position does not shield him from arrest. Away goes another Congressman.

—**Judge Whitaker,** of New Orleans, rendered his decision on the 25th inst., in the case of the State against J. Madison Wells, *et al.*, overruling the motion to transfer the case to the U. S. Circuit Court.

—**The Supreme Court of S. C.** has decided that the circuit Judges should have been elected by ballot. This ousts all the circuit Judges of South Carolina elected prior to 1877. A new dodge on the bench.

—**Mr. Geo. Williamson,** appointed Collector of New Orleans, is a wealthy lawyer who served on General Polk's staff during the Civil War, and in 1873 was appointed Minister to South America. He is a moderate Republican.

—**Wm. Miller,** of Washington county, Ohio, after having effected the ruin of Miss Elizabeth Taylor, renounced her and notified the overseers of the poor to take her to the infirmary. Miss Taylor, hearing this, procured an axe and went to his room and cut his head open.

—**The officers of the Miners' Trust** Company, of Reading, Pa., have been sentenced to two years each in the penitentiary—also to refund $24,000 stolen by them. They will dread the refunding more than the confinement. A good lawyer can get them pardoned for $1,000 each, and the refunding dispensed with.

—**The Russians continue to march** toward Constantinople. Terms of peace have been offered by the Turks and are such as to meet the approbation of Austria and Germany. England pretends not to know anything about these terms. It is now more than probable that the Turks will make peace without consulting England.

—**Congress has spent the week in** talking about the remonetization of silver. Senator Lamar, of Miss., made a splendid speech on the subject. He did not favor the Bland Bill and yet was not opposed to the remonetization of silver. He seemed to want the thing done by the concerted action of all the powers of Europe and America. Senator Merrimon, of North Carolina, made one of the ablest speeches of the session in favor of the Bill. Senator Merrimon has proven himself to be in many respects, the ablest representative the South has in the present Senate.

LITERARY NOTICES.

HINTS ON BIBLE READINGS, with a Collection of Readings from various sources. By Rev. Jno. C. Hill, Pastor Presbyterian Church, Adrian, Mich. New York: Anson D. F. Randolph & Co., 900 Broadway.

As the author states in the preface, this book of 146 pages is a bundle of suggestions, the aim being to give the reader material that can be wrought out in the pulpit, prayer meeting, or closet. From what we have been able to gather, it will prove a valuable aid to a systematic study of the Scriptures. The publishers offer it for $1.00, post paid.

Mental Hygiene for Pupil and Teacher. A Lecture Delivered Before the Normal School at Chapel Hill, N. C., Aug. 4th, 1877, By Eugene Grissom, M. D., L.L.D. Published by John Nichols, Raleigh, N. C.

We have read this justly celebrated Lecture with pleasure and regret. We rejoice that the teachers of to-day, at least have the opportunity to learn something of the conditions conducive to the mental health of their pupils; and if ignorant of some of the higher duties of their calling, are so through wilful neglect and want of interest in their work. We are also glad that some of the school children of to-day will probably be more cared for and more properly trained both in mind and body than those of us were whose school days are done. But we shall have to regret all our days that our teachers, some of them at least, never heard of mental Hygiene, and never had a Dr. Grissom to lecture them. Every teacher in North Carolina should read this lecture. If we had our way about it the school Boards of Education would be required to examine applicants for certificates on its teachings.

Ask the teacher of your children if he or she has read this lecture.

ACKNOWLEDGMENTS.

State Missions:	
Quarterly collection Potecasi church, per D. M. Beale, Treasurer,....$	5 00
Cane Creek ch., Mt. Zion Association, per Rev J. P. Mason, ...	2 75
Bethel ch. Mt. Zion Association, per Rev. J. P. Mason,............	1 72
Perry's Chapel, Central Association, per R. G. Dicken,..............	81
Foreign Missions:	
Little Leaders Greenville ch., per Miss Josephine Dancy, Treas...	10 00
Mite box collection, Mt. Pisgah ch., per Miss Louisa M. Hall, per Theo. Evans,..................	2 50
Mrs. W. H. Tomlinson's mite box collection,........................	5 00
The following per Rev. J. B. Hartwell, Agent F. M. B.: Lumberton church, $17.00; Antioch ch., $5.10; Tolarsville ch., $13.00; Great Marsh ch., $4.75; Saddle Tree ch., $6.21; Clybon ch., $5.06; Back Swamp ch., $4.90; Ashpole ch., $12.35; Pleasant Grove ch., $1.00; Charley and Tommy McCormick, 27 cts.; D. B. Ayers, 10 cts.; Mt Zion ch. (S. C.) $1.55; Piney Grove ch., $2.57; Bear Swamp ch., $9.50; Spring Hill ch., $6.25; Fair Bluff ch., $3.59; Porter Swamp ch., $2.13; Piney Forest ch., $2.60; Dr G. H. Macon, 50 cts.; Chester, Laura, Sallie, Almira and Johnny Gore, 25 cts.; Lennon's X Roads ch., $13.20; Whiteville ch., $8.61; Pleasant Plains ch., $8.43; Flemington ch., $6.35; Miss J. R. Kelley, $1.00. Total,....................	136 18
Perry's Chapel, Central Association, per R. G. Dickens,.......	1 40
Mt. Pisgah ch., Mt. Zion Association, per E. T. Council,.........	38 52
Sunday Schools:	
Little Leaders, Concord S. S., Flat River Association, per A. M. Veazy,....................	2 00
Little Leaders, Riley's Creek ch., per Rev. W. M. Kennedy,.. ..	95
Education:	
Rev. J. P. Mason, pledged at Convention,......................	20 00
First Bap. ch., Raleigh, per S. W. Brewer,.................	21 51
Mrs. John G. Williams, Raleigh, pledged Prof. Mills,.........	5 00
Mrs. Nancy W. Price, Raleigh, pledged Prof. Mills,........	5 00
Sam'l Hobgood, 1 bbl. flour, ...	8 00
W. B. Merritt, " " "	8 00
Domestic Missions:	
Perry's Chapel, Central Association,	25
Orford Orphan Asylum:	
Durham ch., per Jno. V. Riggsbee,	4 67
Lystra ch., per Rev. J. P. Mason,	1 20

