BIBLICAL RECORDER.

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An Essay on the Relation of the Jewish Dispensation to the Christian, read by Elder J. N. Stallings before the Union Meeting of the Eastern Association, and published by request of the Meeting.

"WHAT RELATION DOES THE JEWISH DISPENSATION BEAR TO THE CHRISTIAN?"

Brother Moderator:—Having been providentially hindered from attending several of the meetings of your body recently, we have been deprived of the suggestions of the brethren relative to our subject; we therefore crave your indulgence, and in the brief discussion we shall give, we design to only suggest ideas; for time and space would fail us if we were to attempt to elaborate and form every position in a theme capable of so wide a range as this. In its discussion we propose to point out the design of the two, their similarities and their dissimilarities.

1st. As to design; both, we think, had the purpose, viz: the display of God's sovereign grace and mercy in the salvation of his people. They are both dispensations of grace. The difference in this respect being in degree and not in kind; the former, in its rites and ceremonies, promises and prophecies being faint traces and shadows, signs and indications of the fully drawn lines, noonday light and glorious truth of the latter. We are aware that the old dispensation is sometimes called the "legal" in contradistinction to the "gospel." But it can be properly so termed, only because the law was given during its existence. For the moral law being the enunciation of the eternal principles of right, is eternal—designed for all time—and as applicable now as then. The giving of the law was an act of grace, not that it was designed, of itself, to give life; but that by it we might have knowledge of sin. It did not make anything sin which was not already sin; but "it was added because of transgressions" to teach us that we are sinners; and so, is "a schoolmaster to bring us to Christ." It is certain that the gospel was preached to Abraham. The Apostle Paul says so. God preached the gospel to him by promises. And surely in the ceremonies and sacrifices of the Jews, God as clearly proclaimed the gospel. And no one, we presume, will deny that he taught the same by his prophets. Not fully and clearly did it appear, it is true; but as fully and clearly as promises and predictions, shadows and figures could be made to show it. That was the dawn, the morning light, ushering in the glorious day of the gospel.

2nd. The points of similarity, some of which we shall now proceed to point out, we think establish the foregoing position. Both are theocracies—God was the only King and Lawgiver under the old dispensation. He instituted circumcision with Abraham, the passover with Moses in Egypt, and by Moses a Mediator of that Testament, he gave the moral and ceremonial law, with all the rites and sacrifices of the latter, to the people; so under the new, Jesus Christ who is God our Savior, is only King Lawgiver. He is only King in *Zion*—the only head of the Church and head over all things to the Church. And as under the Old every thing was to be done as God commanded, and it was rebellion, and so treated, to disobey, take from, or add to, any of his commands or ordinances; so under the new, the commands and ordinances of Jesus are to be kept as he has commanded, and it is rebellion against him and anti christian in the highest sense, to disobey add to or take from them. The old dispensation was the depository of God's sacred truth. To the Israelites were spoken, and to them were committed, the oracles of God. So the new is the depository of God's truth both of the Old and New Testaments. A principal part of the mission of the church is to carefully guard their purity, to uphold and spread abroad their glorious truths. The great central truth taught in both is the same, viz: Jesus Christ in his original glory, in his deep humiliation and his subsequent exaltation and glory. This was done under the old dispensation by promises and prophecies, by figures and shadows; under the new, by the history of these things as actually accomplished.

3rd. Now a few of the dissimilarities: The Jewish dispensation as to form, was a national commonwealth, peculiar to one nation, all who were the natural posterity of Abraham, being its members without reference to faith or works. How different the christian! It belongs to no particular nation, but to the world; or rather, to all of every nation in the whole world, who are called themselves. No nationality or particular parentage or outward distinction whatever gives any title here to membership; but any and all everywhere who profess to believe on the Lord Jesus Christ and make the profession as he has commanded. An entire change as to qualification for membership and terms upon which members were admitted into the Jewish Commonwealth. And the difference as to ordinances and ceremonies is as great. Under the old dispensation the ordinances, rites and ceremonies were almost innumerable and they of the most onerous character; under the new there are but two and they simple, and light to be borne.

4th. Our conclusion from the foregoing is, that the old dispensation stands to the new as an introduction, in that it prepared the way for it, pointing to it and ushering it in: as a witness in that it illustrates by its figures and ceremonies, the great doctrines; and proves by its promises and prophecies, the greatest truths of the new. The types and ceremonies which were "shadows of good things to come" having been fulfilled by the coming of Jesus Christ and the accomplishment of his work on earth, and in this the prophecies having also been fulfilled, it follows that the old has vanished away, ceased to exist, and given place to the plain and glorious dispensation of the New Testament. That its form, rites and ceremonies are no longer of authority upon any one, and do not stand nor were ever intended as a model, after which to build the visible christian church. The dissimilarities pointed out between the two prove this beyond question, we think, while the similarities are not as to form at all, but as to the great purpose of the founder and the truths taught in both.

J. N. STALLINGS.

For the Biblical Recorder.

To W. Hooper, D. D.

My Much Esteemed Brother:—I wish to express my grateful thanks to you for your brotherly and christian answer of my interrogatories through the RECORDER. And I assue you, my dear brother, your advice is received in the same spirit in which I trust it was given. You seem, however, to mistake my difficulty, notwithstanding I *tried* to make it plain. The *fault*, however, may be my own. You seem to think my trouble is on the "doctrine of election." I do not see why you should think so, as I did not say, or intend to say a word about being troubled upon that subject. For your satisfaction upon that point I will state: my dear brother, that I believe election is a Bible doctrine, and full of comfort to the christians. I therefore believe it clearly taught in the Bible that not only a "remnant," but all God's people are elect according to his foreknowledge, though sanctification of the spirit and belief of the truth. (II. Thess. ii: 13.) Or as Peter has it; "Through *sanctification of the spirit*, unto obedience and sprinkling of the blood of Jesus Christ. (I. Peter i:-2.) I therefore believe the salvation of sinners is "wholly of grace, and not of works, lest any man should boast." I believe that God's eternal purpose and decree is that, all who will repent and believe in Christ Jesus shall be saved, and all who will not repent and believe shall be damed, and that God will not alter or change these eternal decrees. I believe God has purposed and decreed that the gospel of Christ shall be the power of God unto salvation to all those who believe. And I also believe that God has ordained that they who preach the gospel shall live of the gospel, and that all who either in theory or practice, oppose ministerial support, oppose God's ordained or appointed plan of preaching the gospel. I therefore believe it is the duty of the true ministers of Jesus to preach the gospel to all men, in all nations, and that it is the duty of all men, in all nations, to hear and obey the gospel, and in so doing to support and sustain the ministry, in return for spiritual ministrations to minister carnal or temporal things, and then to say with Paul, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. (Rom. ix: 16.) But still it would be the height of folly to say: because the mercy is of God I therefore need not will, nor run. While I believe salvation is all of grace, I must also claim that those who have the most grace have the most good works, as God works in them to will and to do of his good pleasure.

This explains to my mind the reason why the anti missionary Baptists (if it is not wrong to call them Baptists) are so opposed to good works, because they have so little of that commodity. If heaven could be obtained by good works it would be a very poor heaven the best, most consecrated of us would be obtainable much much less those who are so much afraid of doing anything, lest they shall detract from God's glory, as is the case with anti-mission Baptists.

