BIBLICAL RECORDER.
PUBLISHED EVERY WEDNESDAY
BY
EDWARDS, BROUGHTON & CO.,
RALEIGH, N. C.
Office on Fayetteville Street, Standard Building.

TERMS OF SUBSCRIPTION:

One copy, one year.......... $2 50
One copy, six months.......... 1 50
Clubs of five.......... 11 00
Clubs of ten.......... 20 00

Remittances of $2 50 or under may be made by the ordinary mail at our risk, but all sums above this amount must be sent by Post Office Order or Registered Letter.

BIBLICAL RECORDER.

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intelligence.

VOLUME XXXVIII. RALEIGH, N. C., SEPTEMBER 17, 1873. NUMBER 9.

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ADVERTISING RATES:

SPACE.	1 time.	1m.	3m.	6m.	12m.
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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.

Special Notices charged 20 cents per line.

THE INSCRUTABLE GOD.

A Sermon Preached in the First Baptist Church, Wilmington, N. C., Sunday night, August 31st, 1873, and Reported for the "Recorder."

ISAIAH XLV. 15: *Verily thou art a God that hidest thyself, O God of Israel, the Savior.*

INTRODUCTION.

When men are diseased, the process of cure is often disagreeable to the patient. Persons restored from a fainting fit, or rescued from drowning, say that they suffer more in regaining than in losing consciousness. Medicines commonly produce disagreeable effects. These facts are not merely arbitrary; they are based upon a principle. The explanation is, that the curing of disease commonly requires a struggle between the remedy and the disease; and this war going on in the physical man produces what we call *pain*.

Now the world is diseased with sin; and the Bible presents—nay, it *is*—the remedy. Is it singular, then, that men find fault with the Bible—that it is unpalatable to them? This is really the explanation of much of the infidelity all along the ages. Even popular commentators fall in with the error. Dr. Barnes himself holds that when the Bible seems to teach anything which is contrary to the great principles of human nature, then we must decide that *this* part of the Bible is not Scripture, and is not to be acted upon. Now this is downright rationalism.

There seems to be a feeling rife in these days, that we must *popularize* the Gospel. Now, in *one sense*, the Gospel should be popularized. We should present its truths so simply and clearly, that the masses of our hearers—even the children—may be able to learn *what these truths are*. But if by "popularizing" the Gospel it is meant that we should so emasculate its teachings as to make them acceptable to the unregenerate man, then we will none of it.

A God that hides himself is distasteful to the unregenerate; but still His own word thus presents Him, and I mean thus to preach Him.

God hides himself

I. IN HIS ESSENCE.

We do not know God's essence. But then we do not know the essence of any one thing in the universe. We know qualities, attributes, characters—not essences. We do not distinguish things one from another by their essences. Nobody can tell *the difference in essence* between any two objects, because we do not know the essence of either.

When the Lord commanded Moses to go and speak to the children of Israel, Moses asked, Who shall I say it is that sent me? And the Lord said, Tell them I AM hath sent you. By this we understand, that Jehovah presents Himself as absolute essence—self-existent, independent substance. Now this is just what we find it impossible to comprehend.

God hides himself

II. IN HIS CREATION.

Cosmogonics are all unsatisfactory; and I have never seen anything more thoroughly unintelligible than are some of the theories of world-building made by philosophers(?), who complain that the Mosaic account is unintelligible. I believe that the *account* by Moses is not obscure; but the subject matter, i. e. the creation itself, is simply beyond our comprehension. The production of a substance that hitherto had no existence is a thing that eludes our research. Endowing substance with qualities, too, is a mysterious work. There is not a naturalist in existence who can satisfactorily explain the *essential* difference between a horse and a cow. That the two animals are formed upon different plans, and for different purposes, is plain enough. But *how* they were made to differ is a question which we cannot answer.

God hides himself

III. IN HIS PROVIDENCES.

Men are prone to interpret Providence; but such interpretations are frequently peurile. How often we have seen it stated that the result of the late civil war proved that slavery was wrong, because "Providence destroyed it"! And yet those who speak and write thus do not believe that the successful kidnapping of slaves, and their subsequent introduction here was any proof that slavery was right "because Providence established it." Some people said, when Chicago was burnt, that it was "a judgment upon the Yankees for burning Columbia;" but this was a foolish and superficial view of the subject. We seldom know what the Lord means by any particular event, unless He tells us; and human interpretations of Providence are commonly open to the charge of darkening counsel by words without knowledge.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.
Blind unbelief is sure to err,
And scan His works in vain;
God is *His own interpreter*,
And He will make it plain."

God hides himself

IV. IN THE PLAN OF SALVATION.

There are deep mysteries here. Many questions can be asked that nobody can answer. Why have a plan at all? Why allow any necessity for one? Why not prevent sin from coming into the world? We can give only partial answers to these questions. (1.) We cannot conceive of an intelligent God saving men without a *purpose*; and a purpose seems to necessitate a plan. The necessity for a plan seems to arise out of the very nature of God himself.

(2.) It is not always true that "prevention is better than cure." If you always prevent your boy from going into danger he will never be a man. If absolute force had been used to prevent sin, then the very nature of the moral agent would have been forfeited, and virtue (as well as vice) would be inconceivable. You can't whip a thief into honesty. You may put him where he *can't steal*; but that will not make him honest. We have no right to complain of God for not performing absurdities; and we can no more conceive of the use of absolute force to prevent a free moral agent from doing wrong, than we can conceive of God's making twice two to be five.

We find it impossible to give a satisfactory view of the vicariousness of Christ's sufferings. I do not know just precisely how, or in what sense, Christ suffered for my sins. And yet he bore our sins in his own body on the tree. Even in Christ God hides himself.

Christian brother! Though God hides himself now, you may take comfort in the promise, that *we shall see him as he is*.

Unconverted friend! Beware lest God shall hide himself from you forever. How dark, how dreary, how fearful must be the place where God hides himself always—where he has forgotten to be gracious—where there is outer darkness—where there is weeping and wailing and gnashing of teeth! H.

For the Recorder.

THE FIRST CHRISTIAN CHURCH.

Mr. Editor:—I see some discussion has been going on in the *Recorder* as to the period or by whom the first christian church was constituted. One writer holds that it was by John the Baptist, whilst another believes it was upon or after the day of Pentecost, when thousands were added to the church. (I cursorily read their articles, and have them not now before me, and hope I do not misstate their positions.) I humbly think *that both writers are in error*. What is a christian church? An organized body of baptised believers. If this definition be true, which I suppose no one will doubt, then undoubtedly our Savior himself, when he selected his disciples, organized the first church. Here was an assembly of baptised believers, with the Savior of the world as their minister. His first great sermon was upon the Mount, surrounded by his Apostles and other disciples, and in which he promulgated those divine precepts which form the basis of our holy religion—precepts which are as superior to anything that ever fell from mere human lips as the *Creator is superior to the creature*.

John the Baptist was but the forerunner of Christ, whose office was to prepare material for the Master-builder, and how well he performed his work may be inferred from the fact, that our Lord selected several, if not all, his apostles from among his (John's) disciples. The doubts entertained by *John as to our Lord being* the promised Messiah, preclude the idea of his having founded the first christian church. It is true that John, at our Lord's baptism, recognised him as the son of God, but seems to have been in doubt as to the true nature of his mission. These doubts unquestionably vanished when his disciples returned and told him of the wonderful works performed by our Lord.

That christian churches were in existence during the personal ministry of our Lord may be inferred from the 17th verse of the 18th ch. of Matthew. That the erring brother there referred to was a christian brother, and that the church also referred to was the christian church, cannot be controverted. The organization of the churches of that period was, doubtless, extremely simple. Wherever a body of baptised believers assembled, it may have been in the open air or in some secluded garret, *there* was found a christian church. Baptists, in the simplicity of their church government and in the administration of the ordinances, approximate closely to the usages of the primitive church. Let us also take for examples the virtues of the early christians. O. H. P.

DISTINGUISHED BAPTIST MINISTERS WHO WERE BORN IN NORTH CAROLINA BUT LIVED AND LABORED IN OTHER STATES.

JESSE MERCER.

Jesse Mercer as a friend of Education—His benefactions to Columbian College, Mercer University and other schools.

Mr. Mercer was a christian of large liberality. He gave by hundreds, and thousands, and tens of thousands. It is not possible for me to make out, at this day, a full list of his public benefactions, much less of his private bounties. Many and large sums were doubtless distributed by his right hand, which his left was forbidden to know, for it seemed to be a special object with him to get money in order that he might give it back to the Lord in some useful way. He gave during life to Columbian College at one time $750, and at another $1,000.

For the land on which Mercer University was located, he gave $530, for current expenses at the outset, $150; for one of the buildings, $1,000; for another, $400; for the library and apparatus, $400, and for the support of the Faculty, $5,000.

He gave to a Presbyterian Female Academy in Washington, $300, and a house and lot for a parsonage to the Baptist church of Washington, worth probally $2,500.

He gave the *Christian Index*, press, type, dues, &c., to the Baptist State Convention of Ga., worth probably, $3,000.

He gave the Board of Foreign Missions $5,000 at one time.

He was twice married, and had two children, who died early, so that there were no members of his immediate family to heir his property. He had many near relations, however, and some of them in limited circumstances; but he did not leave them his property, for he said the question with him was, "in what way can I dispose of that which God has given me, so that the greatest amount of good will ensue, and the Lord be most glorified?"

When his will was opened, it was found that nearly all he had, was bequeathed to the Savior, who had bought him with his blood. The following extracts from his last will and testament, show how he disposed of his effects:

"As it hath pleased God to take my beloved wife to himself, I now proceed to make such distribution of my property, as voluntarily and mutually agreed upon when we first came together in marriage. We having seen, as we thought, an evil, rather than a benefit, in bequeathing property to relations; that even the ex*pectation of receiving such gifts often* nourishes evil propensities, &c., concluded that when we should no longer need the use of our temporal effects, they should be disposed of to benevolent and literary Institutions, according as might seem to be most advisable. I therefore, for aiding and assisting in the operations of the following benevolent societies and institutions, give and devise, to wit:" and then follow the details.

To the General Baptist Convention, for Foreign Missions,	$ 5,000
To the Baptist Publication Society,	2,500
To the American & Foreign Bible Society,	2,500
To the American Tract Society,	2,500
To the Baptist Home Mission Society,	2,500
To Columbian College,	2,200
To Mercer University, Va.,	22,500

He also gave his library to the University, and the whole residuary of his estate, so that first and last, he probably gave the Institution, which bears his name, and which, to this day, is the pride of Georgia Baptists, between forty and fifty thousand dollars, which would make the sum total of his benefactions amount to considerably over seventy-five, if they do not reach a hundred thousand dollars.

Having thus given a summary of the benefactions of this great and good man, the question arises—did he make a wise use of his money, living and dead? In that very interesting book, written by Rev. Z. Morrell, and entitled "Fruits and Flowers, or Thirty-six years of Life in Texas," the author shows how the $2,500 given by Mr. Mercer to the cause of Home Missions was spent in Texas, and several of Mr. Mercer's relations were blessed by the word preached by the missionaries, who were sustained with his money, long after he was in his grave.

Mercer University may be said to have been founded by him. The principal of the money he gave that Institution it possessess, in large part to-day, while the interest has for many years, aided young ministers to preach the gospel.

Fifty or seventy-five ministers have been educated at Mercer University already, and, at its last Commencement the Board of Trustees resolved to raise in addition to the $200,000, it is now worth, an additional endowment of $350,000 for their beloved college. As long as the civil institutions of this country shall last, so long will that Collegeexist, and so long will Jesse Mercer's money and influence bless the world.

T. H. P.

For the Recorder.

AN EXPLANATION OFFERED.

I think one is needed. We have in our Baptist Zion the singular spectacle of two of our most prominent and valued brethren reaching such widely different results in numbering our Israel. Perhaps we ought still to be careful how we send out our Joabs to take the number of the host. If it is for boasting—the Lord forgive us! But when, for any reason, it does take place, we are all interested that our enrolling officers shall not differ by some scores of thousands. I would humbly, therefore, by the permission of these brethren, venture an explanation. Happily for me, but strangely enough, I find myself in agreement with both of them.