NOTE.—Union Meeting Eastern Association, for State Missions, last week's acknowledgements, should have been $5.78 instead of $5.00.

N. B. BROUGHTON,
Treas. Bap. State Convention.
Raleigh, N. C., Jan. 30, 1878.

Plymouth Church.

CHURCHES:—Norfolk, Va., $3.00; Goldsboro, $15.45; Wilmington, $20.00; Magnolia, $2.70; Raleigh, $4.00; Mt. Vernon, $14.51; Wake Forest, $17.07; Franklinton, $6.80; Littleton, $3.92; La Grange, $4.80; Hebron, $2.50; Capeheart's, $2.65. INDIVIDUALS: Biblical Recorder, $2.00; Jno. A. Wadkins, $1.00; H. A. Litchford, $1.00; Jas. Norman, $5.00,.....$106 40

Charlotte Church.

Dr. H. A. Tupper, Richmond, $5.00; Miss Mitchell, Richmond, $6.00; Josiah Ryland, Richmond, $1.00; Dr. Jeter, Richmond, $5,$ 17 00

MARRIED.

COVINGTON—SIMMONS—At Wake Forest College, by Rev. Dr. W. M. Wingate, on Jan. 23d, D. A. COVINGTON, Esq., of Monroe, and Miss MOLLIE A. SIMMONS, daughter of Prof. W. G. Simmons.

CURRIN—JONES.—At the residence of the bride's father, Amos Jones, Esq., in Oxford, on Tuesday, the 22d inst., by Rev. R. H. Marsh, Mr. CHARLES B. CURRIN and Miss MOLLIE J. JONES.

BOOTH—RUSSELL.—At the residence of the bride's mother, Tally Ho, on the 24th inst., by Rev. R. H. Marsh, Mr. J. T. BOOTH and Miss HATTIE B. RUSSELL.

ROBERTS—GRIMMER.—In the Baptist church at Scotland Neck, N. C., Jan. 6th, by Elder R. T. Vann, Mr. W. A. ROBERTS to Miss Ida Grimmer.

ROBERTS—GRIMMER.—By Elder R. T. Vann, in Scotland Neck, Jan. 8th, Mr. W. H. ROBERTS to Mrs. LAVINIA GRIMMER.

SAVAGE—PARKS.—In Scotland Neck, Jan. 24th, by Elder R. T. Vann, Mr. J. P. SAVAGE to Miss M. A. PARKS.

WOODY—BROOKS.—On the 16th of Jan. at the residence of the bride's father, by Rev. J. E. Montague, Mr. A. R. WOODY to Miss JENNIE BROOKS, all of Person co.

DIED.

FLEMING.—January 24th, 1878, LITTLE ALLIE, infant daughter of T. M. and C. B. Fleming, aged 9 months and 24 days.

WOODLEY.—The 16th day of Jan., 1878, TERESA C. WOODLEY, daughter of Daniel Woodley, aged 1 year, 1 month and 28 days. "Suffer little children to come unto me," said our Saviour.
L. C. BRICKHOUSE.

BLAND.—In Bladen county, on the 4th inst., of Diphtheria, little MIRA, daughter of D. P. and Mary E. Bland, aged 3 years and 7 months. Sprightly and always cheerful, she was the delight of the home circle and the joy of loving parents. In the Sabbath School she took great delight, going every Sabbath, when her parents permitted, six miles to learn how Jesus loves little children.

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhal'd, and went to heaven.'
Fond parents, weep not for sweet Mira dear,
For in our Father's house she does appear.
J. B. R.