I will now again state my difficulty, and objections to your position, and endorsement of Elder Rowe. I do not think a "remnant" or any portion of Adam's race were "absolutely" saved before the foundation of the world, which doctrine I understand you to endorse as presented by Elder Rowe. My dear brother, do you say and think that the absolute salvation of a remnant before the foundation of the world is plainly taught in the Bible?" I called upon you for the passage of scripture in proof, and in reply you tell me that "this doctrine is hard to divest of difficulties." Still then it is not so plain. Did not Jesus come to seek and to save the lost and not to call the righteous, but sinners to repentance? Then if his people were absolutely saved before the foundation of the world, he came not to call and save them, as there salvation was absolute before being called and pardoned. He came not to save his people in, but from their sins. Convince me, my dear brother, that the salvation of God's people is absolute before the foundation of the world, and likewise the damnation of the wicked, and I will with the "anti's" think the sending the gospel to the heathen is at least foolish and useless. You say the Bible speaks of man everywhere as a free agent." Again, my dear brother, I must beg leave to differ with you. That God employs agencies I truly admit, but that he makes man a *free* agent I greatly doubt. Free agency seems to me to be a strange agency, and to my mind is a contradiction of terms. You say I create a difficulty for myself in not making a distinction between a plan and its execution. That is the very difficulty I am *endeavoring* to avoid. You and I perhaps, may not differ as to God's plans and purposes before the foundation of the world, so far as revealed to us in the Bible, yet what God *determined to do* and what he *absolutely did* before the foundation of the world are not exactly the same. To illustrate, I will use your figure of a workman planning a house. You say: *If he sits down to plan a house* he will have the whole in his mind complete in all its parts before a stroke of work is done. True, but because this is so will you tell me the house is absolutely built? that it is complete finished? If so, we might all have houses. I know the plan and the house are not the same, and I wish a distinction made between them. What God sees and is determined to do, and what he has already absolutely done, are widely different. The world and the things that are therein were not absolutely made when God determined to make them. If so, then God did not determine to make the world until about six thousand years ago. That would be limiting God's plans and purposes down to the comprehension of man, when his ways and works are past finding out. You say many volumes have been written on this subject, some of which I would do well to read. My dear brother, it is not so much what *men say* as what the Bible teaches that I wish to know, yet I do not object to knowing what wise and good men say on this or any other subject. You do not say what books you think I ought to read. I have read many authors on this subject, as it is a matter about which I have felt much interests for thirty-five years, and I have the same repugance to antinomianism that I have to arminianism, believing these to be two extremes and equally unscriptural. God-dishonoring and soul-destroying in their tendency.

Then to my mind God has as much ordained and decreed that all true ministers shall preach and live of the gospel as that men shall be saved by Jesus Christ, who is the very essence of the gospel. I am very loth to believe, my dear brother, that you intended to endorse all that your words implied to my mind. I write this hurriedly, being much pressed for time.

Greatly desiring, if in error, to see it, as my only desire is to know and do my Master's will, and preach nothing conflicting with that will, I am still yours with christian regards,

L. M. BERRY.

Chillicothe, Mo., Jan. 8th, 1872.

For the Biblical Recorder.

Speaking Ill of Others.

This seems to be the universal criterion by which the excellence of a person's character is judged, the fact that he or she *never speaks ill of any one*. I remember once that my sister and I decided to notice how often we heard the remark applied in commendation of some one in the course of a week. We kept a correct account, and found at the end of that time we had heard it from *twelve different persons*, some of them gossips of considerable notoriety. One lady in particular, who bore the reputation of meddler and fault-finder wherever she was known, after detailing and embroidering all the latest news, telling us by what disreputable arts Mattie Jantes had secured Joe Andrews, and how much opposed (in her opinion) his people were to the match; how Jimmie Brooks was believed to be unkind to his invalid wife, and, to the certain knowledge of some, had positively neglected, her, with ever so much more of the same sort, finally spoke in praise of a neighbor on this wise, "I am real sorry that Mrs. Sampson is going to leave my neighborhood, for I liked her splendid, I never heard her speak ill of any one in my life." Why it is that a trait that seems to be so universally admired should be so little cultivated, is one of the mysteries which I hope eternity will explain, since there seems to be no immediate prospect of a solution to the puzzling problem here below. I believe that the very best of us, even perfect as you and I, dear reader, are at times afflicted with the mania for speaking ill of one's friends, for tearing them to pieces, figuratively, and sifting them to the bottom in search of the hidden springs which control their acts, and which we feel, must be moved by self, in the end.

"Alas! for the rarity,
Of christian charity
Under the sun."

There are times when from ill health, or from causes which ourselves are not able to analyze, the very best of us, as I said before, feel uncharitably disposed towards the rest of the world, and if we give loose rein to our tongues, are apt to say some sharp things of our friends, which, if true, had best been left unsaid.

I have found in my experience that when the fit comes on, not having a David ever on hand to charm one into restful peace with all the world, the best way is to keep one's mouth resolutely shut with the corners drawn down and a horse-shoe in the forehead, à la Rod Gauntlet, until the fit wears off and one feels in mood to say something pleasant of any body, short of the widow Splodgers who wears a wig and paints, yet accuses pretty Mary Jenkins of using curling irons on her hair. In the hopes that others may be as much benefited by obeying this rule as I have been, the very few times that I have applied it to my own practice. I give it to the world and don't charge anything for it.

"I can Forgive it, but can't Forget it."

What does this language mean? Many persons, professors of religion, as well as others are accustomed to speak in this manner. It would be well for them to consider whether they understand the import of what they say. May there not be some sense in those words of which they are not aware, and which it is of importance they should understand?

They cannot mean to say, simply, that they are naturally obliged to remember what they know. That, every body knows, and there would be no propriety, or sense in such a statement. The language evidently has more meanings than that. A person sometimes says to another I shall never forget your kindness. He means that he will always be thankful for it. This, of course, is not what a man means when he says, "I cannot forget an injury." In this sense the language would be ridiculous and fanatical; for it is not only contrary to the feelings of human nature, but unreasonable, and not according to the dictates of the Bible, that we should be *thoughtful for injuries*. We are required to forgive those who injure us, but not to *thank* them for their injuries.

When therefore a man says, "I cannot forget an injury," he means that he is not *disposed* to forget it; and that he will remember it, for some purpose, or from some cause, good, or evil, connected with the feelings of his heart. What he really means is not that he will not forget the injury, but that he will not cease to remember some emotion or sentiment it has excited in his mind.

Does the language, then, mean this: "Though I forgive the injury, I shall still remember it, as a means of putting me on my guard, in future, against similar injuries, either from the same purpose or others?" I do not think this can be its sense.

It would be unnessary and unnatural, for a man, speaking in this sense, to say to another, "I forgive your offense, but I can never forget it." He could never be understood, as *speaking in this sense*. A man would never be prompted by a spirit of forgiveness to say to another, "I forgive what you have done, but I can never forget it."

If then a man meant no more by the language in question, than that he should remember an injury as a lesson on the subject of human depravity, or as a guide to him in his future conduct, he would never express himself in such a manner. We should never hear him say "I can forgive it, but I can't forget it." This language is not the dictate of prudence or wisdom. It is the flash of another spirit: a spark from another altar. He who thinks that he means no more than such a sense of the language—if there be any who *do* think so—deceives himself. He is playing on a surface, which though it may seem to him smooth and safe, conceals a fatal snare. There is besides, an antithesis, or opposition in the two terms of the sentence, implying something in the latter, contrary to what is said in the former: that is when we say "I can't forget"—this term means something contrary to the former "I forgive." But there is no opposition between remembering an injury in a good or justifiable sense, and forgiving it. If then no more were meant when a man says "I can't forget it," than that he should remember an injury for some good purpose, there would be no need of this antithetical addition to his previous statement "I can forgive it." That ugly word BUT shows there is something behind the curtain which he is not willing to show; and which, indeed, he is not willing to see himself. It shows that there is still a grudge in his heart, and that if he don't bite, he intends still to growl in his kennel.

The only remaining sense in which I can understand the language of a person, who says to another "I can forgive what you have done, but I can't forget it," and which I believe to be its true sense is this: *I profess with my lips, that I forgive you, but in my heart, as God knows, I am telling you a* LIE. O professor of the name of Christ, if you would escape destruction, beware of such MALICE.

W. H. J.

Inquiry.

DEAR RECORDER: Brother W. R. Croom, Clerk of Snow Hill Baptist church, in reply to my inquiry in the RECORDER June 28th 2871, says, in same paper Aug. 2nd, "The church at Snow Hill has called for his," (John Wesley Potter's) "ordination at the association at Moseley Hall." I have watched carefully for that ordination, but never have seen it. I most respectfully ask the Moderator or Clerk of the Pamlico Association to inform me and others through the RECORDER, whether he was ordained or not.

A. B. ALDERMAN.

For the Baptists of N. C. for 1872.

"Let those now work who never worked before,
And those who always worked now work the more."

E. DODSON.

The Ministers & Deacons' Meeting of the Central Association met according to previous announcement, with the church at Rolesville, on Saturday before the 5th Sunday in Dec. 1871. Bro. J. C. Lee was called to the chair. There was a representation from the churches of *six* lay-members, *one* ordained minister and *three* deacons were reported.

Elder A. F. Purefoy, the appointee, by request of the brethren, preached the introductory sermon at night, and the time usually appropriated to that service was occupied in the discussion of religious subjects.