Our brother who counts up the thousands so strongly, is deciding—as I understand him, upon the *roll call of names*, names that he finds upon the minutes of associations. Now, unquestionably, as ordinarily understood, these are Baptists, and, let us hope, for the most part, christians. They are, to say the least, the kind we have, the kind we have had for a long time back, and will have for a long time to come, and, on many accounts, we had better not disown them.

The brother, on the other hand, who, Gideon like, sends so many of the host back to their earthly estate, is deciding—if I understand him—by the *roll call of deeds*. He sees in the command to go into all the world and preach the good news to every creature, one that is, to say the least, as important for the churches of Christ as the command to baptize. He would count out those who *omit* the missionary command, just as he would count out those who *omit* the command to baptize. And it would seem that one of Bro. Dodson's "*omissionary* Baptists" should be as strange a thing as an *unbaptized* Baptist.

And then, too, could not some Gideon, with a few brave ones who hurried *on*, hardly pausing, but only lapping of the water as they went, break the pitchers, flash the lights, and blow the trumpets all the better for the sending away of so many laggards, so many who must stop so long and stoop so low to drink of the waters of this world, ere they can pass on upon the camp of the foe? Who does not sympathize with this feeling to cast off all dead weights, and strip ourselves for the fight? *It is the spirit of earnest*, rapid conquest. And when we reflect that our great Captain can fight with few or with many, and that what He wants is to hold his soldiers well in hand and have them prompt to do His bidding, we may well feel, and feel strongly, that *He* would have us count out all those, few or many, who will not fight.

Onken and his co-laborers in Germany have so decided. He does not need so much to count them *out;* he will not count them *in*. He is careful to know when the converts come with their first experience, if they have that part of the new-birth experience—the panting desire to carry the gospel to all men; and if they intend to use their earthly means to effect it. It is simply amazing to us to learn, as we do sometimes, what a force they are, what a power they wield. They know how to break the pitchers and blow the trumpets. They hurry on—these men of God, and seize the victory.

Can we do so? Our foremost ranks, we know, are pulled back by our hindmost; and our leading ones can never get far in advance by reason of the number in the rear. It is a pity that we must drag along so slowly, struggling most with our own unwieldy force; but, still, it is hardly possible for us to take Onken's position. In a few favored spots, we can, and we ought. But, in many places, who could—I do not say who *would*—who *could* take it? Who could begin it? Are there not whole sections bristling with Baptist people where there would not be one church which, in practice, would know any thing about the principle? To say with Onken that Baptist churches shall not *take them in*—they are *already* in, and, in many places, by large majorities, and like will take like. To say that we shall not *call* them Baptists—they are the kind of family we have, a majority being of this sort.

I am not speaking of Anti-missionary Baptists; nor, again, of those sometimes brought in under high excitement, and are, it is to be hoped and believed, soon thrown off from the rolls as unworthy. But I am speaking of Missionary Baptists, of those who *stay in*, and against whom no charge is ever made, and of converted, christian men, the kind we have all through the country from the mountains to the seaboard. A very good kind of people, too, they are, a godly people, with many of the christian graces in an eminent degree. They are kind to the poor, rich in hospitality, helpful in your needs. They would feed you with the best they have for weeks, send you with horses and carriage for scores of miles, enjoy your christian society and conversation as one of the excellent things of earth. They are thoroughly Baptistic in principle, earnestly missionary in sentiment, but hundreds and thousands of them—not poor, not ignorant—know little or nothing, *practically*, of sending the gospel beyond the confines of their own neighborhood. To say it is not bad, no matter what they are in other things—why it is bad, very bad. It is one of the saddest things I ever think of. They are not as all Baptists were in England when Carey and Fuller began to preach missions. They are not as we all were in America when Luther Rice returned from India. No, the brethren of whom I speak *admit the obligation*, but *do not obey* the missionary command. What, then, is the conclusion? This, kind reader, in another article. W. M. W.

For the Recorder.

TO THE SISTERS.

I occasionally see complimentary notices of what you are doing to help on the work of the endowment, and am glad to know that any of you feel an interest in it. But, I am afraid that the movement among you is not general; and the design of this communication *is to entreat all* who may read it, to carry out to some extent the following suggestions:

Autumn is now upon us—soon you who live in towns and villages will be out inspecting the new goods, of course with a view to purchasing dresses, bonnets, &c., &c. Now let me beseech you to look over your last winter's wardrobe and see if the merino, or silk, or alpaca which you bought then cannot be made to serve another season. A great many of you have right good ideas of millinery; now let such of you fix over your old bonnets and iron and clean the old sashes. If your husbands or fathers were to become somewhat embarrassed, you would have this to do; now will you not without *having* to, for the sake of aiding in this noble work? The sum thus gained would amaze you; for very few would save less than five dollars, while a great many would largely exceed that amount. And O, just think how it would cheer the hearts—and you yourselves would feel happier too—of those who are making *real* sacrifices in this cause, if they could see the sum thus obtained added to the endowment fund!

Will you not, my sisters, thus respond *to this suggestion?* We have left the work too much to our husbands and fathers and brothers. Let *us* do something. *May the Lord give us grace to* deny ourselves for the sake of advancing his cause! Let the love of Christ constrain us. S.

For the Recorder.

REPEAT THE VISIT.

Where there has been for any cause a failure in our endowment meetings, would it not be well for canvassers and pastors to make another effort? At many places the meetings have been held on other days than the Sabbath. These have failed to bring together a sufficient number of brethren and citizens to effect any thing. At other places the inclement weather of the Sabbath day made the effort a fruitless or imperfect one. In some localities the pastors or people have declined to allow the discussion of the endowment on the Sabbath day. But whatever the reason, if there has been at any point a failure, an imperfect discussion, or an incomplete contribution, we *ought at such place, if possible*, to hold another meeting. And where there is no objection made to our raising our poor, sick College from the bed whereon it lays on the Sabbath day, and restoring it to perfect soundness in the presence of us all, then we ought to hold these meet*ings, in connection with the preaching of* the gospel, on that day. It is well nigh impracticable to accomplish much on any other day. But it is now too late to discuss this question. It is, for the few coming weeks, work, work. It is work in whatever way we can, in whatever way we must. The time is short; the object to be reached is all important; the necessity is urgent. Let us push this work now, dear brethren, ardently, earnestly, rapidly. Shall we not reach our goal? The race is almost run. *O, we must reach it;* God blessing us, WE MUST.

W. M. W.

From the Watchman and Reflector.

"Every Christian Should be a Missionary."

BY REV. WILLIAM LAMSON, D. D.

At our monthly concert in June we were favored with the presence of Dr. Sawtell, for many years the well known seamen's preacher in Havre, France. I gladly gave him an opportunity to speak, and listened, as all did, with interest to his remarks. They were so timely and pertinent that it has occurred to me it might be well to give them a wider circulation. Dr. Sawtell said he had changed his views in regard to the obligations of a Christian profession. Forty years ago he used to examine candidates for admission to the church on their experience and doctrinal belief; but if he were to live his ministry over again, he should examine them quite as much on their purposes to work, and strive to make every one, as he entered the door of the church, feel that he was pledged to be a missionary, that for this end he had been converted. He asked on whom rested the commission of the ascended Redeemer? On a few scores out of all the members of the American churches? Was it their duty to leave home, friends, country, and go far hence to bear the gospel? No one denies it. But are we who remain at home absolved from all obligation? or is the obligation resting on us so slight that it can be fully met by paying into the treasury of missions a small sum annually, a sum so small that we do not feel it? Was this being in any true sense a missionary, obeying the great commission.

He then illustrated his idea that every Christian should be a missionary, by relating a thrilling incident connected with his labors in Havre. One Sabbath he had met his congregation as usual, in the American chapel, which held about three hundred. While conducting the introductory services, he noticed a stranger enter and seat himself in the back part of the house. He had the look and air of a cultivated gentleman, and he thought to himself, he is probably an Englishman, who is in the city and has happened in. Dr. Sawtell had selected for his theme, "The Simplicity of Christ." As he proceeded with his discourse, he noticed that this stranger was not only attentive, but deeply moved. He wept freely. When the congregation was dismissed, the stranger went immediately out, and Dr. Sawtell, though earnestly desiring it, had no opportunity of speaking to him. He went home and commended the stranger in special and earnest prayer to God.

The next morning there was a rap on the door of the preacher's study. On opening the door he at once recognized the stranger who had so won his interest the day before. As he had supposed, he proved to be a cultivated English gentleman, but a member of a Puseyite family, and one who had never heard a truly Gospel sermon before. He was deeply impressed. His eyes were opened to see himself and truth as never before. The question of the Philippian sailor was in his heart and on his lips. Simple directions were given him, and earnest prayer offered for him. His visits were continued daily, till one morning he came with a countenance beaming with joy, to express his new-found hope in Christ. "But now," said the young convert to the preacher, "I want your advice. I have come over from England to accompany a friend on a voyage to China. This friend is a wealthy gentleman, and will take passage in his own ship, and has invited me to go with him as a travelling companion. But he is not a Christian, the captain is not a Christian, and you know what sailors are. Would it be prudent for me, a mere babe in Christ, to expose myself to such influences? Had I not better return to England?"

Dr. Sawtell felt the responsibility of giving advice. It seemed to him almost fearful. He breathed a silent prayer for wisdom. But in a moment it was all plain, and he replied, "Go; go just as you intended. But go as a missionary. Go, seeking to save the soul of your friend and all the souls that sail with you. I will furnish you with Testaments and tracts." The young convert almost shrunk from the thought. But before the interview closed, he had resolved to act on the advice given. But as he was leaving, Dr. Sawtell said, "Begin your missionary work now. Begin at your boarding-house."

The next morning he appeared at the preacher's study again, accompanied by a lady. True to his purpose, he had begun to be a missionary. Sitting next to him at the table was an English lady who had come over to France to be a governess in a wealthy Catholic family. He asked her, in the simplicity and earnestness of his new experience, "Have you brought Jesus with you?"

She replied, she did not understand him.

"Well," said he, "you will need Him with you in your new position."

"But did you," said she, "bring Jesus with you?"

"No," he replied, "but I found Him here, and if you will go with me to the American chaplain, he will tell you how to find Jesus."

This, then, was their errand that morning; this was the first fruit of the young convert's missionary zeal.

Shortly after he sailed for China, well furnished with Testaments and tracts, and burning with desire to win souls to Christ. On the long passage they spoke a ship from China, and he had time to write a brief letter to Dr. Sawtell. He had established a Bible-class on board. His friend, the owner of the ship, and the captain were deeply interested, and several of the seamen gave good evidence of conversion, and the work was still going forward.

Such was the story which was given to illustrate how every Christian could be a missionary. Christian reader, how long would it be before this world would be converted to Christ, were every professed disciple such a missionary? Did this man do more than he was bound to do? If he did not, is not the same obligation resting on you?

A Savor of Death

If we by our preaching do not wake you, we rock your cradles, and make you more insensible every time we warn you. The most startling preaching in a certain time ceases to arouse the hearers. You know the great boiler factories over here in Southwark. I am told that when a man goes inside the boiler to hold the hammer, when they are fixing rivets, the sound of the copper deafens him so that he cannot bear it, it is so horrible; but after he has been a certain number of months in that employment, he hardly notices the hammering; he does not care about it. It is just so under the Word. People go to sleep under that which was once like a thunderbolt to them. It would need an earthquake and a hurricane to move some of you solid ones. If I must be lost, let it be as a Kulu Kaffir, or as a red Indian, who has never listened to the truth; but it is dreadful to go down to the pit with this as an aggravation: "You knew your duty, but you did it not; you heard the warning, but you did not receive it; the medicine was put to your lip, but you preferred to be diseased; the bread was placed before you, and the living water, but you would not take them. Your blood be on your heads." O may this never be said of any of us! May we never sleep under the Word as do others, lest we die in our sins. I think that this is one of the most dreadful words in the Bible, where Christ said twice, one time after another, "If ye believe not that I am He, *ye shall die in your sins*." And this will be your lot if you continue to sleep, as do many others.—*Rev. C. H. Spurgeon.*

Cash Value of Knowledge.