NEWTON.—At Oakland, Pender county, N. C., Nov. 9th, 1877, ANNA L., youngest daughter of Joseph and Lizzie Newton, aged one year. She fell asleep on earth to wake in heaven.

At the same place, Nov. 15th, 1877, CARRIE L. NEWTON, eldest daughter of Joseph and Lizzie Newton, aged three years, eight months and ten days. Weep not, fond parents, for though your darlings are plucked as buds here, they will mature in eternity, and shed their fragrance around the Father's throne.
RETTA.

"Brandy, brandy, bane of life,
Spring of torment, source of strife.
If I could half thy vices tell,
The wise would wish you safe in h——l."

SIMMONS LIVER REGULATOR

Such is the refrain from the lips of the poor diseased toper, who would fly from his enemy if possible. Recollect, it is a diseased Liver, that craves relief. Instead of brandy or any other stimulant, use Simmons' Liver Regulator, and it will afford relief.

Genuine prepared only by J. H. Zeilin & Co., Philadelphia.

Among the Dead Failures

Of the past, how many bogus nostrums may be numbered! Beginning their careers with a tremendous flourish of trumpets, blazoned for a time in the public prints and on flaming posters, soon, but not too soon, were they relegated to the limbo of things lost on earth. But Hostetter's Stomach Bitters is a living and thriving remedy. It goes on curing and to cure. Neither underhand nor open competition affect it. On the contrary, contrast with inferior rival preparation only increases its popularity. It has been repeatedly imitated, but without success. Counterfeits of it have been surreptitiously introduced, but have fallen flat. Everywhere it entrenches itself in the confidence of the people; and well it may for it is a thoroughly reliable invigorant of the confidence of the feeble, banishes dyspepsia and constipation, braces the nerves, cures rheumatic ailments and kidney complaints, and eradicates and prevent, intermittent and remittent fevers.

DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness and Sleeplessness, and will cure any case. Price 50 cents, postage free. Sold by all Druggists. Office, No. 106 N. Eutaw Street, Baltimore, Md. 17-3m.

Consumption cured.

AN old physician, retired from pratice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this, paper W. W. Sherra, 126 Powers' Block, Rochester, N. Y.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William St., N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. 23.8t

COMMERCIAL REPORT.

CORRECTED WEEKLY BY
M. T. NORRIS & CO.,
Grocers and Commission Merchants,
No. 3 Exchange and No. 5 Martin Streets.

COTTON.			
Middlings,....................	10½	@	..
Low Middlings,...............	10¼	@	
Bright Stained,...............	9¾	@	
Deep Stained,................	8½	@	
GENERAL MARKET.			
BAGGING,..........................	13	@	14
TIES,—			
New,..............................	5	@	6
Piece,............................	4	@	5
FLOUR, ℘ bbl—			
North Carolina,............	6 50	@	7 00
CORN, ℘ bushel................	60	@	65
MEAL, ℘ bushel,...............	65	@	70
BACON, ℘ lb—			
N. C. hog round,...........	10	@	
N. C. Hams,...................	12½	@	..
BULK MEATS, ℘ lb—			
Clear Rib Sides,...........	7½	@	8
Shoulders,.....................	6	@	7
LARD, ℘ lb—			
Western Tierces,..........	12@13		
Kegs,.............................	12@		13
COFFEE, ℘ lb—			
Prime Rio,.....................	21	@	22
Good,.............................	20	@	21
Common,........................	18	@	19
MOLASSES, ℘ gallon—			
Cuba,..............................	50	@	55
Sugar House,................	30	@	40
SALT, ℘ sack—			
Marshal's,......................	1 75		
Evans',...........................	1 75	@	..
SUGAR, ℘ lb—			
A,.....................................	11	@	11½
Extra C,..........................	10	@	10½
Yellow C,........................	9½	@	10
LEATHER ℘ lb—			
Red Sole,........................	25	@	26
Oak Tanned,..................	40	@	..
HIDES, ℘ lb—			
Green,............................	5	@	6
Dry,.................................	10	@	11
TALLOW, ℘ lb...................	6	@	7
POTATOES, ℘ Bushel—			
Sweet,............................	50	@	65
Irish,—N. C.,.................	75	@	80
Northern,...................	1 50	@	1 50
ONIONS, ℘ bushel,............	80	@	1 00
OATS—			
Shelled,...........................	45	@	55
Sheaf from wagon,.......	60	@	75
Baled,.............................	1 00	@	..
FODDER, ℘ cwt—			
Baled, new,.....................	1 25	@	..
HAY, ℘ cwt—			
N. C. baled, good,.........	90	@	1 00
EGGS, per dozen,...............	16	@	17½
BUTTER, ℘ lb—			
North Carolina,..............	20	@	25
BEESWAX, ℘ lb.................	25	@	27½
RAGS, ℘ lb,.........................	1½	@	2
Picked,...........................	2½	@	..
BEEF, ℘ lb—			
On foot,..........................	5	@	6
Dressed, prime,..............	10	@	..
SHEEP SKINS, ℘ piece,.......	30	@	40
WOOL, ℘ lb—			
Washed,..........................	30	@	35
Unwashed,......................	20	@	25
Old,..................................	..	@	..
Burry,...............................	15	@	..
DRIED FRUIT, ℘ lb—			
Apples,............................	3	@	3½
Peaches, Pealed,.............	8	@	9
Unpealed,....	3	@	4

NEW ADVERTISEMNETS.