In the afternoon, the subject of discontinuing the Ministers and Deacons' Meeting, was, on motion of Bro. J. C. Scarboro, brought up for discussion. Various brethren expressed themselves freely and endorsed the measure heartily, alledging that the meetings had failed to accomplish the object for which they were organized. Bro. Scarboro argued that great good might be accomplished by such meetings if the brethren in the ministry could be induced to take the lead. Before the question of discontinuing the meetings was put to the vote, Bro. W. H. Pace requested Bro. Scarboro to withdraw his motion, upon which Bro. Pace offered the following resolution:

Resolved, That the ministers of the Central Association be respectfully invited to hereafter attend the sessions of the Union Meetings, or the lay-members will move to discontinue such meetings. Resolution was adopted. On motion, it was decided to hold the next meeting with the Flat Rock Church, beginning on Saturday before the 5th Sunday in March 1872. Adjourned with prayer by Elder Hutham, who arrived late in the afternoon.

Sunday morning at 9 o'clock a mass-meeting was held in the interest of Sunday-schools. Appropriate remarks were made by several brethren, after which the children of the Rolesville Sunday-school led by Bro. Barrow, sung several beautiful hymns.

Elders Pritchard and Brooks, the appointees for the missionary sermon, not being present, Elder Hufham, Cor. Sec. of the Convention, preached at 11 o'clock, an earnest and impressive sermon, after which a collection was taken up for State Missions, amounting to $24 in cash, besides a considerable amount in pledges.

W. O. ALLEN, Sec.

Close Communion: What is it?

Echo answers, What is it? The following facts may help the reader:

I. There are in this country over one million of baptized believers who do not sit down at the Lord's table with other millions of unbaptized believers.

II. These baptized believers have their churches, their ministers, and their mission and are known as Baptists.

III. The unbaptized have their churches and ministers and missions, but are never called Baptists because they do not baptize.

IV. The most of them were sprinkled in their infancy, and have been told that this was baptism, but many of them fear it was not and all know that on *their* part it was without *faith* or *obedience*. They are known as Pædobaptists.

V. The ministers of the Pædobaptist churches often invite and sometimes urge the members of Baptist churches to receive from their hands, and in their fellowship the *Lord's supper*.

VI. The ministers of Baptist churches as often and as earnestly invite and urge all believers in Pædobaptist churches, whether ministers or members, to receive at their hands, and in their fellowship, the *Lord's baptism*.

VII. Pædobaptist ministers and churches, when they invite Baptists to commune with them, never say, We will receive from your hands the baptism of Jesus, or be baptized as he was and as you have been, if you will then commune with us.

VIII. But Baptists, when they invite members of Pædobaptist churches to receive from their hands and in their fellowship the baptism of Christ, say to them, If you will do this, we will eat with you the Lord's supper, and with you have "One Lord, one faith, and one baptism."

IX. Not either party will accept the invitation. If Pædobaptists would accept the invitation of Baptists to their baptism, Baptists would reciprocate and accept their invitation to the communion, but Pædobaptists will not do it, they persist in "rejecting the counsel of God against themselves in not being baptized" and insist that Baptists shall justify them in so doing, or be cried down as "uncharitable," "self conceited," "narrow-minded," "bigoted," "close communion Baptists." But who are "keeping the ordinances as delivered," and as administered to Christ and by Christ, if Baptists are not? And are they sinners above all the rest because they keep faithfully an ordinance of the gospel that others reject? They may be so in the estimation of those who substitute for an ordinance of God that which is all and only of men, but such we trust is not *the mind of Christ* and "*close communion Baptists*," falsely so called, can well afford to wait until he who was baptized in Jordan, and by a minister who, as he said, was a Baptist, shall come as their defence and consolation.

J. S. B.

—*Mac. & Rec.*

Worthy of imitation.

In the RECORDER of the 3rd January, B. G. Covington mentions the names of Bro. J. W. Hall of Columbus Co. and Bro. J. J. Edwards of Wilmington, as having given him $25, each to carry on Missions in the Eastern Association. They have indeed acted as bro. C. says: "nobly." Many persons living at a distance from the churches where they hold their membership, use that as an excuse for not giving either to the churches where they belong, or to those where they attend service. How many there are who make use of every imaginable excuse to keep from giving a dollar any where to the cause of Christ, but these brethren have not only acted nobly in this particular instance. Their lives abound with such noble acts. The name of Bro. J. J. Edwards goes up to the Cape Fear Association every year on the list of contributors to our Mission Board. Something over two years ago, when one of our faithful missionaries was traveling, leaving his family for three and four weeks at a time, and they not very well cared for, Bro. Edwards without being asked for a contribution, sent his family $15 worth of good provisions. He gives to our Missionaries, to the Missionaries of the Eastern Association, and of course such a brother gives liberally to his own church. Bro. J. W. Hall attends regularly two of the churches that I preach at. In the year 1870, he gave me $30 for pastoral services, $5 at each church for the D. M. Board. I do not know the exact amount he gave last year, but he helped liberally. These brethren help Sunday schools, help to build churches, and almost every good work whenever called upon. And the best of all is that if you fail to call on them, they will give any how. These are brethren that I never yet applied to in vain. "They have acted nobly and their examples are worthy of imitation."

J. W. DICKSON.

Three Little Sisters.

When we asked the question, "who will be next" to contribute to the help of the old brother at Pine Level, who gave his all, to build a house for the Lord, in that destitute region; we did not imagine that our appeal would be responded to by "three little sisters," Sunday school pupils, as the next.

Brethren read this, dated

"JERUSALEM, N. C., Dec. 28th 1871.

Enclosed, please find fifty cents, sent by Cora L. Nut, and ten cents sent by Lucy Nutt; and ten cents sent by Lorena Nutt; which please hand over to Deacon Worley to help him out of his difficulty.

We are three little sisters, and are sure, if you would petition to the Sunday school children through the RECORDER; that the balance of the money would be made up very soon."

We *will*. We, therefore ask "the Sunday school children," all over our good old Carolina, to send us a contribution for old brother Worley as these three little girls have done, whom we have never seen. It was a small sacrifice for you to make—it was a *great* one for him.

We are anxious to write through the RECORDER, to all the kind friends who have aided in this matter, that the debt is all paid. But we cannot do this yet, for a balance still remains; and the good old man is truly needy.

Besides the seventy cents from the "three little sisters," we have to acknowledge the receipt of $1.00 from Rev. W. S. Melvin of Harrison's Creek, and $1.00 from bro. M. W. Page, for bro. J. D. Nunn of Morrisville N. C.

I will just say here, that old brother John Worley is a most active, and energetic worker in the Lord's vineyard, although he is unable to read or write. He keeps up regular pray-meetings in the new church he has built, (when the weather permits,) and also at his own house. His usual way is, to call upon some friend in the audience to read a chapter in the Bible for him, and give out a hymn to be sung, and then he leads in prayer, and exhorts the people with great fervor and earnestness to love Jesus and obey the gospel.

His meetings are largely attended, and seem to be greatly appreciated by all who visit them, as he has the entire confidence of the whole community, both believers and unbelievers.

Oh! what a rebuke to so many who do nothing, in their own neighborhoods, or elsewhere to win souls to Jesus! Let us pray that the Lord will send forth *laborers into his harvest*;" and then *begin* to labor for him *ourselves*.

Clayton N. C. W. B. HARRELL.

Acknowledgments.

Wake Forest Church, for Foreign Missions, Jan., 1872, $9.00

Miss C. C. Lay, Edinboro' N. C., for Yates' Chapel, 1.00

JNO. G. WILLIAMS, Treasurer.

TRUE LOVE.—Many women suppose that they love their husbands, when, unfortunately, they *have not the beginning of an idea what love is*. Let me explain it to you, my dear lady. Loving to be admired by a man, loving to be petted by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all; they may be simply because she loves herself, and loves to be flattered, praised, caressed, coaxed, as a cat likes to be coaxed and stroked, and fed with cream, and have a warm corner.