There is many an old saw concerning the value of knowledge, but it is to be doubted if many pause to seriously weight that value as every day expressed in dollars and cents. It would be well indeed, if, in addition to the usual decided, but indistinct withal, idea that culture is a good thing, and equally true and more definite notion was current of *the money* value of different degrees of education, especially as relating to practical business methods. For example, we take the average of unskilled operatives in New York city to be about nine dollars per week. A first-class workman can command twenty-four with greatest certainty of uninterrupted employment. The difference between nine and twenty-four is fifteen dollars per week, or seven *hundred and eighty dollars a year*, which is more than the legal interest of eleven thousand dollars. In other words, the operative who, by the study of books and care in the performance of his duties, proves able to add fifteen dollars a week to his income, has gained knowledge for the use of which the world is willing to pay as high a premium as it will for the use of the amount of money named. This *reflection is worthy of remembrance* by the thousands of young men in workshops and factories who, with only their unaided hands to build their future fortunes, are every day possessed of opportunities for acquiring capital not less available than that embodied in gold or greenbacks.—*American Artisan.*

Honor the Lord with thy Substance.

Two men I knew very well some years ago on the streets of New York, were talking about the matter of benevolence. One said to the other, "You give too much. I will wait until I get a large pile of money, and then I will give."

"No," said the other, "I will give as God prospers me."

Hear the sequel: The former lives in New York city to-day dollarless; the latter gathered two hundred and fifty thousand dollars.

I believe that the reason why *many* people are kept poor is, because they do not give enough. If a man gives in the right spirit to the Lord Jesus Christ and to the church, he is *insured*. The Bank of England is a week institution compared to the Bank that any Christian *man can draw upon*. That man who *stands* by Christ, Christ will stand by him. Mark that: the man who stands by Christ, will find Christ standing by him. —*Talmage.*

The Roman Sentinel.

When Pompeii was destroyed there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to *make their escape*. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers—but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there—while the heavens threatened him—there, while the earth *shook beneath him*—there, while the lava-stream rolled—he had stood at his post; and there, after a thousand years, he was found.

So let Christians stand to their duty, in the post at which their Captain has placed them.—*Western Recorder.*

Joshua and Jesus both signify "savior." As one safely conducted the children of Israel over the river Jordan into the land of Canaan, so will the other lead his people over the Jordan of Death and safely conduct them into the heavenly Canaan.

BIBLICAL RECORDER.

A. F. REDD, - - - Editor.

WEDNESDAY,....... Sept. 17, 1873.

PREMIUMS FOR CLUBS.

For two subscribers and $5.00, Baptist Hymn Book.

For three subscribers and $7.50, Mell's Parliamentary Practice, or Baptist Hymn Book, (pocket edition.)

For four subscribers and $10.00, Malcolm's New Bible Dictionary.

For five subscribers and $11.00, Life and Times of J. B. Taylor.

For eight to ten subscribers, ($18.00, $19.00 or $20.00,) Broadus on Preaching, or Cramp's Baptist History, or Kirtley on Design of Baptism.

TO PASTORS WEST OF THE BLUE RIDGE.

The cordial reception that the RECORDER met in Asheville and at the Salem Association induces us to protract our visit amongst you until after the meeting of the Western Convention. We entreat you to present the paper before your churches, and help us in any way you may deem proper, in extending its circulation. Press forward the RECORDER and it will give life and vigor to all of your projects. Several contributors have already been secured in your midst. We shall give you your secular and religious news.

THE ENDOWMENT WORK.

No trouble about getting the money for the endowment if the people are properly approached. But the special and general canvassers can't be everywhere. Brethren Ivey and Wingate are but two men, and others of us have our special duties to discharge at home. All we can hope to do is to visit our Associations and show the pastors how the work is to be done, and trust to them to do it.

If the pastors will take hold of the work generally—many of them have done nobly—if they will go into it with enthusiasm, the money can be raised, and the credit of the denomination not only saved, but a great and glorious work accomplished. T. H. P.

OUR PEOPLE ARE NOT EDUCATING.

There are from four to six hundred Baptist churches in North Carolina. In each of these churches there is at least *one boy, whose talents are such as* entitle him to a good education, and whose father is able to give him that education. But are there from four to six hundred students at Wake Forest College? The catalogue shows but a few over a hundred. They do better in the Chowan Association, so far as their girls are concerned. There is more than one girl for every church in that Association at the Institute in Murfreesboro, and this has been the very creditable fact for many years. No wonder that the Chowan Baptists are the most liberal and progressive of all our Associations. In the centre and western part of the State, the case is sadly different.

There are, in Wake county, twenty-six white Baptist churches, eighteen in Granville, nearly as many in Orange and Johnston—at least seventy churches in these four counties. But do these seventy churches send seventy boys and seventy girls to our schools of higher grade? Outside of Raleigh, they do not send half a dozen to the first-class Seminary established in this city, nor do we believe that they send twenty boys or girls to any of our schools of higher grade, and yet these counties were never more prosperous than they are to-day.

We are ashamed thus to spy out and expose the nakedness of the land, but we are distressed, profoundly distressed, by this great sin of our people. We say *great sin* of our people, and we mean just what we say. Any man who has a bright, smart son or daughter, and is able to educate that child and fails to do it, commits a sin against God, and grievously wrongs that child.

Moreover, we believe that God will require parents in the day of judgment to answer for this great guilt. That great and good man, Dr. Poindexter, used to say with tremendous force, "Educated mind rules the world. If you wish not your children to be hewers of wood and drawers of water for others, educate them. Make a sacrifice to educate them. Sell a part of your land to educate them. Do without sugar in your coffee, or do without sugar and coffee rather than suffer them to grow up in ignorance."

T. H. P.

COOL.

In a review of an English book, entitled "*Roots; A Plea for Tolerance*, the *Non-conformist*" (London) describes one of the characters as "A young man, just of age ... of the type most dear to the undergraduate and immature mind .... in that early stage in which Bulwer is regarded as a great novelist," &c.

We may, for aught we know, belong to the class of "undergraduates," and we sometimes suspect that we have an "immature" mind. Still we are not so very "young," and we can't say that we are in a very "early stage." But, in spite of all the *Non-conformists* in the world we can't help regarding Bulwer as a great novelist.

It may be reasonably supposed that a great novelist is a person who is capable of producing, and who actually does produce great novels. Now we may not be very prudent in confessing it; but it is even true, that, if accused, we should not be able to defend ourself from the charge of having read some books with the dread title of "Novel." Sir Walter Scott has often charmed us; Dickens has enchained us; Thackeray—well, we don't know exactly *what* he has done with us. But we have not the slightest hesitation in saying, that if *any* novel ought to be called "great," then *Eugene Aram* may fairly claim that title. We do not know how many times we have read it; but we hardly ever see the book without feeling a desire to read it again. "My Novel," if we are any sort of judge (which very possibly we are not) is one of the most beautiful works of fiction that the English language affords. "The Caxtons" is one of the most charming books that we have ever read, and we really feel sorry for anybody whose mind is so *very* mature as to make it impossible for him to enjoy it. Walter Scott is the greatest story-teller; Dickens is our greatest humorist; Thackeray our greatest master of satire; Wilkie Collins the greatest weaver of plot; George Eliot the most profoundly artistic. But the Novelist who has most singularly combined in himself the excellence of all these writers; who has given in his pure, vigorous, transparent English style, one of the most brilliant and polished models that our literature can boast, and who has thrown over it all the halo of a profound and world-wide scholarship, is this *same* Edward Bulwer Lytton.

Of course this is only our opinion, and we are doubtless quite "immature," but then, like Mr. Paysor, we were determined to "have our say," and we've had it; or, like Mr. Bagnet, we were determined to "get the greens off our mind," and now we've got 'em off. We feel better. H.

HONORING GOD.

The Old Testament command is: "*Honor the Lord with all thy substance and with the first fruits of all thine increase.*" The New Testament rule, as given by Paul, is to give to the Lord as we are prospered. If either of these laws is observed by our people this year, there will be no lack in the Lord's treasury. We have traveled extensively, and in every part of North Carolina the very heavens seem to have rained down fatness. Such crops have not been seen for many years, and every christian should surely see to it, that he is guiltless of the sin of ingratitude. We heard a brother say some time since, that a prosperous crop year was not a good year for raising money for benevolent objects. We hope the Baptists of North Carolina will disprove the assertion. If we do not honor God with our substance this year, we have no promise of good crops next year.

PUSH THE RECORDER.

That's the word—extend the circulation of our our great Missionory. You promote every interest of our Zion, as you promote the interests of our State organ.

In the absence of the Editor, we desire to say—what his modesty might permit him from saying—that the RECORDER is winning golden opinions everywhere—we have the most flattering proofs of its popularity from many quarters. One pastor has sent in a club of *thirty* new subscribers, another *forty*, and others smaller clubs. We believe the RECORDER has to-day the largest circulation of any paper, religious or secular, in North Carolina. At least we are willing to show mail books with any other paper. One thousand new names we want in the next six months, and it will be the easiest thing in the world to get them if each pastor and deacon or other prominent brother will try to get up a club. We've tried it—all that's wanted is an effort.

A JUMBLE.

A secular paper, in giving (what were meant to be) instructions to voters in a recent city election, says: "Voters are informed that the town elections are not 'cumulative, and that they can vote for seven Magistrates in the city, but *cannot* cast *but* one vote for each man. Every voter in the city can vote for every Magistrate on the ticket, no matter in which ward *they* may live." (Italics ours.)

If a voter can*not* cast *but* one vote for each man, then he *can* cast *more* than one vote for each man; and this is exactly the opposite of what the editor meant to say. He should have said "*can* cast but one vote for each man."

In the second sentence, the pronoun *they* cannot refer to *voter*, for that is a singular noun, and it cannot refer to *Magistrate* for the same reason. But as it is nearer to the latter word than to the former, it would be less ungrammatical to refer it to *Magistrate*, than to *voter*. This would make the editor say, that no matter what ward a *Magistrate* might reside in, still every voter in the city could vote for him. We suppose that the meaning was intended to be, that every voter, no matter what ward he resided in, could vote for every Magistrate (!) No, this will not do, either, for they are not magistrates until they are elected. Let us try again: Every voter in the city, no matter what ward he resides in, can vote for each candidate for the Magistracy on the ticket (?) Ship-wrecked again! for the *Magistracy* is not "on the ticket." We believe we'll give it up. This sea is too rough. But we verily believe the editor meant something—no, he *meant* to mean something. H.

NOTES FROM SOUTH CAROLINA.

GREENVILLE AND THE SEMINARY.

Judging from present appearances, Greenville is likely to be a place of even more importance than in the past. Already the Air-Line Railroad seems to be exerting an influence upon the place. Its business is manifestly increasing. Several business houses have gone up this summer and others have been enlarged. Greenville is now closely connected on the one side with Atlanta, and through that place with states west and south-west. On the other side it is within a few hours' ride of Charlotte, and through it connected with North Carolina, Virginia and the North. It still has connection through Columbia with the sea-coast at Charleston, Port Royal, Savannah and Wilmington. If connection with the north-west could be established through the mountains by way of Asheville to Tennessee, as to accessibility it would hardly be surpassed by any point in the South. But even without this direct connection with the north-west, it bids fair to become a place of much more commercial importance than at present.

To the Baptists, however, Greenville is a place of special importance. To South Carolina Baptists it is important as the location of their Furman University and their Female College, as well as the excellent preparatory school in charge of Capt. Patrick. But not only to the Baptists of South Carolina is it a place of interest and importance, nor are these institutions all that give it interest to Baptists. The Baptists of North Carolina, the Baptists of the whole South, have an interest in Greenville, because their South Carolina brethren have good institutions there, but more especially because their Seminary is located here. In this, all the Baptists of the South have an interest. It is *their* institution, the place where their young ministers meet to get acquainted with each other, to get acquainted with the able and experienced brethren who compose the faculty, and sit at their feet and catch some of their spirit. It is the place where *their* young men come to study the word of God in company, and fit themselves for the work of the gospel ministry. Surely no place in the South is of such interest and importance to the Baptists as Greenville.