1878 PREPARING FOR *Spring Trade.* 1878

Before taking an account of Stock, we will make

SPECIAL OFFERINGS

in many styles of goods.

We will sell men's BURT'S BOOTS, Gaiters and Shoes at Cost.

We will sell CANFIELD'S MAKE at LESS than cost.

We will sell our WINTER STOCK of DRESS GOODS at cost.

We will sell Men and Boys' HEAVY WINTER WEAR at cost.

We will sell Men and Boys' HATS at cost.

We will sell many other articles at cost to save trouble and time, in taking our usual spring account of stock, preparatory to making room for our spring purchases.

Call promptly at the Cheap Cash Establishment of W. H. & R. S. TUCKER.

SPECIAL ATTENTION.

Just received, a line of LADIES CLOAKS, very desirable and at low prices.

Also, a nice line of **Ladies Neck Ruching,** and in a few days will open a very large assortment of **Hamburg Edgings and Insertions, Cotton Trimmings, Rufflings, &c.**
W. H. & R. S. TUCKER.

Bleached & Brown Domestics.

Your prompt attention is called to **Bargains in our 4-4 Bleached Goods,** at 7, 8, 9 and 10 cents, and in **8-4, 9-4 & 10-4 Sheetings** at 20, 25 and 30 cents per yard.

Also a heavy stock of **Brown Domestics** at the lowest popular prices.

"The best goods at lowest prices" can always be found at the Cash Establishment of
37.3y W. H. & R. S. TUCKER.

WARSAW HIGH SCHOOL.

The Warsaw High School is FOR RENT for School purposes. None but Baptist teachers need apply. By order of the Board of Trustees. L. R. CARROLL, President.
Address, W. R. BELL,
J. K. SMITH,
23.2t Warsaw, N. C.

SCHOOL OF VOCAL MUSIC.—The Eleventh Session of my School for Preparing Teachers of Vocal Music, will begin the 13th day of February, 1878, and continue five weeks. *Terms: $20.00 in advance.* Board, Washing, Fuel, Lights and Text Books furnished. If more time is required to complete the course $10 per week will be charged. For further particulars, address.
E. H. WILSON,
23.2t Chapel Hill.

NEW ADVERTISEMENTS.

CHATHAM COUNTY.
IN THE SUPERIOR COURT.

James McBane, Daniel McBane, James Patterson and wife Ruth, Jonathan McBane, George McBane, Cornelius McBane, Able McBane, Jonathan Zachara and wife Martha, John Camel and wife Mary, Ingraham Wilson and wife Elisabeth.

Against

David McBane, Wm. McBane, John H. Cruze and wife Sarah, W. R. Norwood, Margaret Norwood, George Norwood, Robert Lowery and wife Martha.

Special proceedings for sale of real estate.

It appearing to the satisfaction of the Court that John H. Cruse and wife Sarah, W. R. Norwood, Margaret Norwood, George Norwood, and Robert Lowery and wife Martha, are non-residents of the State of North Carolina. It is therefore ordered by the Court that publication be made, for six weeks, in the *Biblical Recorder*, a newspaper published in the city of Raleigh, N. C., notifying the said non-residents that this complaint has been filed, and that they are required to appear at the Clerk's office of said Court, at the Court House in Pittsboro, on the 31st day of March next, and plead, answer or demur to the complaint filed, and to take notice that if they fail to answer said complaint within that time, the facts set forth in said complaint will be taken as confessed, and an order of sale granted accordingly.

Witness, William F. Foushee, Clerk of said Court, at office in Pittsboro, this the 21st day of January, 1878.
28.6t W. F. FOUSHEE, C. S. C.

Bingham School.
MEBANVILLE, N. C.

The 168th Session will begin
January 16th, 1878.
For information address
21.6t MAJ. R. BINGHAM, Supt.

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SPLENDID OFFER
And send us your name and address, upon receipt of which we will forward you Descriptive Circulars.

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Conducted by E. L. & W. J. YOUMANS.
Containing the best thoughts of the most advanced minds in this and other countries; illustrated when necessary to further convey their ideas.

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Popular Science Monthly and Popular Science Monthly Supplement,.................. " 7.00
Appletons' Journal and Popular Science Monthly Supplement, " 5.25
Appletons' Journal and Popular Science Monthly Supplement, with Plate of "Dickens in his Study,"..................... " 6.00

Any person sending us four subscriptions to either Magazine, with amount for the same, will be entitled to a copy gratis; that is, five copies of Appletons' Journal will be sent as you may direct upon receipt of $12.00; five copies of the Popular Science Monthly, for $20.00. Address all communications to
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Stove & Hardware
STORE,
Holleman Building,
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A FULL STOCK OF
HARDWARE,
TIN-WARE,
StoveS,
House-Furnishing Goods &c.,

A large assortment of useful and ornamental articles for
Holiday Presents.