But all this is not love. It may exist, to be sure, where there is love; it generally does. But it may also exist where there is no love. Love, my dear ladies, is self-sacrifice; it is a life out of self and in another. Its very essence is the preferring of the comfort, the ease, the wishes of another, to one's own, for the love we bear them. Love is giving and not receiving. Love is not a sheet of blotting paper or a sponge, sucking in everything to itself; it is an outspringing fountain, giving from itself. Love's motto has been dropped in this world as a chance gem of great price, by the loveliest, the fairest, the purest, the strongest of lovers that ever trod this mortal earth, of whom it is recorded that He said; "It is more blessed to give than to receive." Now, in love there are ten receivers to one giver. There are ten persons in this world who like to be loved and love not, where there is one who knows how to love. That, oh my dear ladies, is a nobler attainment than all your French and music and dancing. You may lose the very power of it by smothering it under a load of self-indulgence. By living just as you are all wanting to live—living to be petted, to be flattered, to be praised, to have your own way, and to do only that which is easy and agreeable—you may lose the power of self-denial and self-sacrifice; you may lose the power of loving nobly and worthily, and become a mere sheet of blotting paper all your life.—*Mrs. H. B. Stowe.*

ROANOKE FEMALE COLLEGE.—As will be seen from our advertising columns, the Spring term of this popular and well established Institution commences on February next; and we are pleased to learn that its patronage is likely to be largely increased under the management of the present able faculty. There is no similar institution in the Southern States which affords greater facilities for a thorough female education, the highest grade of scholarship being required of its graduates.

Whilst the College is nominally a Baptist institution, it is free from sectarian bias, and receives a large portion of its patronage from churches of other denominations, the pupils being left free to exercise their own judgment in such matters, whilst all are required to attend some place of worship on the Sabbath. Such an institution is an ornament to any town, and a blessing to any community.—*Register.*

BIBLICAL RECORDER,

JANUARY 24th, 1872.

If we desire an educated ministry, we must create a demand for it, by first securing an educated people. Intelligence in the hearer will insist upon intelligence in the preacher. The supply will always be regulated by the demand. Hence the importance of fostering our University and its tributary schools. Look well to the young. Educate the rising generation; and an educated ministry will follow, as a matter of course, a necessary result. But, as long as the people remain ignorant, the mass of the ministry will keep at the same level, and be as ignorant as their flocks.—*Dr. Reynolds in the Working Christian.*

Yes, as Hosea says, "Like people, like priest," and as Isaiah says, "As with the people, so with the priest." The Levite's autobiography still repeats itself: "Micah hath hired me, and I am his priest." Men feel a natural inclination to revise and modify christianity, and they readily find modern Balaams who will even curse the Lord's people, if it will pay.

Pulpits can not be raised above the pews.

1. Pastors will not study the Bible, unless the people study it also. Teachers can not teach idle students. They know that their words are wasted. They feel that they are casting pearls before swine. When hearers manifest no desire to understand, the pastors have no heart to explain. Paul reasoned out of the Scriptures, and proved that Jesus was the Christ. The Jews were familiar with the teachings of the Old Testament, and felt the force of his arguments. The eleventh chapter of the epistle to the Hebrews is a sealed book to a man ignorant of the history of the Israelites. The key to the book of Job is in the last chapter. The key to the book of Jonah is in II Kings. The first chapter of Matthew is the key to the Old Testament: but suppose a man does not care whether the Old Testament is locked or unlocked, what is the use of expounding Matthew to him? The indifference of the people to the Bible has driven the preachers from the habit of expository preaching, and put them to declaiming on attractive topics. Instead of edifying the churches by expounding difficult Scriptures, they announce and discuss popular themes and theories. They are kept in mortal fear, lest the people call them dry, and demand a change.

2. When the people neglect the study of the Bible, the Devil sends impostors into the ministry. The Devil understands his business, and this fact explains his efficiency. He never counterfeits a lukewarm christian, because he has all such just where he wants them. God spews them out of his mouth, and they find their own place. The counterfeiter imitates valuable currency. The Devil likewise sends forth imitations of what the people esteem. He starts new denominations as fast as the people are ready for them, and then supplies them with ministers. If any man says the new sects are not "evangelical," the Devil raises the cry of bigotry, and a general lamentation over the rarity of christian charity under the sun. About 1800 years ago a live Apostle said: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." So Satan provided bogus pastors for christian churches even in the first century of the christian era.

The Apostle John also commended highly the church at Ephesus, because "Thou hast tried them which say they are apostles and are not, and hast found them liars." So Satan had counterfeit apostles go to and fro in the earth even while some of the genuine apostles were alive. The man, who supposes that God has called ten thousand preachers to set up synagogues in opposition to his own church, is an ecclesiastical ignoramus, and ought to be told that the Holy Spirit pronounced the Jews in Berea "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." Here were two classes of preachers: one class still looked for the advent of the Messiah; the other class declared he had already come. The Jews in Berea searched the Scriptures diligently to learn who preached the truth. The Holy Spirit commends their conduct as "noble." When Paul preached in Rome, the Jews departed and had great reasoning among themselves." They probably compared the sermon with the Bible, and tried to learn whether the true explanations had been given. Every sermon should be subjected to a like test. "He that hath ears to hear let him hear." "Take heed what ye hear," "Take heed therefore how ye hear." So said the blessed Savior; but the Devil demands charity, even for his clerical counterfeiters, and raises the hue and cry of bigotry against all who wish to test them according to the Scriptures.

He inspires a young man with ambition to sway the multitude, to be honored among men, or to marry a rich wife, and males him apply for license to preach. Then the Devil either silences or removes an opposing pastor, by circulating a report that he is jealous of a popular rival. In due time the applicant is ordained by ministers who do not approve, but are afraid to refuse, or by some no better than himself. These men root out and starve out the genuine pastors. Here we find the explanation of the fact that so many of our educated ministers go into other denominations and other occupations.

One of the peculiar characteristics of the present age is its sentimental charity, and the distinguished consideration, and courtly courtesy with which the Arch-enemy of human souls is treated. The soldiers of the cross should be ever ready, with the battle-axe of truth, to strike telling blows on the ranks of error. It is degradation of religion for a church to allow a true pastor to be ousted by an impostor, or even to allow him to feel that he is in danger of losing his bread whenever he fights the battles of truth and denounces the devices of the Devil. A merchant, who had spent several years in the ministry, once said to the writer of this article, "I was tired of preaching and married, with the expectation that my wife's invalid grandmother would soon die and leave her a large estate. Now the old lady's health has improved and I am dreadfully disappointed." Surely the Lord never called that man to preach!

The Devil goes also into our Sunday-schools and turns them to novel-reading societies, so that in some places we find the children studying every imaginable book—except the Bible. He goes among various sects and supplies them with liturgies, manuals, prayer books, confessions of faith, disciplines, catechisms, &c., &c., to divert their attention from the Bible; and then, when the Baptists reject all these, he makes them neglect the Bible also.

We say that other denominations have books which divert their attention from the study of the Bible. Among all those called evangelical, the Presbyterians are most orthodox. Among all the Presbyterians, the present editor of the *N. C. Presbyterian* is one of the most accurate and devout. Yet that paper, counseling feeble churches, says:

"Wherever two or three are gathered together," there is a church, and the Head is present. Let these two or three hold fast to their profession, and love one another and rejoice in the name of Presbyterians, take their church paper, and teach their children their church name and to love it, and the church catechism. But don't go to building a trellis for the vine before it is two feet long, or you know whether it is going to live or die.

Now, could it be possible to ignore the Bible more completely? But the Baptist, who neglects the study of Bible, is doing worse, because he neglects the best book, and rejects others also which would tend to reform and amend his mode of life.

Now let us suggest a remedy for these shameful and dangerous evils.

1. Parents should buy for their children the best books and send them to the best schools within their reach.

2. Parents and children at home should study thoroughly the Bible and the books which explain the Bible.

3. Christian people when they meet should spend more time in giving their views of the meaning of texts of Scripture.

4. The members of each church, young and old, men, women and children, should meet at least once a week in their comfortable and attractive house of worship, for the purpose of studying the Bible.

If the churches will try this, they will soon be astonished to see how careful their pastors will be in the preparation of their sermons, and how accurate they will become in their quotations and explanations. When there is only one critic in the congregation, a pretentious preacher and two dozy deacons can frown him down as censorious; but when all the people study the Bible, the preacher feels responsible for a solid, substantial sermon. How sad that we neglect our only guide-book, and needlessly blunder through our christian pilgrimage! Baptists ought to know that the Campbellites, the Osbournites and other sects have left us because we failed to impress Bible truths and duties upon them.