The present session of the Seminary has opened with encouraging prospects, Already after little more than a week there are forty-six students and others are expected soon. This is a larger number than we are accustomed to have so early in the session. These forty-six students represent the following states: Virginia, 12; North Carolina, 5; South Carolina, 7; Georgia, 1; Flordia, 3; Alabama, 3; Mississippi, 5; Louisiana, 1; Tennessee, 1; Kentucky, 3; Missouri, 1. Only four states represented in the Southern Baptist Convention *have no* representative in the Seminary, viz: Maryland, West Virginia, Texas and Arkansas. The North Carolinians are R. T. Vann, of the Chowan Association, C. C. Newton, of the Eastern, G. W. Harmon, of the Liberty, S. F. Conrad, of the Yadkin, and G. W. Greene, of the Brushy Mountain.

These forty-six brethren compose quite a variety. There are some married men here, and some that are not. There are some with a classical education and some without. There are some who are thirty and more, and some under twenty. There are some who have been long in the work, and some who are just beginning. Two young brethren now have their former pastor as a fellow student. And may we not safely say that we have here some of the men who shall in a few years be the leaders among the Baptists of the South? And is it not desirable that we who are to be led should know these brethren now, that they should know each other, and that they should be prepared to lead their less favored brethren in the right way? Why should not Southern Baptists be interested in their Seminary, when so much depends upon the work it is doing?

G. W. G.

MEETINGS OF ASSOCIATIONS.

The *Rocky River* Association will be held with Silver Springs Church, 7 miles south of Albemarle, on the road leading to the Winfield ford, commencing on Friday before the 4th Sabbath in October.

The *Pee Dee* Association meets with the Church at Ebenezer, Stanley county, on Friday before the 3d Sabbath in October. This church is 8 miles northeast of Albemarle and 30 miles east of Salisbury.

The *Sandy Creek* Association meets with the church at Mt. Zion, Alamance county, 14 miles south of Company Shops, on Friday before the 1st Sunday in Oct. Brethren desiring to attend will communicate with Bro. Geo. Patterson, Patterson's Store.

ENDOWMENT WORK.

CEDAR CREEK ASSOCIATION.

I was with the Shiloh church, in Bladen, on last (fifth) Sunday. Bro. Melvin is pastor. About 40 members. Had a very interesting endowment meeting, and raised about one hundred dollars—much more than was thought could be raised. They did well; will not the other churches in the Cedar Creek do likewise? Let them try, and the work will be done.

F. H. I.

THE YADKIN ASSOCIATION

Has just held its annual session with the Cross Roads church, Yadkin County. The attendance was large, and its deliberations very harmonious. Bro. J. H. Lewellin was moderator, and Bro. Martin clerk.

Ample time was given to the discussion of Missions, Periodicals, Sunday Schools, Education, and Endowment. The interest on all these subjects seems to be growing in this body.

Not a great deal has been done as yet for Endowment; but many of the brethren seemed thoroughly in its favor, and promised to canvass their churches in the next two months. We hope for a good report by the meeting of the Convention.

The Association divided, in order to form a new Association, that may cultivate a very destitute field, lying South of its present territory. Earnest brethren propose to occupy this field. May the effort be largly blessed. F. H. I.

HOW WILL IT LOOK?

The report from your Association on the Endowment work. From some the report will be full and satisfactory. Shall it be blank, or nearly so, from the body to which *you* belong? I.

FROM THE CHILDREN.

Nancy J. Williams, Johnie W. Williams, Lou E. Williams, Johnie R. McCurdy, M. S. McCurdy, Clorinda McCurdy, E. A. McCurdy, D. B. McCurdy, J. L. McCurdy, each $1. Mary M. Williams, 50 cts., Ella Reid, 10 cts.

I shall be with Bro. Stallings at Bear Marsh, 3d Sunday in September.

F. H. I.

The Brethren had a good meeting at Mt. Holly, Eastern Association, and the little church there went over their apportionment.

EDUCATIONAL.

—Hon. Albert Fearing, of Boston, has made donations, at different times, to Liberia College to the amount of $30,000.

—The Cumberland Presbyterian College, in Texas, hopes to secure an addition to its endowment of $250,000 on the life insurance plan.

—The Maryland Agricultural College received in bonds and cash from the county of Franklin, the location of the College, $300,000.

—The Missouri Agricultural College, located in Boone county, received, in a valuable farm, buildings and cash, donations from the citizens of Boone to the amount of $207,000.

—The property of the Mount Union College, worth $386,000, is used solely for the benefit of students. Over $100,000 worth of specimens and apparatus have been added lately to the museum and apparatus.

—The Massachusetts Agricultural College, located about one and a half miles from Amherst, received donations to the amount of $100,000. Of that amount, the town of Amherst, though already possessing a fine College, gave $75,000, to be used in buildings.

—The North-western Christian University is to be removed from its present location at Indianapolis, Indiana, to Irvington, a town three or four miles east of the city. It obtains a fine campus and $150,000 by the removal, and expects to sell its property in the city for $300,000, which will make a fine endowment.

—James Baird, of London, long and well known as one of the largest workers in iron in England, has lately nobly distinguished himself by the generous contribution of half a million of pounds sterling—over $2,500,000 in gold—for educational purposes. Such a contribution, well used, might do incalculable good.

—The Illinois Agricultural College received from the citizens of Champaign county, in which the College is located, donations in lands, buildings and bonds to the amount of $400,000. Of this amount the county of Champaign gave $100,000 in ten per cent. bonds.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.—In our humble judgment, there is no interest pertaining to our Zion of more importance than our excellent Seminary, and we therefore rejoice to know that it is receiving the most encouraging tokens of favor. One church in Louisville, the Walnut St., has subscribed $50,000 to its endowment. The Elk Horn Association gave bonds for $10,000, and promise a contribution of $30,000. A brother in Ohio has put a clause in his will devising $50,000 to it, and another brother in New Jersey has appropriated property worth from 60 to $70,000 to its endowment. That's the sort of reconstruction we like.

T. H. P.

YADKIN ASSOCIATION.

A ride of forty miles from the banks of the Catawba, over rough roads, crossing the South Yadkin river, and nearing what is known by way of distinction, as the "Big Yadkin," on the morning of Sept. 4th, we reached Cross Roads, on the southern border of Yadkin county, where the Yadkin Association was to hold its eightieth (80) annual session. Arriving at the spot at half past ten o'clock, we heard the sound of hammers within a neat and commodious building, which does credit to Cross Roads church and community. The workmen are just completing the building, and in one half hour the work is done, the floor swept, and the congregation assembled to hear the introductory sermon, which was preached from Matt. 6: 33, by Eld. H. Thompson.

Letters were read from 26 churches, four failing to report. Fewer baptisms were reported than usually, though some of the churches had been richly blessed.

The Association was organized by electing the Moderator and Clerk of last year.

The usual committees reported, and the reports called out many earnest and appropriate remarks. Collections were taken during the three days' session, for State Missions, for Endowment, for Sunday School Board, for Foreign Missions, and for the beneficiaries at Wake Forest College. Eld. Hufham was successful in getting over twenty subscribers for the *Recorder*, and yet there were twice that number of delegates there, who we fear do not take that excellent paper. If the pastors of this large Association would but interest themselves in its circulation, they would increase their own usefulness, benefit the families in their churches, and greatly swell the subscription list.

NEW ASSOCIATION.

An important item in the proceedings was the granting of letters of dismission to eight churches for the purpose of uniting with other churches in forming a new Association. The new Association when formed, will include in its bounds that large triangle made by the Catawba river, the Western and the Central Railroads, now almost destitute of Baptist preaching. Within its limits will be the venerable old town of Salisbury, also Statesville and Concord, in which there are no Baptist Churches. Hoping the better to supply this field with Baptist preaching, these churches have, after much prayer and deliberation, taken this important step, and they go out with the prayers and benedictions of the churches with whom they have been so long and pleasantly associated.

SUNDAY SCHOOLS.

The minutes of the Baptist State Convention last year gave the Yadkin Association the honor of standing next to the Chowan in the number of pupils taught in Sunday Schools, and the second in the State. Then it reported 19 schools, this year the report of the Corresponding Secretary of the Sunday School Convention gave 29 Schools, with a corresponding increase in number of attendants. This is highly gratifying, yet much remains to be done even here, before all shall reap the full benefits of Sunday School instruction. The reading of the report called forth earnest and touching addresses from Elders Ivey and Griffith.

PREACHING.

It was remarked by many that at no session of the Association had the preaching been better than at this. At the stand large congregations were addressed by Elders Oliver, Baldwin, Pool, Turner, Lewellin, Marsh; and on Sunday by Elders Griffith, Ivey, and Hufham. The Holy Spirit seemed to accompany the word preached, and ere the meeting closed many were asking "What shall I do to be saved?" The meeting will be continued by the pastor and other brethren, and may the Lord abundantly bless the word, and make it effectual in leading many souls from darkness to light, from death unto life. J. B. M.

* * *

The independence of the churches is worth the sacrifice of many things which are usually regarded as advantages. What if Baptists cannot be brought to coöperate as readily as other demoninations in enterprises of an educational character? Their efficiency as agents in the conversion of the world is not so liable to be impaired by the failure of such enterprises, or by heresy taught by Professors and Doctors within the walls of colleges. Were our Southern Theological Seminary and other denominational schools to inculcate error, this principle would defy the utmost efforts of the teachers to undermine or unsettle the faith of a people, who, whatever may be the case with a few, have not *committed* themselves as a whole to these enterprises—a people who feel that they have reserved rights, and are under no obligation—can be brought under none—to accept the teachings of men, however distinguished. As piety is, and must ever remain, the prime requisite of those whose business it is to convert the world and save sinners, so let us accept, with all of what we may suppose in our short-sightedness to be its inconveniences, that system which presents the fewest occasions for disturbing this vital element. R.

* * *

—Dr. Thomas Curtis once remarked at an Associational gathering in South Carolina, that Baptists must certainly be God's children. "For," said he, "they seem to take no care of themselves, and yet they are wonderfully preserved and cared for." R.

NEWS FROM THE CHURCHES.

Dear Recorder:—The good Lord has been pleased to grant the Clear Creek church a refreshing once more. On last Sabbath nine happy converts were baptized. Several more professed, and a large number still seeking. The work is still going on. The good spirit seems mostly to work with the Sunday School scholars. The Lord be praised.

E. C. W.

From Bro. J. A. Stradley.

On the fourth Sabbath in August, I had the pleasure of baptizing into the fellowship of Poplar Creek church, eight interesting persons. We have reason to hope they will all make good church members.

On the fourth Sabbath night, in compliance with the call of the colored Baptist church of Oxford, Elders A. D. Cohen, Cæsar Johnson (colored) and myself examined and set apart to the full work of the gospel ministry, two colored brethren, Woodson Reavis and Oscar Bell. J. A. STRADLEY.

Mt. Holly—From Bro. W. M. Kennedy.

The church at this place has recently been blessed with an unusual outpouring of the spirit of Divine Grace. The Union Meeting of the Eastern Association convened with this church on Friday before the fifth Sabbath in August, and a more pleasant and profitable session of the body I have not attended in a great while. Services at the church were continued for ten days, and our heavenly Father blessed our labors abundantly. The church was revived, backsliders reclaimed, and many precious souls were added to the church. On the last day of the meeting I baptized eighteen persons in the beautiful waters of the Northeast river, in presence of a very large audience. During the week following the Union Meeting, we had to our assistance in the ministry, the valuable services of Elders J. P. Faison and F. R. Underwood, who, by their earnest labors and faithful prayers, greatly endeared themselves to all our hearts. The Lord reward them for their labors of love.

The church during this meeting responded liberally to every appeal made to them for benevolent objects. *Especially* in regard to the Endowment did she do nobly, nearly doubling the amount apportioned to her. We bless God and take courage. W. M. KENNEDY, Pas.

From Bro. B. B. Williams.

Thinking your numerous readers are at all times pleased to hear of the progress of our Lord's kingdom, I will give you a short account of a meeting that I have just closed at Colerain. The meeting commenced the third Lord's day in August, and continued eight days. The pastor had to his assistance Elders Mitchell, Hoggard, Lee and Leary. Altogether, I do not think I ever listened to abler preaching. The Lord was present to bless his word. The church was much revived. Backsliders were reclaimed and sinners converted.