☞ Call and see him before buying, and
SAVE MONEY,
OR WRITE FOR PRICES.
22-6m.

25 ELEGANT CARDS, no two alike with name, 10c. post paid. J. B. HUSTED, Nassau, N.Y. 11 3m

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FOR SALE.

We have on hand for sale a **Fine single case 18 karat Gold Watch,** which we will sell for **$50.00.**
EDWARDS, BROUGHTON & CO.

THE SUN.
1878. NEW YORK. 1878.

As the time approaches for the renewal of subscriptions, THE SUN would remind its friends and wellwishers everywhere, that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty sympathy and generous co-operation which have hitherto been extended to it from every quarter of the Union.

The Daily Sun is a four page sheet of 28 columns, price by mail, postage paid, 55 cents a month, or $6.50 per year.

The Sunday edition of THE SUN is an eight-page sheet of 56 columns. While giving the news of the day, it also contains a large amount of literary and miscellaneous matter specially prepared for it. THE SUNDAY SUN has met with great success. Post paid $1.20 a year.

The Weekly Sun.

Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas and beyond. Ninety thousand families greet its welcome pages weekly, and regard it in the light of guide, counsellor and friend. Its news, editorial, agricultural and literary department make it essentially a journal for the family and fireside. One Dollar a year, post paid. This price, quality considered, makes it the cheapest paper published. For clubs of ten, with $10 each, we will send an extra copy free. Address
PUBLISHER OF THE SUN.
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Printed in handsome form and on good paper may be had at this office at $1.00 per hundred.

MISCELLANEOUS

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(Late Professor of Diseases of the Eye and Ear in the Savannah Medical College,)
Practice Limited to the
EYE and EAR,
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Refers to the State Medical Society and to the Georgia Medical Society. 6,1y

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Lectures will be delivered at night for the benefit of those engaged in business.

Fee for the course, one hundred dollars. Applicants received immediately.
GEORGE V. STRONG,
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THE UNEQUALLED JAS. LEFFEL DOUBLE TURBINE WATER WHEEL, 7000 in use.
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
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MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
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Send for Circulars. BALTIMORE, MD.

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A Situation as TEACHER by a gentleman competent to prepare young men for College. Salary Preferred. Under favorable auspices would take charge of an Academy. For information apply to Rev. C. T. Bailey, Raleigh. 19-3m.

FALL 1877.

Isaac IS IN RECEIPT —OF HIS— ENTIRE STOCK Oettinger.
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Millinery, Fancy
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October, 1877. 15-6t

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PROF. E. B. SMITH, Advisory Actuary.
O. H. PERRY, Supervising Agent.

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The only Home Life Insurance Company in North Carolina.

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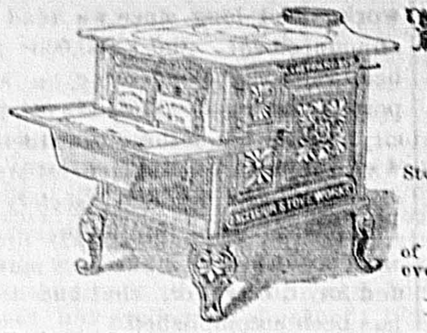

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Total Assetts, - - - - - - $529,153.57
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Will Issue Policies on Dwelling-Houses, Merchandise, Cotton, Machinery, and all other Insurable Property.

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48.12m.

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FREE.—Any one sending us 5 names for the Farmer and Account Book will receive a copy of this valuable book free. Address INDIANA FARMER CO., Indianapolis, for descriptive circular. 22-4t.

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AND THE
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Mrs. A. H. Leonowens, C. A. Stephens,
Edward Everett Hale, Harriet P. Spofford,
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BIBLICAL RECORDER.

HOME CIRCLE.

THE STREET BOYS' PARTY.

BY LOUISE J. KIRKWOOD.

Never mind where it was, save that it was in New York, and not in a fashionable neighborhood, for the boys came from the tenement houses on either side of the Mission House in which were the ladies who hit upon the happy expedient of giving to the boys the party.

The little girl, who made the prayer—"Please, God, bless brother Tom. Boys are naughty, but girls ain't. Amen;"—was not altogether astray in her premises. Our boys *were* naughty; we will not use a stronger term, for we want to be charitable. The fun of boys lies so much in the line of mischief (the more aggravated the form of it, the greater the delight afforded), that our boys, being real boys, never fell short in any particular of mischievousness. The door-bell was rung, the ash-barrels upset, windows broken, the yard made a receptacle for all sorts of trash to be found in the streets, the girls teased, and a variety of little torments invented as occasion offered.