Bedford county, in Virginia, has been called the great plant-bed from which Baptist preachers have been drawn, and Surry county in North Carolina was once a Baptist strong-hold; but the study of the Bible was neglected, and these noble counties have furnished large accessions to the Mormons. At the Baltimore Convention, the orators informed us that the Baptists only could meet successfully the arguments of the Catholics. Now a learned bishop and numerous priests are at work in our state, and uninformed Baptists are found helpless before them, and the Catholics have made many proselytes from Baptist families. How strange that a christian soldier preparing to battle with the world, the flesh and the Devil should neglect the Apostle's counsel to equip himself with the "sword of the Spirit, which is the word of God!"

THE ONE CHURCH SYSTEM.—A pastor, who several months ago left five churches to take charge of one, writes:

I am greatly pleased with my experience in preaching to one church. It is very improving. Sorry I have not been at it all the while. I would have been a much better preacher than I am.

We insert this for the benefit of a pastor, one of whose churches offered to hear him every Sunday and let him name his salary. A score of wealthy brethren were anxious to give him a liberal support and enjoy his undivided ministry. The heart of the community seemed to be set upon him. And yet that pastor is still preaching to several churches on the once-a-month system.

Dr. Boyce is to attend the educational meeting in Nashville, Tenn., on the first of March. The question of moving the Theological Seminary to Tennessee is to be considered. We think the best possible location for the Seminary is in, or near Asheville, N. C. What do the Baptists of North Carolina say to it? We pause for a loud response.

A lady sends us her reasons for leaving the Methodists and joining a Baptist church. It is the same old story. In a warm protracted meeting she was persuaded to unite with those who seemed to love her so much; but she went home, read her Bible, saw her duty and performed it. She advises all her dissatisfied friends to find peace, as she has done, in obedience.

For the Biblical Recorder.

Tradition founded upon Revelation.

BY JULIAN H. PICOT.

NO. I.

There are two memories in nations as well as in individuals: the *memory* of the senses, which wears out with the senses, and in which perishable things decay; and the *memory* of the soul for which time does not exist, and which lives over at the same instant every moment of its past and present existence; it is a faculty of the soul, which, like the soul, enjoys ubiquity, universality, and immortality of spirit. It would be but an easy undertaking to prove the truth of the Bible, outside of the Bible, not by materealistic reasoning, but by comparative reasoning. The great physical facts of old Testament History can be proven by tradition. An authentic and written record, guided by inspiration, was kept of the christian dispensation, from the birth of the Holy One in Bethlehem to the end of his earthly career upon Calvary; consequently tradition has nothiug to do with the matter at all; but it is otherwise with the primitive events of the human race, as detailed in the book of Genesis. Moses never walked the flowery paths in the garden of Eden—Saw not the the birth of Time, the kindling of the beacon fires in Heaven's vault, nor stood an amazed spectator to witness a drowned world; nor have we any evidence, by which to know for a certainty whether there existed, in antediluvian times, any written language, by which the chain of events could be handed down in an unbroken succession from father to son. The question then naturally arises, how did he know for a certainty the things of which he writes. Was it or were they presented to his mind by a series of panoramic views? or was he committing to record traditions from the dim and misty past? In our humble opinion, guided by the divine spirit, he was merely preserving the traditions as transmitted to him: nor is this view of the case merely hypothetical, as Moses in all probability was contemporaneous with Kobath, as Kobath was with Jacob, and Jacob with Abraham; Abraham with Shem; Shem with Methusaleh, and the latter with Adam. Our design is not to spring a controversy but to direct the minds of our young ministers, and particularly of those, who were once my pupils, to the historical evidences of the truth of Revelation.

We will attempt, not with the flowers of rhetoric, but by adherence to the profane record, prove the world was created in six days or periods of time, that man's original state was holy and happy: that he revolted from God, and that the whole human race, with the exception of one man, were destroyed by a flood; also that a sacrifice is necessary as a propitiation for sin, and that one day in seven should be set apart for rest.

This inquiry will carry us over a long catalogue of learned names, yet, to the eager mind for instruction and information, we think it will prove profitable and interesting.

We will attempt to prove, that all nations, and tongues, and people, without concert and without motive, barbarous as well as civilized, did believe in all these things.

Geology, with its wonderous story, has traced the foot-prints of the Creator in the hard and stubborn rock, has verified the Mosaic record by scientific deduction; but with this we shall have nothing to do. We wish to find our "Evidences" not in the intellect, but in the heart of humanity; not in its impulse. We will not bring into court to testify, such men as Miller and Davy and Dick and Humboldt; for we, for argument's sake, reject their testimony as prejudiced, seeing that they were christians; but we will go into the heathen world, and interrogate its wise men. Naturalism in all its phases is a poor refuge for a soul in distress, for though it does demonstrate the existence of creative power; yet it is utterly insufficient to prove, whether that power is malignant or beneficient in its tendency and operation; for the same hand, that created the antidote, likewise made the poison; that planted the rose, sharpened the thorn; that clothes life with beauty, wraps it with the mantle of death; that freights the air with health, charges it with pestilence.

Help for the Greensboro Church.

Greensboro is rapidly growing. It is now, and will soon be a more important railroad centre. Within a radius of three miles from the Court house it now contains about seven thousand souls. Some years ago, by the efforts of Bro. Dodson, the feeble church there purchased a small, and what proved to be, an insecure house of worship. For several years the church has been afraid to worship in their meeting house. It has been removed and a faithful man and woman are trying to build a house for the Lord. The walls are up and the house covered. It will be a good house—perhaps the handsomest in the town, and yet it will not be a costly church. Five thousand dollars, perhaps less, will complete it.

I know something of the sacrifices this little church is making to build this house, and, in the name of the Master, call on the brethren in all parts of the State to help them. We all have an interest in Greensboro, and let us all help these good brethren to finish their house of worship. Rev. J. B. Richardson, High Point, is their pastor, and money sent to him will be thankfully received.

T. H. PRITCHARD.

Rev. Dr. Nabbs on the "Hymn-Book Imbroglio."

DEAR BRETHREN:—It is with much pain to my patience that I am asked to express my opinion of the new hymn book of the Publication Society, or to read what my distinguished colaborers have said about it. All the rest of the most prominent ministers have spoken and I feel that the denomination now impatiently awaits a word from me. I must be permitted to express my regret that such a number of our younger ministry, in their great haste after notoriety, or for the sake of copy of said book, have expressed their opinions before they were asked. I was asked to aid in the compilation of this work, which was very much to be expected, but silently declined the position though offered by the Society a copy of every hymn book I might need.

I wish to be clearly understood. I am not opposed to progress or improvement, but some-what so to change, unless I can clearly see that is for the better.

I am sorry to say that I am to a certain extent unprepared to decide on matters of music. The last report I have received from the "great multitude" of the saints, leads me to infer that they are still singing the *same* song to the *same* tune inoperatic and without variations. Nothing was said of "hand organs" though I think they use harps. I reckon they need a few hymn and tune makers, at least this is the opinion of a large number of my brethren, and I hate not to agree with them in some of their opinions.

But to return to the matter under consideration. I mean the new hymn-book. I have asked myself, as all my equally distinguished brethren ought to have done, whether we (I mean the denomination) needed another hymn-book? What was the matter with those we now have? Why is the Publication Society so zealous in the cause? Why are the other publishers so opposed to this new work? To each of these learned questions, I have, after much patient toil, been enabled to make the following lucid, but brief, answers.

1st. Did we need another "hymnal," as one of my learned compeers would say? No really no, not at all, so far as I can see, or any body else unless they look through "gold" or "green-back" spectacles. We can't sing half the hymns we now have, nor do we half sing the half.

2nd. What is the matter with the hymn-books we now have? Nothing, really nothing, but the need of better using.

3rd. Why is the Publication Society so zealous? For the same reason that the inventors and compounders of "Koscoo" and "Buchu" are zealous, that is all.

4th. Why is the other Publishing Co. so opposed to this new book? For the same reason that the inventor of 'Koscoo' opposes the compounder of "Buchu," nothing more, nothing less. Then why do we hear so much about it? Because people are paid to talk and write about all these things.

In conclusion I would say to all those who have asked my opinon of this matter, if you have a hymn-book, use it. Try to sing those hymns in it that express your feelings and tunes that suit your taste and voice, till you can sing with the spirit and the understanding, with the book or without the book, and repeat these hymns and tunes in your churches until *God's part* of the assembly can help you sing; or until the widows, who are unable to buy a book and the orphans who can't read, learn the hymns and the tunes too. If you have no hymn-book, buy one, the old or the new, it makes no diffrrence, and is a very small matter to any one in this latitude. Only, if you get the new book, don't try to learn the thousand different tunes. You will never have any use for them in this world, and one will do for the next.