On the fourth Lord's day we met at the river, when the pastor led down into the water ten happy converts, and "buried them with Christ in baptism," hoping that, "as he arose from the dead, they arose to walk in newness of life."

B. B. WILLIAMS.

Brother Clenny writes of a glorious work of Grace at Silver Springs church, in Stanley county, conducted by Elder C. C. Foreman, assisted by Elders Wilhoit, Wilkerson, Whitlock and Hill. Sixteen were converted, and the whole church greatly revived.

* * *

Is it not to be feared that some of our brethren in cities are expending too much money upon their houses of worship? Cannot neat, commodious, substantial and tasteful buildings be erected for much less than they are made sometimes to cost? To think of $100,000 being expended upon a church whose main audience room "can seat comfortably six hundred persons!" We can see why a Catholic or even Episcopal church may cost so much. With them the church is much more than a house of worship, and is used for many purposes which are condemned by Baptists. There must be various other rooms besides the preaching-hall, and those for the Sunday School and for baptismal occasions. But Baptist worship is so simple, and requires for its perfection even, such modest paraphernalia, that surely a moderate cost ought to secure a building of ample dimensions and sufficient style and comfort. What is to be the end of this extravagance in church architecture? Some of us can recollect when—thirty years ago—the poor seemed disposed to attend our plain, unpretending churches. But does it not require a great effort now, in our cities, to induce a few—a very few, of the poorer classes to enter our "magnificent temples?" It is contended that much of the money contributed to the building of these costly churches would have continued in the possession of the donors—would not have been contributed to the furtherance of any other christian enterprise; and that its appropriation to this object is just so much clear gain to the cause.

Perhaps so. But the writer is not so certain of that. Money given to *some so called* benevolent objects, ought rather to have been buried in the deep. R.

Is it not to be feared that some of our brethren in the country are expending too little money upon their houses of worship? Cannot the erection of neat, commodious, substantial and tasteful buildings be brought within the power of a much larger number of our churches? To think of $600 being invested in this way by a membership frequently numbering 100 to 300, and possessing in the aggregate $20,000 to $50,000! We can see why a Universalist "Church" costing no more might answer the purpose very well. The creed of this sect does not demand at the hands of its advocates much work. They are not required to engage in the war upon Satan. For with them there is *no* Satan. With them, souls are not to be saved. They have little or no use for meeting houses. But Baptist worship is a thing quite real. It involves the interest of immortal souls.

In our churches there should be constant, weekly labors for and with men and women—labors designed to effect the salvation of the world. How can any consent then to worship in buildings utterly inadequate to meet the real and pressing demands of the case?

What is to be the end of this sordid parsimony in the matter of houses of worship? Will not the "church-going public" pass us by entirely in some localities? And will not the tendency to neglect the ordinary ministrations of God's word be strengthened, and more stress be laid upon periodical excitement? Can efficient Sunday schools be maintained? Will any but the most hardy attend preaching in the winter? It is now the case to a lamentable extent, that there is nothing worthy of the name of religious worship for five months in the year. R.

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9—2t

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9-6t*

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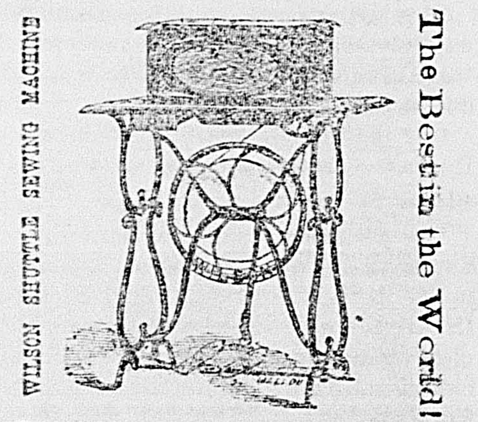

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PARTICULAR NOTICE.
FOR THE SPECIAL BENEFIT OF SUNDAY SCHOOLS

The Scripture text of the Lesson is given, and also Questions and Explanations of the Uniform Series of Lessons,

Now generally adopted throughout the country, and fast superseding all other systems of Lessons. KIND WORDS thus supplies a school with what is equivalent to a *Library, Question Books, Catechisms, Testaments and commentaries.* For the *expositions* are adapted to the young, and questions for all grades of classes are supplied.

Orders for the paper and money should be sent to Dr. M. T. Sumner, Marion, Ala., or to the BIBLICAL RECORDER, Raleigh, N. C.

Send on your subscriptions.

All Baptist Ministers and Superintendents are constituted agents.

7-8t

THE TEMPLE HARP.

The science of music no longer a mystery. The music book should have been published a hundred years ago. It contains beautiful music, and the elementary department alone, is worth more than ten times the amount asked for the book. Published by S. C. COLLINS, No. 705 Jayne Street, Philadelphia, Pa., and for sale by Booksellers generally. Retail price $1.25. To the trade—Same as our other music books.

7-3m.

"DOMESTIC" PAPER FASHIONS.

AGENTS WANTED.
SEND FOR CATALOGUE.
Domestic Sewing Machine Co., New York.
7-13t.

BIBLICAL RECORDER.

WEDNESDAY, ...Sept. 17, 1873.

LOCAL NEWS AND NOTICES.

– Read the new advertisements.

The Fall session of Wake Forest College began on Monday last.

The young ladies and gentlemen of our church in this city, have organized themselves into a choir, with Prof. Von Meyerhoff as teacher.

Endowment Meeting.

There will be an Endowment Meeting held at White Stone Lodge, near Wakefield, in this county, on the 4th Saturday and Sunday in September. Addresses will be delivered by J. C. Scarborough, W. H. Avera and W. H. Pace.

Removal.

On or about the 20th inst., we will move into our new quarters in the third story of the large and commodious building, fitted up especially for ourselves, on Fayetteville Street, opposite Market Square, just erected by Messrs. Williamson, Upchurch & Thomas. Having recently added a first-class Book Bindery to our office, and with a rapidly increasing patronage, we are compelled to make this change for want of room.

OUR BOOK AND JOB DEPARTMENTS.

Having added new type to our already large assortment, and having in use the best presses made, we are prepared to execute all manner of Book and Job Printing as neatly and cheaply as it can be done anywhere. Our facilities are not excelled in the State, and our increasing patronage is the best evidence of our promptness and of a well pleased public.

Merchants and others in want of Letter Heads, Bill Heads, Cards, Circulars, Posters, Tax Receipts, Legal Blanks, Books and Pamphlets, or any kind of printing, will find it to their interest to favor us with their orders.

OUR BOOK BINDERY.

In order to be fully prepared for the despatch of work entrusted to us, we have recently added to our establishment a complete Book Bindery, with the latest improved machinery, and are prepared for all kinds of Ruling and Binding.

This department, in connection with our Job Office, gives us superior advantages over any other establishment in the city for quick and cheap work.

EDWARDS, BROUGHTON & CO.

Notice.

The Churches wishing to unite in the formation of a new Association, including in its bounds Iredell, Davie, Rowan, Cabarrus, and Mecklenburg counties, will meet by delegates at New Hope Church, eleven miles northeast of Statesville, on Friday before the 3rd Sunday in October, at 11 o'clock, A. M. Ministers and brethren from abroad are respectfully invited to be present and aid us by ther counsels. Especially do we desire the presence of the brethren of the Yadkin Association, with whom we have recently taken the parting hand.

Those coming by railroad will be met at Statesville, on Thursday evening preceding, by notifying, immediately, the pastor.

J. B. MARSH,
9—3w Catawba Station, N. C.

For the Recorder.

To the Churches of Salem Association.

Dear Brethren:—Let us not neglect the Foreign Mission needs, when we make up our contribution for the meeting at Hominy on Friday before the first Sunday in September next.

Sometimes in our zeal for Home Missions, in our anxiety to have the Gospel preached to our own people, we overlook the wants of the Foreign field. In one sense, this looks selfish—Christians should not be selfish.

At one of our meetings, a few years ago, the preacher of the missionary sermon dwelt at some length on the point that the Apostles preached the gospel, "*beginning at Jerusalem*." and he insisted that the greater part, if not all, the collection, should go to the Home field. But we have "begun at Jerusalem." If our people hearken not to the Word, "neither will they believe if one rose from the dead." It is time to send the glad tidings to other lands—to plant the good seed there also. "Go ye into *all* the world."

We would not undervalue Home missions. We need preaching here—not only once a month, but every Sunday in the month.

We can send *some* of our money to Foreign missions and have a weekly prayer meeting and a good Sunday School in every Church, with a class of grown people and also a "spectacle" class. Then as the work gets well under way—as all our hearts begin to glow with the heavenly warmth, we will all, to some extent, become home missionaries and when we come to make up the annual amount for the perishing heathen, we will find the figures standing not in the cents' column but in that of the dollars.

Let us love others besides ourselves, for "Love is the fulfilling of the law."

RICH'D H. LEWIS.

Mills River, N. C.

The Rocky River Association will meet with Silver Spring church, Stanley Co., seven miles south-east of Albemarle, on Friday before the fourth Sabbath in October. Ministering brethren and all are cordially invited. Salisbury is the nearest depot. Any wishing to come by public conveyance would do well to correspond with J. S. Carter, Gold Hill, N. C., S. S. Stone, Albemarle, with regard to conveyance.

E. C. WILLIAMS, Mod.
S. D. MANN, Clerk.

Nose Bleeding.

A correspondent of the *Scientific American* says: "The best remedy for bleeding at the nose, as given by Dr. Gleason in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child a wad of paper may be placed in its mouth and the child instructed to chew it hard. Of course an adult does not need the paper. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases."

STATE NEWS.

—New cotton is arriving daily in the Charlotte market.

—Wilson Court-house is to be enclosed by a fine iron wall.

—An effort is being made to obtain a daily mail from Statesville to Wilkesboro'.

—The tobacco crop is later this year than usual and the quality is below the average in many sections.

—A severe storm passed over a portion of Davidson county last week, destroying much valuable timber.

—The trains on the Carolina Central Railway run within three hundred yards of the depot at Wadesboro'.

—Wilson claims to have the champion base-ball club on the line of the Wilmington and Weldon Railroad.

—A severe hail storm passed over a portion of the county between Leaksville and Stoneville, seriously damaging the crops.

—Charlotte is endeavoring to obtain the location of the Central Shops of the Southern Security Campany at that place.

—The Flat Swamp and Loch Creek land enterprise has been revived in Fayetteville. A. A. McKethan, Esq., is President.

—The people of Catawba are raising an individual subscription to promote the extension of the Carolina Central Railway from Lincolnton to Hickory Tavern on the line of the W. N. C. R. R.

—Major Wilson, Col. Tate and Mr. Fraser, of Morganton, propose to go into the sheep raising business. They have secured the services of a Scottish shepherd, and have imported an improved breed of sheep. So says the *Piedmont Press*.

—Says the Durham *Tobacco Plant* of the 10th inst: "There is an old lady living six miles from Durham, who has reached the advanced age of 108 years, and still travels about the house very well. Some years ago, her husband, who was then 98 years old, was found dead in the field at the plow handles. Up to his death, during the season for that work, he followed the plow daily."

—The Wilmington *Star* of Friday has the following account of a man killed by a blow from the fist of his antagonist in New Hanover county. Says the *Star*: "One of the saddest affairs that we have heard or read of in some time happened at a small settlement in Columbia township, in this county, known as 'Traveler's Rest,' on Wednesday afternoon.

A party had congregated at a small store where liquor was kept for sale, and finally two men named E. J. Walker and Frank J. Malpass got into a dispute. Words ran high and at last the proprietor of the store ordered the men out. They then repaired to the street where the difficulty was renewed, resulting finally in a collision between the parties, during which Malpass struck his antagonist, Walker, a severe blow on the side of the neck. Walker immediately fell to the pavement. Malpass sprang upon his prostate opponent and had inflicted two or three blows upon him, when his suspicions seemed to be aroused that something was the matter and he desisted. During this time Walker had shown no signs of resistance and upon close examination on the part of Malpass and the surrounding spectators they were horror-stricken to find that Walker was a corpse. No doubt is entertained, we learn, that death was caused by the blow inflicted on the neck, as deceased was not seen to move after he fell to the ground. It is supposed that the blow, which inflicted on most any other part of the body would scarcely have been noticed, must have touched some tender, vital part of the neck, by which it was dislocated.