Things were getting to be unendurable, when one of the ladies, being smitten with a bright thought, exclaimed: "Let us make friends of these street boys; we will never have any peace till we do."

The deed quickly followed the thought. An interview was held with the ring leader—all boys have a leader, and these boys had one in red-headed, freckled-faced Tim. Arrangements were made on the spot to give him and his friends a party, he to give the invitations. Count was made, and thirty boys, in ages ranging from seven to thirteen, were found in the three tenement houses.

The night came, and Tim was stationed at the door to pass in the invited guests and exclude all others. It was soon found that Tim's password, "Come on," was the only one by which they could enter. Well, they had a real party; and who could better describe it than one of the guests?

"We had coffee and purty gilt cups—and round balls what yer roll on the floor—and pins what yer set up and hit down—and dough nuts—and a smashed up engine—and games what yer play with buttons—and pictures and books. You bet, we had lots of things, we did—and we darst could play head over heels in the kitchen jest as much as we had a mind to—and yer could black yer face if yer wanted to—lots of fellers did, with the black off the inside of the stove. An' when the time come for to go, Tim tole us all to *git*, and we had to git; but the lady shook hands with us first at the top of the stairs."

It is all true, for sure enough, they had coffee in gilt cups, and dough nuts, and nine pins, and a dissected map of a locomotive, and games, pictures and books, and all that; but some of the daring, restless spirits, finding such amusements too tame, stole into the kitchen, and on its smooth, hard floor, had a regular rough-and-tumble game of heels over head, while some, with an eye to decoration, turned up the covers of the range and painted their faces with the soot. Then they had a sort of war dance accompanied with almost insane yells. This was the time that Tim had his orders to clear the house, which he did in a very effective manner.

Well, do you ask what was the result? Why ash barrels stand on their proper ends, the door bell and window glass are safe; the yard they have actually swept and garnished of their own accord; the girls they have *almost* left in peace—but girls will be girls; and—would you believe it?—on Thanksgiving day, who do you think came to the door, but red-headed Tim, in a gilt banded hat, and in his hand a box containing a little album bound in green velvet, with gilt clasps, and this was a gift from the boys to the representative lady of the house. Was'nt that a triumph? Did'nt every fibre of the velvet and grain of the gilt tell the story?

Everything is all right now. With a guard of thirty boys, who will dare to annoy?—*N. Y. Observer.*

"TIRED FOR JESUS."

We heard a young lady, a member of the church, say one morning at a watering place, "I am so tired that I cannot hold up my head, and my feet are both blistered, dancing at the hop last night." We ventured to ask her if she had ever been so tired working for Christ, and if she had ever blistered her feet in His service. Said she, "You talk so strangely! God does not require it of us. You do not believe in the doctrine of penance." "No; we do not believe in *penance*; and I do not know that God requires it, although the Bible often speaks of self denial and suffering for Christ." "But did your heart never demand as great weariness of your body for Him who gave His life for you, as to the gratification of your senses in the hop?" She replied, "You old Presbyterians are so stiff and long faced that you would deprive young people of all happiness!" and with that excused herself to do something for her mother. We were left to our reflections which were somehow on this wise. Most persons have, at some period in life, been like this one, worn out with pleasure, and have gone limping over it for days. When did we ever limp from our work in God's service? When had we to bind up wounds received from cross bearing? When were we foot weary on His errands of mercy? We think of Him going barefoot, or at best with but a sole upon His feet, over the stones of Judea, where the footways are as full of sharp rocks as a newly stoned pike, these stones heated under a sun one hundred and twenty degrees, with lime dust more abundant than the dust of our high ways—and on these he often walked twenty miles in a day, with bruised and bleeding feet, for us!—*Philadelphia Presbyterian.*

THE FARM.

[For the Biblical Recorder.

As friend Yates has opened the door, by your kind permission I will put in a word also. I fully agree with him that the Homestead and Bankrupt laws have cloaked more rascality, than the Penitentiary has prevented. As we go now one man may, and many do steal by the hundreds and thousands of dollars and then are received and respected in society as gentlemen, while another poor fellow steals a pig, chicken, or a few roasting ears, why he is a thief, a rascal, he ought to go to the penitentiary. Well, the latter is as it should be, but it does look like a *shame* and a *disgrace* to society to hold out the idea that we have laws founded on Justice, as taught in the Bible, and designed to administer freedom and Justice to all, and then allow such huge legal stealing to go on, and continue to go on among the so called gentlemen. 'Tis really an alarming fact to think about; to be taxed, yea, burdened with taxes, to support a government thus to allow one portion of its citizens to steal according to law, and swindle according to law, another, as this bankrupt and homestead law and system of mortgaging does allow.

How can our good Governor and our legislators and our attorneys and counsellors-at-law remain silent and expect the people to respect such a government? H. N. PARKER

FITTED TO BE A FARMER.