Yours truly,

NEHEMIAH NABBS, D. D.

From New Hampshire.

The minutes of our State Convention, and of our seven associations which it comprises, have just appeared in one pamphlet, from which it appears, we have 86 churches, 100 ministers, and 8147 members. About 300 have been added by baptism. Most of our churches are quite prosperous. Some few are feeble and have preaching only occasionally. Some of them have preaching every Sabbath. Some of our ministers are infirm and unable to preach. The week of prayer has been generally observed and I hope will result in valuable blessings to our community. As the old year takes its departure, and a new begins, it is a suitable time for solemn reflection and for seeking the divine favor. Many have passed away since the last year commenced and each one should think and deeply feel that this year may be our last. Are we ready for the solemn summons that shall wind up our days of probation. Let us look carefully at our spiritual state, remembering that there is no chance to rectify mistakes in the eternal world. Many of our dear friends are passing the downward road to eternal death, where they must land unless arrested by divine grace. Let us cry mightily to God for their salvation, that if this year should be their last on earth it may be their first in heaven.

D. F. RICHARDSON.

Elder W. R. Gaultney has moved from Hillsboro to Mocksville, and will preach at several points in Davie county. His three little girls and their mother will first spend a few weeks in Wilkes.

The correspondents of Elder John Mitchell are requested to address him at Forestville, N. C.

For the Biblical Recorder.

Wake Forest College.

The trustess of Wake Forest College propose to increase its endowment fifty thousand dollars.

This increase is neccessary in order to meet the current expenses, to give stability to the college, and that enlargement of educational facilities and of aid to beneficiaries, which the age and wants our of den mination demand.

Shall the amount be raised? Shall the college be sustained?

The task is easy enough, if the friends of Edcation, and the brethren, who are still able to help, will rally to the support of the college.

At the urgent call of the trustees and the earnest solicitations of many brethren, I have accepted the agency; and having now entered upon its duties, desire, and ask for the sympathy, the prayers, and the hearty coöperation by word, and deed of brethren, and of all the fiends of the college, in this great and important work.

JOHN MITCHELL, Agent.

The Fruitful and Unfruitful Branch.

To the professed christian I wish to say a word. Christ is the vine, ye are the branches. Dear reader, you may examine a grape vine, and you will find two kinds of branches; there is one kind that appears to be thrifty and growing, and there is another that appears to be dead. Dear reader, is the latter your case? Unless you abide in the vine you are dead; you may be attached to the vine, but unless you draw nourishment from the vine how can you live? And unless you bear bear fruit, what profit are you to the vine? You are in the way. If yon will notice the grape vine when it gets full of dead branches, all tangled up with those that appear to be alive; owing to the atmosphere that comes from those dead branches, they cannot more than live: and if they should get enough nourishment from the vine, instead of bearing large fruit, they are so cumbered with those dead branches that the grapes are small and scattering. We see that it is the best to keep the vine clear of those branches that are hindering and sickening, that those which can bear may get the pure atmosphere, that they may bear large fruit, which will be an honor to the vine. You may go out and find a vine while in time of grapes, and if there are no grapes on it, you consider that vine of no use; if you are without fruit you do not honor the vine and the vine does not honor you. We see the uselessness of the unfruitful or dead branch. Dear reader, if you are such or growing weak, commence sucking the vine with all the strength that is in you, perhaps, you will find it very dry at first; but keep sucking and after awhile the pores will open, and let you out some nourishment, and then the more you suck the more nourishment you will get. I have now told you of the uselessness of the dead branches, and now I want to tell you of the usefulness of the live branches. You may go out and look at a grape vine in the spring of the year, and you will see the young branches started out. How bright and shining they look! why is this? It is because they are getting a large supply of nourishment from the vine. You too, dear christian, when you first budded, looked bright and shining, and while you abide in the vine and get your nourishment therefrom, you will still be bright and shining. And as the branch does not stop here, but soon reaches out its curls and twines around something to hold it up, so that it can not fall, so with every one that abides in Christ, and gets nourishment from him will cling to him for strength; for without him you can do nothing. And as the branch continues to spread and is loaded with fruit, so your influence will spread all around you. And at the great day of accounts, you will receive the welcome plaudit, enter thou into the joy of thy Lord.

J. C. R.

Latin, Greek and French in our Newspapers.

I mean in our religious newspapers. Quotations from these languages are no evidence of scholarship. We have so many books in the dead foreign languages scattered over our land, that it is an easy task for a writer to find a sentence, or even a whole page remotely, and sometimes directly connected with his subject. Indeed, some of our book-makers have collected together and arranged the best sentences in all the Latin, Greek and French authors, alphabetically, and published them in such large editions and at so cheap a rate, that any writer can get them cut and dried to insert in any composition. Many of these sentences are appended to our common school dictionaries.

Writers who use this mothod of expressing themselves, generally write from twenty to fifty lines preliminary to an idea, and then put that idea in a dead or foreign language. This makes the reading of all they have written a bootless task to ninty-nine of the hundred readers. If they design this, the method is an admirable one for such a purpose. But if they do not wish to be understood why write at all? or if they write why publish? It would save a deal of trouble to the readers of our papers and a vast expense to our publishers if they would send the idea as a common letter to the few Latin, Greek and French scholars, for whom it is intended. It would not cost more than two or three cents. I have carefully thought of this matter to the best of my ability, and with the light at my command, and am perfectly satisfied those quotations from foreign languages are no evidence that the writers who make them know anything about Latin, Greek or French. Though one might not be able to write correctly a dozen lines of pure English he could accurately copy a whole page of Latin.

The practice savors of pride—it is a reflection on our own language, which I think very far superior to any other. It is unscriptural—Paul says so. Please get your Bible and read the xiv chapter of I. Cor. to the 34th verse. If it is unscriptural to preach or pray or sing in an unknown tongue, why is it not equally so to write for religious papers in "an unknown tongue." If it is not unscriptural, and Latin in better than English, why not write the whole article in Latin?"

C. T. BAILEY.

It is said that Dr. Tupper has been appointed to succeed Dr. Taylor as Secretary of the Foreign Mission Board, in Richmond, Va.

For the Biblical Recorder.

"O righteous God shall drunkards be,
Eternally condemned by thee?
Shall they in endless torment lie?
Shall drunkards sail on Hell's dark flood,
In endless banishment from God,
While drunkard-maker clothed in light,
Shall stand accepted in thy sight!
Jehovah speaks it shall not be
My throne is based on equity;
The drunkard I have doom'd to woe,
There shall the drunkard-maker go
The man that's pure, and none but he,
Shall robed in glory dwell with me;
The drunkerard-maker's graceless race,
Shall ne'er in bliss behold my face."

The doom of Distillers, Retailers of spiritous liquors, and Druukards.

J. C. G.

WARSAW HIGH SCHOOL.

Spring Session for 1872, will open January 22d, and continue 20 weeks. Board and tuition for literary course, from $36 to $76. Music and use of instrument, $35. Half the charges *must* be paid in advance.
25-3t. ISHAM ROYAL, Principal.

LUNEVILLE HIGH SCHOOL,

Eight Miles West of Wadesboro, N. C.

REV. E. DAVID, PRINCIPAL.
MISS J. J. DAVID, } ASSISTANTS.
" I. D. LEE, }

TUITION, PER SESSION.

For primary branches, $7.50; Higher branches throughout, $12.50
Music (including use of instruments), 16.
Ornamental branches, 10.

One third to be paid in advance for tuition and board. The location is as healthy as can be found in the State, and is immediately on the line of the W. C. & R. R. Tri-weekly mail by stage from Charlotte to Wadesboro. Board to be obtained in good families convenient to the school at a cost not to exceed $10 per month. All males over 14 years of age making application for admission will be required to furnish testimonials as to good moral character. First session will open January 22d, 1872, to continue five months. Any further information as to board, tuition, &c., can be obtained by applying to either of the Board of Trustees.

TRUSTEES—I M Williams, T. J. Polk, J. M. Covington, P. T. Beaman, L. L. Polk
24-

Classical and Mathematical School,

Tally Ho, N. C.