As soon as Malpass became aware of the terrible result, he was overcome with grief and remorse, declaring that he had no intention of killing Walker or causing him serious injury. The unfortunate affair is greatly to be deplored, and from what we can understand whiskey was at the bottom of it.

Soon after the occurrence, a messenger was dispatched to this city to notify Coroner Hewlett, who left yesterday morning for the scene of the homicide, which, we learn, is about twenty miles from this city.

Edward J. Walker, the victim of this terrible calamity, who is said to have been about 25 years of age, leaves a widow and three children to mourn his untimely fate. He was a son of Mr. J. D. Walker, formerly a well known resident of that portion of the county in which the affair occurred, and a nephew of Mr. G. F. Walker, who is also a well known and respected citizen of New Hanover. It is related as remarkable coincidence that the father and grandfather of the deceased both met with violent death.

We learn that Malpass made no effort to escape, but quietly surrendered himself, persisting in his declarations that the sad result was altogether unintentional on his part; and this seems to have been the general impression among those who witnessed the affair, so far as we have been able to learn.

GENERAL NEWS.

—Holiday street Theatre, Baltimore burned. Insurance $40,000.

—Governor Washburn has been renominated for that office in Massachusetts.

—The aggregate loss to the Delaware peachgrowers by the late storm, is estimated at $200,000.

—Charles B. Weyford committed suicide in Baltimore on Saturday last. Cause, intemperance.

—The New York Custom House officers have made another seizure of $40,000 worth of diamonds, alleged to have been smuggled.

—The convention of Italians, in session at St. Louis, adopted a petition asking Congress to legislate for the suppression of the traffic in Italian children.

—A new oil territory is reported to have been discovered near Titusville, Pa., which, from "every appearance," will "rival the lower Allegheny district."

—A gardener in England claims to have discovered a method of varying the colors of flowers by means of chemical applications to the earth in which they grow.

—Of Louisiana land there is now 1,000,000 of acres less under cultivation than in 1860— a loss which is estimated in production annually as equal to $100,000,000.

—Judge T. S. Crawford and District Attorney Arthur H. Harris were assassinated in Franklin Parish, Louisiana, while on their way to court on Wednesday last.

—Iowa farmers complain of a scarcity of laborers. Three dollars a day will not bring them help enough to attend to their crops. And yet the cities are full of idlers.

—Seeds kept in paper bags are often destroyed by mice, but if well dried, put into bottles and well sealed, they not only keep better but retain their virtues longer. Label the bottle neatly.

—Puffenberger and Bean, the engineer and conductor of the freight train which caused the disaster on the Chicago and Alton Railroad, have been indicted for manslaughter by the Grand Jury in Chicago. They are out on bail.

—Water in which potatoes have been boiled is said to possess a poison fatal to lice on cattle. Wash freely with sponge or woollen cloth, choosing a sunny day or a warm stable for the operation, and as their hides dry, rub down with a curry-comb.

—South Chicago has a town clerk who is unable to read or write English. He was duly elected on the "regular" ticket, and though he is totally unable to perform the duties of his office, the Town Board is very much puzzled how to get rid of him.

—The permanent debt of New York City, according to Comptroller Green's Annual Report, is "increasing with frightful rapidity." During the past year the receipts from taxes and income were $32,250,000, while the expenditures were $52,300,000.

—Dr. Holt stated before the Farmers' Convention at Petersburg, Va., that the peanut crop of the counties of Surry, Sussex, Southampton, Nansemond, and Prince George has often been equal in value to the entire wheat harvest sold in Richmond in one year.

—The bids for the furnishing of headstones for the National Cemeteries have been opened in Washington. The contracts will be divided among several bidders. It is estimated that 253,088 stones will be required; 147,674 for the known, and 105,394 for the unknown dead.

—During August 10,035 emigrants arrived at New York, a decrease of more than three thousand compared with the arrivals during August of last year. The arrivals from January 1st to August 31st, were 201,947, a decrease of 4,884 from the number for the corresponding period of 1872.

—The resolution prohibiting the reading of religious books, including the Bible, in the Cincinnati public schools, is now in full force. The regulations provide that "Moral instruction must be given in all the grades by the respective teachers, in such manner as may be prescribed by the principals."

—A correspondent of the *Western Rural* says if fence posts of any kind of timber are covered with a coating of boiled linseed oil, in which pulverized charcoal has been stirred to the thickness of paint, "not a man will live long enough to see them rotten." This is all true provided the fence posts have been seasoned before coating.

—A local journal reports that at Tremont, Schuylkill county, recently, a dog pursued a large rat into a brewery, and the rat seeing no means of escape, jumped into the throat of the dog, just as the latter had extended his jaws for the purpose of seizing the animal. It became wedged in the dog's throat, so that it was impossible to remove it, and the dog died of strangulation.

—THE TRANS-ATLANTIC BALLOON EXCITEMENT OVER.—A New York dispatch gives the following particulars of the bursting of the balloon:

An immense crowd of people, estimated as high as 50,000, went to Brooklyn on Thursday to see the inflation of the balloon. Many roofs of the high buildings *in this city* were covered with people with glasses to view its promised ascension.

The process of inflation commenced in the morning and continued steadily during the day and afternoon. Many believed there would be a *bona fide* ascension, but others were skeptical.

At ten minutes past four the balloon swayed to the north, ripped half-way around, with a tearing sound, and fell flat upon the ground. An immense volume of gas which had been pumped into it—nearly 400,000 feet—escaped, nearly suffocating those who stood on the lee side.

The crowd made a general rush over the ropes with the intention of tearing the balloon into small pieces for mementoes, but they were driven back by the police. Some, however, were successful.

Stiner, who contracted to fill the balloon, said it would be folly to attempt another inflation, as the bag was not made of proper material; so the enterprise is abandoned for the present.

Prayer—Its Power to Soften Asperities.

Two neighbors—a cooper and a farmer—were spending the evening together. Both were professors of religion, but of different communions. Their conversation was at first upon topics relating to practical religion, but after a time it diverged to the points of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoop—let us pray." They kneeled down and prayed together; after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom, in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well if it were acted on the more frequently by those who, like him, are members of the household of Christ.

—Two ladies, Mrs. Richards and Mrs. Teller, have taken charge of the neglected State Library of Louisiana, have made a good catalogue, and are getting the institution into proper shape generally.

—The reported massacre of citizens and soldiers at Fort Sill, by the Indians, which was from the first discredited by the authorities, is now known to be a fabrication.

TRIBUTE OF RESPECT.

PREAMBLE.

WHEREAS, Death has removed from us our much esteemed Brother, Elder W. S. McDAIRMID, who had labored for us some five months preceding his death, which occurred suddenly on the 31st of May, just two months after the death of his earthly companion:

Therefore,

Resolved, 1. That we, the Baptist church of Christ, at Providence, bow in humble submission to the Divine will of our heavenly Father who does all things well; for we verily believe that our loss is his eternal gain, for we mourn not as those who have no hope.

2. We do tender our heartfelt sympathies to the bereft family of the deceased; trusting that he who "tempers the wind to the shorn lamb," may so adapt the ministrations of his Divine Providence to their situation and bereavement, that they will realize in this their hour of need, that their father's God is a father and providence for the fatherless children; and that he will never forsake them.

3. That a copy of the above preamble and resolutions be spread on the records of our church, and one sent to the editors of the *Robesonian* and BIBLICAL RECORDER, with the request that they publish the same in their respective papers, and a copy be forwarded to the family of the deceased.

D. W. McGUGAN, Ch. Cl'k.

MARRIED.

In Richmond, Va., on Thursday, Sept. 11, by Rev. James B. Taylor, Jr., Prof. CHARLES E. TAYLOR, of Wake Forest College, and Miss MARY H., daughter of the late Rev. John L. Prichard, of Wilmington, N. C.

DIED.

On the 26th of August, in Charlotte, N. C., at the residence of J. K. Purefoy, Miss MARY L. BENNETT, in the 80th year of her age. Her disease was dropsy, and her sufferings were intense ere death came to her release. She had been for nearly sixty years a consistent member of the Baptist Church. When the summons came she expressed herself as ready and willing to depart. The deceased was a native of Nash County.

OBITUARY.

Died, on the 23d of July, 1873, Bro. PLEASANT WEBSTER, aged 83 years. For many years he was an earnest and efficient member of the Baptist Church at Madison, N. C. He showed his faith by his works. When meeting houses were to be built, missionaries supported, or the pastor's salary raised, he willingly bore his part; yea, more than his part. When poor persons were in need; when the widow lacked, or the orphan cried for aid, he was a faithful helper. His hospitable roof was ever the happy retreat of his pastor, and his brethren in the ministry. His death was peaceful and happy, his faith to the last was strong. He was an old soldier for Jesus, valiant, faithful, strong; he had stood many a storm, fought many a battle; he has received his discharge and gone to his rest. He called his children around his bed and gave them a word of advice and comfort. He wanted all of them to be prepared to meet him in heaven. May they all remember his words and imitate his example. We weep when we feel that he is gone; but sadness and sorrow are oftimes assuaged by the sweet relief of tears.

"We miss him when the board is spread,
We miss him when the prayer is said;
But the sadness of this aching love
Dims not Our Father's house above."

PASTOR.

ACKNOWLEDGMENTS.

Treasurer Baptist State Convention.

Rev. J. C. Hiden, Wilmington, Education,	$10 00
Thomas H. Briggs, Raleigh, "	25 00
Alfred Williams, "	5 00
George W. Swepson, "	10 00
Mrs. G. W. Swepson, "	5 00
D. S. Maultsby, for Fayetteville Baptist Church—Foreign Missions,	5 00
State Missions,	5 00
Rev. John Mitchell, for Holly Grove Church, Bertie county, Education,	18 65

The $12 50 I acknowledged from Wake Forest Church should have been Forestville Church.

JOHN G. WILLIAMS, *Treasurer*.

Sunday School Board.

Through Prof. J. A. Delke, Bethlehem, Hertford County, N. C.,	$1 00
Cashie,	1 68
Windsor, Bertie county,	1 00
Corinth, Northampton county,	1 92
	$5 60

T. L. VAIL, *Cor. Sec'y*.

RALEIGH MARKET REPORT.

—CORRECTED BY—

W. H. Dodd, Grocer & Commission Merchant,

Corner Wilmington & Martin Streets.

APPLES, green	80
dried	6@10
BACON	11½@14
BEEF, on foot	6@7
BEESWAX	25
BUTTER	25@30
CHICKENS	25@30
CORN	90@100
COTTON	12½@17¾
EGGS	20@30
FLOUR	8 25@12 50
HAY	1 10@1 00
HIDES, dry	13@10
LARD	11½@15
MEAL	95@1 05
MULLETTS	7 25
HERRINGS	8 55
OATS	55@60
ONIONS	1 00
PEACHES, dried	10@10
PEANUTS	1 50@1 70
PEAS	1 15@1 35
PORK	8½@90
POTATOES, sweet	
Irish	2 00
RAGS	3
RICE	11@12½
ROSIN	
TALLOW	8@10
TAR	2 25@2 50
TURPENTINE	42 00

UNDEVELOPED VIGOR.

The feeble and debilitated usually fancy they are in a more hopeless condition than they really are. The resources of nature are not easily exhausted. Even when strength and appetite fail, when the eyes are heavy and lustreless, the complexion pallid, the nerves tremulous, the body attenuated, and the mind depressed, there is generally a reserve of latent power behind such palpable evidences of weakness. Various modes of treatment are resorted to by physicians in the hope of developing and rendering available this store of sleeping vitality, but the surest, and indeed the only thoroughly safe and reliable means of awakening the dormant energies of the system is a course of Hostetter's Stomach Bitters. Electricity, shower baths, the flesh brush, sea-bathing, &c., may be well enough in their way, as auxiliaries, but they do not reach the source of the evil. All physical debility proceeds either from a derangement of the functions of the assimilating, secretive and vital organs, or from a sluggish constitution. In either case, and also in cases where both causes exist, the Bitters will invariably produce an immediate and salutary change in the condition of the patient, and eventually effect a complete cure. None of the dangerous alkaloids, too often administered as tonics, can be otherwise than deleterious under such circumstances, and to give mercury is positively criminal. The direct effect of the great vegetable specific will be manifested in an improved appetite, a more cheerful frame of mind, a gradual return of strength, an increase of flesh, and a healthier complexion. Meanwhile, however, the constitution, if pliant and feeble, will have been roused and renovated by the subtile elements of invigoration contained in the Bitters.