In an old book on agriculture; *written nearly two thousand years* ago, the author declares that he had known Professors of all kinds, even to those who promoted gluttony and taught the most contemptible of vices; but of Agriculture he says: "I have never known any that professed themselves to be either teachers or students."

While the world has progressed *somewhat during the period named*, and Professor of Agriculture is not now an unknown title, still we must in all candor admit that a vast majority of people believe in the old saying: "That *any fool* can be a farmer." Doubtless, many of our readers will declare that they believe it takes a smart, intelligent man to make a good one; and, while we agree with them in this we must still assert that actions speak at least, as loud as words in this matter, and overwhelmingly on the fool's side of the question.

Now we propose to offer some facts to prove that the vast majority of farmers do not believe that agriculture is a profession requiring any special culture or education; for if they did, their sons would be specially trained for the business, or fitted to become good farmers. There are, it is true, a few men in what are called Agricultural Colleges, who profess to be preparing to become good farmers; but these are so few in number that there will not be enough to fill the positions opened for teachers, much less to furnish practical workers in the field.

When a man desires his sons to enter any of the learned professions, he sends them to college, or a good school, then gives them years in which to study the particular branch of science or art selected, never expecting them to become successful except through close application, and oft times a long, tedious and laborious application. If a man enters the ministry, he must need read theology, and this calls for books by the dozen and hundreds, which cost money; and the same is true of law, medicine, or even to become a successful merchant. But how is it with farmers generally? Do they purchase an agricultural library as part and parcel of the outfit needed for the furtherance of the object they may have in view? A few may do it, but the sale of even the best works relating to the subject, shows that nine out of ten never invest a dollar in such aids to success.

Then again who would employ a doctor that did not take and read the medical journals which give the latest discoveries in the use of drugs and chemicals, and the treatment of disease? How would a lawyer appear in managing a case before judge or jury, who did not know the latest decisions of the courts, or the latest laws enacted by our legislature? But what shall we say of our farmers, when not half a million out of the six millions in the United States subscribe for and read an agricultural paper of any kind? Is it any wonder that farmers are swindled, or that they fail to make money? The wonder is that they manage to live at all.

When those engaged in agriculture, will, as a class, read, study, and become as well informed in regard to their calling as those in other professions, then, and not till then, can they claim and maintain their rights in competition with those who now control them.—*Rural New Yorker.*

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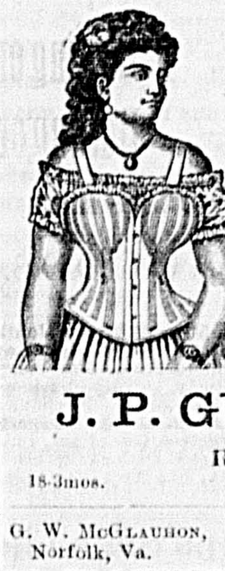

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Richmond & Danville R. R. Division.

TRAINS GOING SOUTH.

Time, Nov. 11th, 1877. *Meal Stations.	No. 1. Daily.	No. 3. Daily
Lv Greensboro,	5.05 p m	8.26 a m
Ar Salisbury,	7.17 p m	10 21 p m
Ar. Air-Line Junction,	*8.25 p m	*12.00p m
Ar Charlotte.	9 23 p m	12.25 p m

No. 1—Connects at Burkeville with A., M. & O. R. R. for Lynchburg and all points West; at Greensboro with Salem Branch; at Air Line Junction for Atlanta, and all points in the South and Southwest; at Charlotte with C. C. & A. R. R. R. forall points in the South and Southwest and Flirida points.

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TRAINS GOING NORTH.

Time Nov. 11th. *Meal Stations.	No. 2. Daily.	No. 4. Daily.
Leave Charlotte	6.52 a m	6 17 p m
Leave Air-Line Junction	*7.20 a m	*6.45 p m
Arrive Salisbury	8.54 a m	8.17 p m
Leave Salisbury	8.58 a m	8.24 p m
Arrive Greensboro	10.09 a m	10.31 p m

No. 2—Connects at Greensboro for Raleigh, Goldsboro, and all points on Salem and N. C. R. R. Divisions.

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North Carolina Railroad Division.

TRAINS GOING EAST.	No. 2. Daily.	No. 4. Daily,
Leave Greensboro,	11.20 a m.	....
Arrive Raleigh,	4.10 p m	....
Leave Raleigh,	4 20 p m.	9 30 p m
Arrive Goldsboro.	8.45 p m	12.00 p m

TRAINS GOING WEST.	No. 1. Daily.	No. 3. Daily,
Leave Goldsboro,	7.20 a m	4.00 p m
Arrive Raleigh,	12.10 p m	6.30 p m
Leave Raleigh,	12.20 p m	....
Arrive Greensboro,	4.52 p m	....

Salem Branch.

Leave Greensboro daily except Sunday,			5.30 p m
Arrive at Salem,	"	"	7.30 p m
Leave Salem,	"	Saturday,	8.40 a m
Arrive at Greensboro		"	10.40 a m

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TIME TABLE.