T. J. HORNER, PRINCIPAL.

The Spring Session opens on the 4th Monday in Jan'y. The price of board and tuition is $80 per session. No extra charges.
24-

POWELL'S SCHOOL FOR BOYS.

Baptist Grove,

RALEIGH, N. C.

The 3rd session begins January 15th, 1872. Tuition $15 to $27.50.
W. C. POWELL,
24-2t Principal.

Roanoke Female College, Danville, Va.

SESSION 1871-'72.

Rev Thomas Hume, Jr., A. M., President of Roard of Trustees.
Rev. I. B. Lake, Prof. Mathematics, Natural and Moral Science and History.
Rev. Jno. Lipscomb Johnson, B. A., Prof. Ancient Langs., Eng. Lang. & Literature.
A. Preot, Prof. Modern Langs. and Music—Piano, Organ, Guitar.
Mrs. B. M. Lake, assistant in Eng. and Mathematics.
Mrs. E. A. Preot, assistant in French and Music.
Mrs. Kate Kyle, Preparatory Department.
Mrs. Virginia A. Strange, Matron.

The second half-session will begin Feb. 1st, 1872, and end about the 25th of June. Charges: for board and tuition in all English studies $105. Ancient and Modern Languages, each $10. Music $25. Use of instrument $5. Incidentals $5.

For particulars see Catalogue, or apply to any one of the Professors. 24—3t.

BINGHAM SCHOOL,

Mebaneville, N. C.

A Classical, Mathematical, Commercial and Military Academy. Spring session opens Feb'y 9th. For circulars, address
23-5t **Col. Wm. BINGHAM, Sup't.**

Chowan Baptist Female Institute,

Murfreesboro, N. C.

Spring Term will commence 15th of Feb. There are eight or ten vacancies for boarders in the Institute. A few others can obtain board with good families in the village.

Expense of board and literary tuition for one term —4½ months—$79. A. MCDOWELL. 234t.

Wesleyan Academy For Boys.

RALEIGH, N. C.
REV. S. R. TRAWICK, Principal.

The exercises of this school will be resumed January 8th, 1872.

For particulars see Circular. Apply to the principal. Jan. 2d—4t.

Table Rock Seminary.

The Spring Term of this School for 1872 will open on the 8th of January.

TERMS—Tuition ranges from $5 to $12.50 per session of twenty weeks.

BOARD can be had at $8 per month in good families near the Seminary. Persons wishing to board themselves can have ample accommodation for so doing.

LOCATION—Burke County, N. C., ten miles North from Morganton. In six miles of the Table Rock, and 12 miles from the celebrated falls of the Linville River. Students can be prepared here to enter any College in the United States. For further particulars address the Principal at Morganton, N. C.
23 E. A. POE, Principal.

WAKE FOREST COLLEGE, N. C.

The Spring Term of this Institution commences on the first day of February and ends on the fourth Thursday in June.

Tuition per Term of five months $35.00.
Board " " " " $35 to $50.00.
Write for a Catalogue to
W. M. WINGATE President
Forestville, N. C. 22 6t.

RALEIGH FEMALE SEMINARY.

THE Fourth Session will open on **MONDAY JAN. 15, 1872.** No change in Teachers or Terms.

For circulars containing full particulars, apply to
F. P. HOBGOOD, A. M.,
20-9t Principal.

Mt. Energy Masonic Male Academy.

The Spring Term begins January 15th. For circulars, address the Principal. **J. W. WALKER, Principal,**
20-3m Wilton, Granville County, N. C.

Christian Advocate, and *Friend of Temperance* copy 3 months and send bill. 20-

VOCAL MUSIC

The next session of our school for preparing teachers of vocal music, will begin on Thursday, the 25th of January 1872. Tuition, board, washing, lights, fuel and text-books, for a session of eight weeks $75.00 in advance. For particulars, address E. H. WILSON,
Chapel Hill, N. C. Principal.
22-7t pd.

A WORD TO PARENTS!

No family can afford now-a-days to do without music. Music makes home attractive—makes your sons and daughters accomplished—furnishes them innocent amusement—fits them, if need be, to support themselves. "Anything will do to begin upon" is the common opinion; but a grave mistake. Children whose 'ears' are tender and impressible, should have the best of instruments to begin upon

WITH PUREST, TRUEST TONES, WITH FIRM, ELASTIC TOUCH.

"Can I afford the expense?" is another question. If you can afford to to have your children taught it is the wisest and best policy to purchase the best at first.

WHERE TO GET, is another point to be considered, as there are many humbugs in the trade. Read the opinions extracted below from the Virginia and North Carolina press, kindly refering to the undersigned:

"The right man in the right place."—*Petersburg Index.*

"Any representation he may make will be found strictly true." *Roanoke News.*

"We have known him for years—he promises no more than he performs."—*Roanoke Valley.*

"He keeps posted, and what he says can be relied on—his responsibility having been proved by his success."—*Petersburg Progress.*

"Nash we know—he is a critical judge of Pianos, exacting with manufacturers, conscientious and to be relied on."—*Warrenton Gazette.*

Lowest prices guaranteed and most liberal terms.
26- JOS. VAN HOLT NASH, Petersburg, Va.

RALEIGH, N. C.

JANUARY 24th, 1872.

We have declined so many articles on the hymn-book question that it seems necessary to define our position.

1 We do not believe that more than 300 hymns worth preserving have ever been written in the English language.

3 We welcome every hymn-book which reduces the number of hymns in use, and we rejoice in every battle of the hymn-books which exposes the defects of unworthy hymns.

3. We do not feel under any obligation to press the claims of a hymn book because it is published by a benevolent society. These societies were organized to do what private enterprise would not do. On this ground only are they entitled to donations. If a benevolent society may publish a hymn-book and ask the patronage of the whole denomination in order that it may make money and do good with it, that same society may also publish a good arithmetic and put forth the same plea for patronage. It may also establish a calico factory and use the same argument. Then we would have Baptist hymn-books, Baptist arithmetics, Baptist calico, and Baptist nonsense generally.

We believe that the competition of private enterprise is more beneficial and less dangerous than a grand denominational *monopoly*. And there is no use. nor propriety in founding a society and paying the expenses of its ponderous machinery to do what would be done by individuals at their own expense.

4. Let the churches examine all the bymn-books and use such as they prefer.

5. Publishers may advertise their books in our advertising columns, but when they, or their agents, send us communications to be inserted as free substitutes for advertisements, we beg to be excused.

Hon. Thomas Bragg died on last Sunday morning. He was born in Warren, practised law in Northampton, was elected Governor in 1854, reëlected in 1856. He made his last great speech on the impeachment of Governor Holden, and has been in feeble health from the confinement and excitement of that trying ordeal.

Gov. Vance has resigned his credentials as U. S. Senator, and the Legislature will hold an election next Tuesday.

Newbern has been visited by another sad fire. A shoe-shop, harness-shop and drug-store have been reduced to ashes. Loss $1500.

On last Wednesday the bill for the amendment of the constitution passed its final reading, and next August the people will vote on the amendments.

The bill proposes not to compel the levy of taxes for payment of fraudulent bonds, to have biennical instead of annual sessions of the legislature, to strike out the clause requiring a state census, to pay members of the legisture $300 for their services during a regular session and 10 cents a mile for coming and going, to reduce the official terms of executive officers to 2 years, to abolish the office of superintendent of public works, and the code commission; to vest all judicial power in a court for the trial or impeachments, a supreme court, superior courts, and inferior courts as may be established by law and courts of justices of the peace; to reduce the supreme court judges to three, should any ever die or resign; to reduce the circuit judges to nine, to substitute precincts for townships, to give the Legislature the control to the public schools and of the management of the University.

The proposed amendments will be fully discussed in the campaign, and the people will do as they please.

A friend writes, "I have got as good a little wife as you ever saw." The Yadkin girls make as good wives as anybody ever saw.

Dr. J. S. Coleman has been added to the staff editoral of the *Western Recorder*. Five able men, Elders Worrell, Caperton, Coleman, Gardner and Varden are emyloyed on that paper.

A young lady sends in this: How to prevent chappy cheeks? Have nothing to do with cheeky chaps.

The Republican Convention to nominate candidates for President and Vice President of the United States, will meet in Philadelphia on the first Wednesday in June.

Mr. H. H. Burke of Pittsboro, has killed a hog weighing 744 pounds. Mr. Buke makes delightful sausage.