CONSUMPTION.

A certain simple cure discovered by one who was a great sufferer from lung disease, and pronounced by the best medical faculty incurable. Write for particulars, enclosing four three cent stamps, to the Williams Medicine Co., Portersville, Pa., and you will always feel thankful.

8-6m

CATARRH.

Dr. William, the noted Cherokee Indian Doctor, has discovered a positive cure for Catarrh, and all other diseases of the nose and head, (a vegetable remedy,) called Dr. WILLIAM'S CATARRH SPECIFIC. One box is warranted to cure the worst case. Regular price by return mail, post paid, $2.00. Those who now suffer with the loathsome disease should suffer, if they don't use Dr. William's discovery. Williams Medicine Company, sole manufacturers, and proprietors of Dr. William's Cherokee Indian Remedies, Portersville, Penn'a. Beware of cheap imitations.

8-6m

FRANKLIN STEAM WASHER.

Having tested fully the merits of the FRANKLIN STEAM WASHER, and finding it an entire success, I have purchased the right for Wake County. Parties wishing to purchase this invaluable machine will please apply to the undersigned at Forestville, N. C.

7-4t* A. C. GREEN.

JULIUS LEWIS. NICH W. WEST.

JULIUS LEWIS & CO.,

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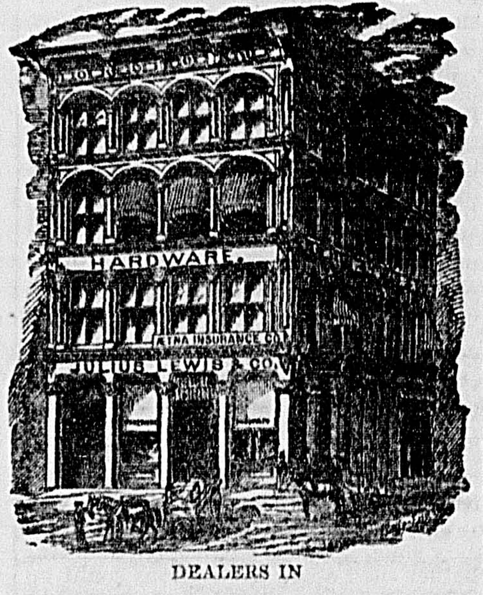
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Largest stock in the West; fine assortment; extra quality; packed to go safely any distance. Satisfaction guaranteed. Prices low by hundred or thousand. A full assortment of other trees, shrubs, plants, etc. Illustrated Catalogue mailed free to applicants. R. G. HANFORD, Columbus Nursery, Columbus, Ohio. 7-4t

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TREES, ETC. If you wish to plant, send for our NEW PRICE LIST per doz., 100 or 1000, Autumn, 1873—and save all commissions. Try it! Address,

6-1m. W. S. LITTLE, Rochester, N. Y.

STATE FAIR, 1873.

THIRTEENTH GRAND ANNUAL FAIR

—OF THE—

North Carolina Agricultural Society,

RALEIGH, N. C.

TEN THOUSAND DOLLARS IN PREMIUMS!

NEW AND ATTRACTIVE GROUNDS!

Magnificent Buildings,

Accommodation for Seating 8,000 People

Railroad arrangements the most liberal ever made with any Agricultural or Mechanical Society in the State.

Articles for Exhibition transported FREE and delivered from the car within the Grounds.

Fare for Passengers on Railroads in North Carolina 1½c. per mile.

Excursion Trains from every direction Daily, Special Trains for Passengers will run to the Grounds from the City every fifteen minutes. *Fare, Only Ten Cents.*

HON. DANIEL W. VORHEES, of Indiana,

Will Deliver the Annual Address.

ESSAY ON THE CULTIVATION OF COTTON,

By DAVID DICKSON, of Georgia.

GRAND PRIZE DISTRIBUTION OF BLOODED STOCK.

Weston, the Great Pedestrian, in his Wonderful Feats of Endurance.

TWO BANDS OF MUSIC.

Single admission to the Grounds, - - - 50 cents.
Children under 12 years of age, - - - 25 "

☞ Send for Premium Lists.

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R. T. FULGHUM, Secretary. 2-td

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PROF. A. BAUMAN, Instructor in Vocal and Instrumental Music.

FALL TERM COMMENCES SEPT. 1, 1873.

For circular containing full particulars as to terms, course of study, &c., Address

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FALL TERM OPENS SEPT. 15, 1873.

EXPENSES.

Tuition,	(Term of 20 weeks)	$35 00
Room Rent,	" "	3 00
Servant Hire,	" "	3 00
Incidental Expenses,	" "	3 00
Contingent Deposit,	(returnable)	2 00
Board (table fare) per week,		$2 00 to 3 00

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W. M. WINGATE, *President*,
1-8t WAKE FOREST COLLEGE, N. C.

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MURFREESBORO' N. C.

The session just closed was the most prosperous in the history of the School.

The next session will begin

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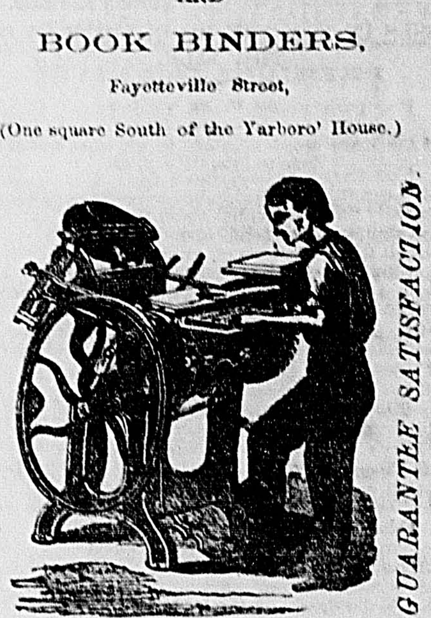

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HOME CIRCLE.

For the Recorder.

MOSES IN THE ARK OF BULRUSHES ON THE NILE.

BY W. H. J.

And his sister stood afar off, to wit what would be done to him. Ex. 2, 4.

Watch carefully, dear Miriam. Keep thy eye
Internally fixed, my child, upon the ark,
Gaze with a sister's fond, love-dreaming eye,
With all the artlessness of childish love,
Upon thy little brother's periled state.
Fear not, my child; but watch, and wait, and pray.
Thy eye upon him keep; thy heart on God.
Watch, my sweet sentinel. Guarding that trust,
Heaven's panoply shall guard thee, too, my child.

O Nile! never before, since, affluent,
Thy tide began to flow, and fertilize,
With unctuous wave, the exsicated soil
Of Egypt, barren else, pregnant by thee,
With offspring, whose advent glads all the land—
Floated upon thy bosom such a freight.
What are the thoughts, sweet babe—if babe can think—
The bud of intellect, the tendrils sweet—
As if kind angels were awaking thee,
And with their kisses courting thy sweet smile—
What is the dream of thy inchoate mind?
Dost think the undulation of the wave,
On which, sweet babe, thou art reposing now,
The throbbings of thy mother's loving heart?
Art dreaming, in the quiet of thy ark,
That thou art cradled in thy mother's arms?
And that the gentle motion of the Nile,
Is *her's*, rocking to rest her precious babe?
Perhaps, in gentle dream, it seems to thee,
Thy bed is not so warm as was thy nest,
When, in thy mother's bosom thou didst lie.

Dear babe! dost weep, that from thy mother's breast
Thou art an outcast? and 'cause thou dost find
'Tis not her own sweet face, which looks on thee?
Soon will thy falling tear be kissed away.
Thy mother, soon, will find her darling babe.
True as the needle to the steady pole,
A mother's heart points ever to her child.

You cunning Miriam! though but yet a child,
How woman-like! When was extremity
For which a woman's art could not provide?
Fertile in love, ingenious in resource,
A kind magician, full of friendly wiles,
She waves her wand, and miracles appear.

She calls, and Heaven. Obsequious to their call,
A gentle woman soon is at her side,
Ready the strange aquatic to receive
Into her loving arms. Never before,
Was nurse so willing to accept her charge.
She is already paid, paid with a price,
Richer than Pharaoh's coffers can supply.
Drink, Jochabed! ambrosia from those eyes.
Together laugh, and weep. Cover that face
With thy warm kisses. Put thy precious bird
Into thy bosom and there, in his nest,
With thy sweet lullaby sing him to sleep.

As on the sleeping babe she looks and smiles,
Musing, in many thoughts his hist'ry strange,
And his forth-coming destiny, she cries—
A spell of inspiration comes o'er me.
I see no more the Nile, the ark, the child.
In visions wrapped, which fall on me, from heaven,
Scenes earthly vanish, and the deep designs
Of God, possess, and heave my wand'ring mind.
Moses! thou art no longer mine, but *God's*.
I see thee, chosen minister of Heaven,
Dispensing the ten, fearful, vengeful plagues,
Which, heavy with the wrath of angry Heaven,
Ere long, shall fall on this devoted land.
I see thy arm, inspired with power Divine,
Parting the sea, and opening a broad way,
For God's Redeemed, long trod in Egypt's dust,
Safely to pass to the long-promised land.
I see thee man of God, with fearful step,
But heaven-inspired, climbing the blazing mount,
From which are pouring, in tempestuous flame,
The terrors of a sin-avenging God.
I see thee venture near that smoke and flame,
And fearful blasts of angel-sounded trump,
Into the very presence of thy God:
There to abide full forty days with him.
And in such high communion to collect
A lustre on thy face, befitting thee,
No longer for commerce with mortal man.

Sacred, indeed, O Nile! henceforth, thou art
Less sacred, Ghanges—or the yellow stream
Of classic Tiber; or fleet-bearing Thames;
Or golden-crested Mississippi; or
The floods of sea-expanding Amazon.
Thou wast created, from eternity,
A minister of God, to nurse the babe,
And on the bosom of thy vital tide,
With love maternal, him from harm, to hide,
Who was ordained, ere time began his course,
The chosen Shepherd, who, God's chosen flock,
Through perils long, should lead to the good land,
Where, in rich pasturage, with the sweet dews
Of Heaven, and suns benignant, fertilized,
They should abundant feed, and find repose.

O Mighty God! how wondrous are thy ways!
How deep thy counsels! how unknown thy plans!
Adore my soul! the GREAT UNSEARCHABLE,
Who good from evil brings, from sorrow joy;
Whose ministers are, Heaven, Earth, and Hell;
Who teaches us to suck, with skill divine,
E'en from death's bitter stem, the balm of life;
And on Night's dark, and stormy wings, to fly,
Into the light of an eternal day.

Sumter, S. C., Sept. 5th, 1873.

For the Recorder.

MY COMMENCEMENT EXPERIENCE.

No. 1.

I, an authoress! Well that is a joke, but children, my aunt who has been telling you about the glorious Hudson, has had a long, wearisome trip all on my account, so I am going to let her rest, and talk to you myself.

I am very young, and very gay, and have been spending the winter at the sunny, sunny South. I attended commencement exercises at the University of one of the first Southern States, and Oh! the music, the buggy rides, and the shy flirtations! well, girls, you will know all about it some of these days.

I was staying at the house of a U. S. Senator who had a son, and a nephew at my command, not to speak of the dear, delightful students; but I did not glance below a "Senior" you may be sure. That was a glorious week! I came out the first day in June, white grenadine with a large Spanish fan, and as I am quite tall and slender, the dress was quite becoming, especially with a perfect "love of a hat" to complete the costume; and I could see that I was not unnoticed as I met with a party of friends down the street.

A gentleman told me that on that date, he saw a magnificent fan moving majestically along, and rushed frantically down the street to catch a glimpse of the face behind it, and just as he was on the point of reaping the reward of his labor, it disappeared within the unfriendly walls of an ice-cream saloon. Then the ball! Now, children, a ball is a dreadful thing which you must never think of attending under any circumstances. I have repented, you see, and at the mature age of sixteen hold up a warning finger and tell you emphatically: Beware of the ballroom! but I must continue my story. I wore that night a white silk trimmed with point lace, and looped with blush roses.