To take effect 6:00 A. M. Thursday, March 29th, 1877. Standard time—Clock in the Superintendent's Office.

SUPERINTENDENT'S OFFICE, }
Raleigh, N. C. Oct. 1877. }

On and after Friday October 26, 1877, trains will run as follows:

TRAIN MOVING SOUTH.

Passenger Train.

STATIONS.	ARRIVE.	LEAVE.
Raleigh,	....	6 00 A. M.
Carey,	5 24 P. M.	6 33 "
Apex,	5 43 "	7 00 "
New Hill,	6 02 "	7 27 "
Merry Oaks,	6 21 "	7 50 "
Moncure,	6 40 "	8 13 "
Osgood,	7 02 "	8 40 "
Sanford,	7 24 "	9 21 "
Cameron,	10 13 "	10 14 "
Keyser,	11 50 "	12 51 "
Hoffman,	12 34 "	12 35 "
Hamlet,	1 18 P. M.	

TRAIN MOVING SOUTH.

Mixed Train.

STATIONS.	ARRIVE.	LEAVE.
Raleigh,	....	8 45 A. M.
Cary,	9 33 A. M.	9 38 "
Apex,	10 14 "	10 19 "
New Hill,	10 55 "	11 57 "
Merry Oaks,	11 30 "	11 35 "
Moncure,	12 05 P. M.	12 10 P. M.
Osgood,	12 46 "	12 51 "
Sanford,	1 27 "	1 37 "
Cameron,	2 49 "	2 54 "
Keyser,	5 15 "	

TRAIN MOVING NORTH.

Passenger Train.

STATIONS.	ARRIVE.	LEAVE.
Raleigh,	9 10 P. M.	
Cary,	8 38 "	8 39 P. M.
Apex,	8 11 "	8 12 "
New Hill,	7 41 "	7 45 "
Merry Oaks,	7 21 "	7 22 "
Moncure,	6 58 "	6 59 "
Osgood,	6 31 "	6 32 "
Sanford,	5 59 "	6 05 "
Cameron,	5 06 "	5 06 P. M.

TRAIN MOVING NORTH,

Mixed Train.

STATIONS.	ARRIVE.	LEAVE.
Raleigh,	2 10 P M.	
Cary,	10 37 "	1 20 P. M.
Apex,	1 15 "	12 35 "
New Hill,	12 30 "	11 50 A. M.
Merry Oaks,	11 45 P. M.	11 15 "
Moncure,	11 10 "	10 40 "
Osgood,	10 35 "	9 55 "
Sanford,	9 50 "	9 10 "
Munn,	8 55 P M.	7 40 "
Cameron,	7 35 "	6 20 "

Mixed trains will run Mondays, Wednesdays and Fridays.

Passenger trains will run Tuesdays, Thursdays and Saturdays.

For trains going North read upward.

J. C. WINDER, Superintendent.

CHANGE OF SCHEDULE.

RALEIGH & GASTON RAILROAD }
SUPERINTENDENT'S OFFICE, }
Raleigh, N. C., Oct. 9th 1876. }

On and after Monday, Oct. 9th., 1876, trains on the Raleigh & Gaston Railroad will run daily [Sunday excepted] as follows:

MAIL TRAIN.

Leave Raleigh	9.30 a m
Arrive at Weldon	3.30 p m
Leave Weldon	12.40 a m
Arrive at Raleigh	6.00 p m

ACCOMMODATIO TRAIN.

Leave Raleigh	5.00 a m
Arrive at Weldon	5.15 p m
Leave Weldon	6 00 a m
Arrive at Raleigh	5.40 p m

Mail train makes close connection at Weldon with the Seaboard and Roanoke Railroad and Bay Line Steamers via Baltimore, to and from all points North, West and Northwest, and with Petersburg Railroad via Petersburg, Richmond, and Washington City, to and from all points North, and Northwest.

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JNO. C. WINDER,
Gen'l Superintendent.

CAROLINA CENTRAL RAILWAY COMPANY.

OFFICE GENERAL SUPERINTENDENT, }
Wilmington, N. C., May 12, 1876. }

Change of Schedule.

On and after the 14th inst. trains will be run over this Railway as follows:

Passenger and Mail Trains.

Daily, Sunday excepted.

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Leave Charlotte at	6.30 p. m
Arrive at Wilmington at	7.30 a. m

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Leave Wilmington—
Mondays, Wednesdays and Fridays.
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Tuesdays, Thursdays and Saturdays.

Leave Wilmington at	5 30 a m
Arrive at Charlotte at	11.45 p m
Leave Charlotte at	5 20 a m
Arrive at Wilmington at	11.30 p m

SHELBY DIVISION.

Leave Charlotte at	7 00 a m
Arrive at Charlotte	6.00 p m
Arrive at Shelby	12 38 a m
Leave Shelby	1.30 p m

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