Who must know that the silk was my aunty's wedding dress, and the diamonds that flashed so beautifully were due to the same fairy hand? They become me well, and one gentleman remarked: "Miss Tredwick, from her air and dress, must be worth a cool million." A million, indeed! I am as poor as a church mouse—only I don't ever intend feeling so. It is a great mistake to feel poor. Help the poor, encourage the poor, make them *forget* they *are* poor. We all have great treasures at our command; for instance, I would not take a million for my nose, and that is by no means my best feature—and what a small portion of the human body! then the whole body is nothing when compared with that indefinable inner essence called the soul, which thinks, feels, compares and reasons—how philisophical I am getting! but we are very rich with a sound mind within a sound body. (I had a great mind to put that in Latin.) Yes, we all have our talents, beware how you hide *your* napkin like that unfaithful one mentioned in the Bible. But "*retour à notre monton*," as the French would say, Commencement week with its bonbons, both literal and figurative, ended at last. I will not speak of the essays—nor tell how strong men wept when the Valedictory was read—and the air was fragrant with votive offerings, and the band played triumphant airs, and the chapel resounded with the applause of a talented audience. All these things became among the things that were, and I proceeded to a neighboring city for another week of gayety. I was partially engaged to Mr. D——, the talented nephew of the Senator, but girls will do such naughty things, and I am very young, you know. I forgot all about Charlie, that good cousin of mine, awaiting so anxiously my return to the quiet town where I was spending the winter, and I spent another week in a perfect round of gayeties, but that ended too, and, completely fagged out, I turned homeward. My cousin (what dangerous things cousins are!) commenced, "You must discard Mr. D——."

"But suppose I do not wish to do it." With lips tightly compressed he kissed, rather, than said "You *must* do it."

"MUST indeed!" and my lip curled quite scornfully. "I think you are beginning early"—then the dear fellow grew repentant and beseeching, and looked so mounful that I promised to discard my elegant, absent lover.

I thought that would be the last of it, but a young girl pays dearly for a little fun. A gentleman whose brother I had discarded went to Mr. D—— and told him that my cousin had used dishonorable means to make *me* discard him, and lo! he wrote Charlie a bitter, insulting letter charging him with it. They had been class mates at college and firm friends, and Charlie would not brook the insult, and scorned to enter into an explanation. A challenge was sent and accepted. Oh! the misery of those gloomy days! I begged my cousin piteously to tell the whole truth, but he was immovable, declaring that his honor was attacked and he would fight D—— for his insulting letter or the false friend who misrepresented him. I could not rest, nor practice, nor sew, nor visit; and at night, perfectly sleepless, I tossed on my pillow, and unrefreshed, arose to drag out another long, wearisome day, and all this time those dreadful letters were going on.

I did not dare tell it—I was told it would be dishonorable to do so—so I bore that heavy burden sometime indignant—a poor, little girl held responsible for an innocent flirtation; then again, I was in despair. A human life is an awful responsibility—I felt *that* to the fullest.

Like an inspiration flashed the thought across my mind. "I will write to Mr. D—— myself," and in the dead watches of night I wrote a long, beseeching letter, telling him everything—how I *alone* was to blame, and my cousin was noble and good, and had never said aught against him, and was anxious to screen me even at the risk of his life, but I would not accept such a sacrifice—to think of me what he would, but not to fight Charlie. Then I gave up, and was sick—so sick for a long time, my dear old aunty in N. C. was telegraphed for, and she came. As I lay my head upon her breast, and told her my troubles, I grew wonderfully better. Then there came the most beautiful letter from Mr. D—— saying there would be no fighting, and he still thought me good and noble, and he prayed that God might bless me even as the wife of another. Charlie was so good, but as I grew stronger, lying there, luxuriating in the very breath that I drew, a great feeling of remorse came over me because I found that after all the dear boy was a brother to me, and nothing more. I felt as if it was presumption for him to ask me to be his wife after all the trouble he had given me. I told him right out that I was too young to decide such matters, but I did know that he was a dear, sweet brother, and could never be anything else. How I did hate to leave him though! I knew that it was forever, and we had been companions and friends for months—but it must be.

The hour of departure came and very regretfully I bade adieu to my happy summer home. I hope that Commencement episode has done me some good. Of one thing I am very sure, and that is that retribution follows very swiftly on the heels of even the most innocent flirtation.

IRENE.

Under the Mosaic dispensation, certain cities were appointed as cities of refuge, and any person who should slay another without malice might flee thereto for protection. He was required to remain there until the death of the High Priest.

Under the Christian Dispensation Christ is the appointed refuge, and all sinners are invited to flee to Him for safety. The High Priest under the Mosaic dispensation was a type of Christ, the great High Priest, and while the death of the former only released those who fled to the cities of refuge, the death of the latter releases all "who have fled for refuge to lay hold upon the hope set before us."

God neither performs superfluities for us, or requires impossibilities of us. This was specially illustrated at the grave of Lazarus. Christ commanded those present to remove the stone from the mouth of the grave, that being an act they could easily perform. When that was done Christ did that which no man could do. And when Death responded to the call of Deity and surrendered his victim, Jesus did not remove the grave clothes. He had performed a mightier work. He loosed the bands of Death—he required those present to loose the bands of cloth.

Bethlehem, signifies "house of bread." The significance is both beautiful and touching when we reflect that it was out of that "house" that Christ came, who was the "bread of life."

The pen of inspiration omitted much of the eloquence and many of the sermons of the Apostles, but did not omit their *acts*.

THE FARM.

CONDUCTED BY

W. T. WALTERS.

SOUTHERN CULTIVATOR.

This highly interesting and valuable *monthly* agricultural journal, published by W. L. Jones, Athens, Georgia, is on our table. The September number is filled with important and highly interesting matter. In our opinion the cotton planter could not select a periodical better suited to his wants than the *Southern Cultivator*. Price $2 per year.

LIME, PLASTER, CLOVER AND PEAS.

"In this latitude, and particularly in the mountainous portion, or Northern Alabama, as it is called, we want all the information we can receive through your valuable journal in regard to Lime, Plaster, Clover and Peas.

We had the past spring a clover field ploughed up, bedded and planted in cotton, and now on this day, 5th of August, 1873, it is not 6 inches high, and but few bolls and blooms on it.—Will it do well to succeed Clover with cotton? would a coat of lime have benefitted the Clover field planted in cotton? We will be thankful for the experience of any of your subscribers, as to the best way of using Lime and Plaster on ground, and the growing of Clover and Peas.

We earnestly request that you will give us in your next, a "Formula" or receipt for making Compost manure, and how long it must remain in bulk before it should be used."—J. C. B., *Huntsville, Ala., August 5th*, 1873.

The subjects named by our correspondent are not of *local*, but *general* interest, and we invoke the aid of all our readers in elucidating them. Particularly we ask for their experience in the use of lime and plaster. Results obtained in other parts of the world demonstrate beyond a doubt, that under *some conditions*, applications of lime produce most admirable results. Is this true in the South? If so, what are the *conditions*? These can only be ascertained from trials on different soils and in different localities.

The first condition which seems to have been determined by *general* experience is, that lime acts beneficially only, when *much vegetable matter* is present in the soil. The accurate and crucial experiments of M. Ville, which have deservedly attracted so much attention of late, lead to the same conclusion. But because lime acts beneficially only in conjunction with vegetable matter, is the counter proposition true, that it will *always* produce good results in conjunction therewith? In other words, are there not *other conditions equally essential*? The experience of English farmers is, that lime produces its happiest effects upon *heavy clay*, and only after they have been *well-drained*. Upon such soils a hundred or more bushels of lime are often applied per acre, but let it be remembered, that as compared with ours, the climate of England is *cool and moist*, and on this, as on many other points, it becomes us to be guarded how we follow English experience. It is altogether probable that with us, as with them, heavy clays will be more benefitted by lime than light sandy soils, but it is extremely doubtful whether such *heavy applications* could be safely made in our hot and droughty climate. On our light soils three or four, or upon our clays, eight to ten bushels per acre, would probably be ample. Upon this point we should be exceedingly glad to have the experience of our readers—also, the time, mode and frequency of application. Supposing a field covered with weeds, pea-vines, clover, or other vegetable growth ready to be ploughed under, and lime is to be applied to the same; should it be spread before they are turned under, or on the surface afterwards? Probably most persons will be ready to answer, "apply it direct to the vegetable matter to decompose it," but what we need is not speculative opinion based upon general considerations like the following: that the vegetable matter must be decomposed to act as manure; that lime hastens decomposition; therefore lime should be applied directly to the vegetable matter. We want results of *comparative trials* of the two methods. We cite this only as one out of many points in connection with liming land, about which our present knowledge is unsatisfactory. Again we ask our readers to give us their experience.

The chief use of plaster is to stimulate the growth of leguminous plants, like clover and peas; at the North good results are reported from its application to wheat, corn and other food crops, but upon these the effect, if any, is not so marked as upon the first mentioned. As leguminous plants furnish the best means of restoring and maintaining the fertility of land, plaster is invaluable. But here again we are in the dark—its modus operandi is very obscure and trial alone must determine its usefulness for different localities and soils. It appears to have no effect upon some soils, whilst on others its action is marvellous. Except as an ingredient of commercial fertilizers, it is universally applied as a top dressing to young plants, and one or two bushels per acre seem to be ample.

We publish in another column an article on the *Pea Fallow*, written by a Virginian. The Pea has wrought wonders in some parts of Virginia, and can do the same farther South. The Southern Planter ought not to pay one cent for Ammonia or other nitrogenous compounds. Not because these are not valuable, they are *invaluable*, but because he can get an abundant supply very cheaply, through peas, clover and cotton seed. Phosphates, and in some instances potash, he ought to buy, but ammonia, never, unless for the first year or so of his operations to get a "start." Manure the peas or clover with phosphates and turn them under with the plough, and his land will soon have all the nitrogen it needs. But as we have very recently discussed this point, we will not pursue it farther.

Clover has been planted so little at the South, that it is probably undetermined as yet, how cotton would succeed following it. We have the present year about an acre of cotton on clover land which was broken up in the spring, instead of being turned over last autumn, as it should have been. The cotton did not grow off as rapidly in the spring as that on adjacent land where no clover had been—it reminded us of cotton on stubble land—but at present it is very fine, of deep rich color, showing the effects of the nitrogen left in the soil by the clover. Whoever has experience on the point, will please give it; the question is an important one, as in a rotation—cotton after clover would be a most convenient succession.—*Editor Southern Cultivator.*

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

GREENVILLE, S. C.

Jas. P. Boyce, D. D., LL. D., Professor of Ecclesiastical History, Church-Government and Pastoral Duties. John A. Broadus, D. D., LL. D., Professor of Interpretation of the New Testament and Homiletics. C. H. Toy, D. D., Professor of Interpretation of the Old Testament. W. H. Whitsitt, D. D., Professor of Biblical Introduction and Polemics, and assistant Professor of New Testament Greek. Wm. Williams, D. D., Professor of Systematic Theology.

The next session (eight months) opens Monday, Sept. 1st, 1873. It is, on many accounts, important for students to be present on the first day.

NO REMOVAL AT PRESENT.

The agitation concerning the removal of the Seminary, whatever may be its result, cannot affect the approaching Session, which will certainly be in Greenville, S. C. Greenville is now, by the Charlotte and Atlanta Air-line Railway, much nearer to Richmond, Atlanta, and all points west than formerly, and the cost of reaching it is much less.

The studies are exclusively Theological. The Seminary does not undertake to supplant a college or grammar-school in giving literary instruction. Those who need that must seek where it is appropriate. But, in pursuing the extensive course included strictly under Theology, instruction is given adapted to different grades of preparation; so that the best college graduates, and those who have only a good English education, may both find such a course as they respectively need.

SELECTION OF STUDIES.

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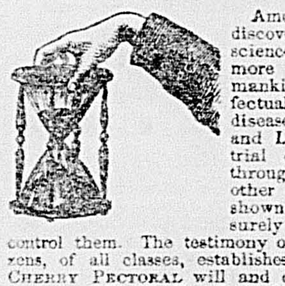

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