Rev. Geo. McDonald, a popular novel-writer and Scoth-Presbyterian preacher will visit America under the management of Redpath & Fall of Boston.

We are glad that Spurgeon has never put himself in the hands of Barnum, and we think less of a minister when he acts the monkey for a speculating showman.

Dr. Wm. Sloan testified before the Fraud Commission that he first opposed the bill for the Road from Charlotte to Statesville, known as the Atlantic, Ohio and Tennessee Rail Road; but Mr. Swepson agreed to divide 40 bonds between him and Gen. Laflin, and his opposition was withdrawn and the bill was passed. He states also that Gen. Littlefield often told him that it required "grease" to get the rail-road bills through the legislature.

We recently mentioned that a devoted minister desired the RECORDER, but was not able to subscribe for it; a kind lady in Enfield sent fifty cents, and another in Warrenton sent $2,50, so that he is now credited for more than a year. That man lives in the East.

Now another excellent pastor, living in the West, and feeding a large family, and preaching mainly to mission stations, says:

"I do not send for the paper myself because of want of means. I am pleased with the paper, but can't send for it without money."

The ladies, members of the order of Friend's of Temperance, closed on last Monday night a Fair and Festival, at Stronach's Hall, which was decorated with rare taste and beauty.

Acknowledgments.

BOARD OF EDUCATION.

Provisions from J. L. Pleasant,	$9,83
Tar River Association, per M. Laukford,	34,22
———, Reynoldson, N. C.,	10,00
Provisions from J. W. Swinson, J. D. Carroll and L. G. Bass,	4,25
One bbl. of provisions, donor unknown, part damaged, remnant worth,	1,25
Socks, collars and articles for toilet from Mrs. & Miss Newell.	

W. B. ROYALL. Treasurer.

Rev. John Mitchell for State Missions,	$25

JNO. G. WILLIAMS, Tr.

FOR FARMERS.

Hillside Hedging Again.

About thirty years ago, in this District, some few of the best planters, in clearing land, laid the brush in rows across ravines and gullies and along the hill-sides and poor spots. They preferred the gradual decomposition of the vegetable matter to the ashes of the burnt brush, because it remained where it was placed, made the stiff clay friable, and was more durable as a fertilizer. After a year or two they moved the brush and logs not rotted a little lower down, to enrich other spots, and so on till it was incorporated in the soil and entirely disappeared.

The same system is practiced now by some good farmers in this County. It answers the temporary purpose designed by these planters, and that is all. If, thirty years ago, those brush rows had been laid *on a dead level*, at proper distances apart, according to the declivity, the steeper the hill the nearer together across the ravines and along the hill-sides, always preserving the level, and the shrubbery cut down every few years and let lie on the hedge rows, that land a hundred acre field I know of) would be worth to-day thirty dollars per acre, hedges and all. *Now*, I suppose it can be bought for three dollars per acre, ditches, gullies and all.

If the hedges are laid on an exact level they can not possibly be washed away. If the soil is moved at all, it is caught and distributed all along the hedge, the water finding its way here and there through the brush and in a different place at every rain, breaking up the currents continually at each successive hedge to the foot of the hill, and retaining the moisture in the soil. This result has been practically demonstrated on this farm this year.

The Turk who expects at any day to be dislodged and driven across the Bosphorus, is not more given to temporary expedients than many of our Southern planters. I know a plantation in an adjoining county, beditched and begullied *and bereft of everything pleasing to a purchaser*, but a costly and elegant residence and garden and yard on the top of a red hill, which happened to be protected by a fence on a level around the crest, looking like a digger Indian with nothing to cover his nakedness but a Moslem turban studded with brilliants.

Such is the result of short-lived expedients to make a fortune out of the land in a year or two. Failure and bankruptcy are the inevitable results! There are also some successful planters who attend personally to their business, who plan their ditches with precision, and lay off their cotton rows with a spirit level, subsoil and use fertilizers judiciously, and reflect by their general intelligence, credit on the country. But let such a planter absent himself six months from his plantation, and a heavy rain falls what is the result? Can any planter among these hills say that his land has been renovated or materially improved in market value by what is called nice culture, or by the use of commercial fertilizers within the last twenty years? He may make good crops, but unless he holds an insurance policy, what estate will he leave his representatives? Can he leave his skill and industry? He will leave a plantation, which, in his hands, may be worth twenty dollars per acre, but, put on the market, wouldn't sell for five dollars per acre. Thus much in reply to your courteous contributor from St. Matthews. It is pleasing to read his fair view of this (to my mind) the most important point in the agricultural department of this middle country, viz: the permanent restoration and preservation of the land. Temporary expedients will not do. Neither hill-side ditching, subsoiling or commercial fertilizers will do.

The system of hill-side hedging, proposed in the June number of *The Rural Carolinian* does not involve the necessity much less the expense of terracing. The hills would, after a few years, be partially *terraced in some places; but it is better to keep the soil, on new ground especially, just where it is, which can only be done by preventing the rain water accumulating in currents!*

To keep the rain water out of the field, ditches may be used, but they are worse than useless on cultivated ground.—*Ex.*

A Lesson for Cotton Planters.

A leading cotton factor from Macon, stated to us the other day the following striking circumstance: A cotton planter, whose crop was more than two hundred bales of cotton, came to him (the factor) and asked if he could put him in the way of borrowing one thousand dollars of which he stood in urgent need. "Yes," said the factor. He went out and procured the money for his friend, and it was from a man who always had a surplus of money, and who made, usually, fifteen bales of cotton, but he always made a large amount of provisions for sale. The large cotton planters were his chief customers. This man is steadily growing rich—the large cotton planters are steadily growing poor. Planters, think of it! Here is a case of a two or three hundred bale planter borrowing from one who makes fifteen bales. This is not a solitary case! Do you not know of more than one large cotton planter, who would be very glad to borrow $1,000 at this moment from some of the "hog and hominy men" in your neighborhood?

We asked the factor referred to, if the debt of the large cotton planters to the banks and factors was heavy. "Yes," was the reply, "it is fearfully heavy." We then asked if there was much indebtedness on the part of those who made small crops of cotton and large crops of provisions? "No," said he, "on the contrary, these men, usually, as a class, have some money to lend."

The lesson to be learned is obvious. The crop arrangements for another year should be made in view of the results we have considered. It should be the first object to raise all the food necessary for a man or beast on the plantation. We know that it is a favorite theory with some, that it is cheaper to buy bread and meat than it is to make it. But how does the theory work? It ends in the three hundred borrowing money from the fifteen bale man. This is the practical result.

But then pride comes in: "I should be ashamed to say I made only fifteen bales of cotton," says the planter. But would you not be more ashamed to have to go to the fifteen bale man and beg him to lend you $1,000? We must get out of our old notions. We must learn to measure our success, not by the number of bales of cotton we make, for, perhaps, when it is made, it does not belong to us, but to the factor or bank. We must make something else beside cotton, not only to eat and to wear, but a surplus to sell. We must measure our success by the amount of clear money saved at the end of the year, provided it be not at the expense of the soil. You buy corn, have some hereafter to sell. You buy bacon, raise your own pork, beef and mutton. You buy firtitizers, hereafter let the firtilizers only supplement the amount you are able to procure from the plantation. *Let your cotton be clear.* That this may be done, there can be no doubt. Formerly, the object was to have as little bread and meat consumed on the plantation as possible. Now, it should be as much as possible. Provisions raised on the place should pay a large proportion of wages. There is now a provision market on every plantation.

Changes in established practices are, we know, made slowly. While the planters are in debt, it must be remembered that this debt, first and foremost, must be paid. How this indebtedness is to be extinguished, it requires greater wisdom than we possess. But by degree we can fall into the system here advocated. If it does not lead to rapid, it will, undoubtedly, lead to certain fortune.

The postmaster at North Bennigton was somewhat embarrassed the other day on being asked by a lady if there was a letter, for "my cow." Being disposed to treat her politely, he replied that there was nothing for anybody's cow. The lady, being equally embarrassad and also disposed to be polite, said she inquired for Mike How.

ANOTHER PLAN OF SAVING BACON.—Keep bacon nice and clear from bugs, worms, &c., when ready to hang up, wash the salt off clean in tepid water, and let it dry. For the joints of 2000 lbs. of pork, take ½ lbs. of black pepper ground fine, 2 cups of flour and molasses enough to make into a good stiff paste, with a case knife spread evenly and thinly over the face of each joint, have at hand flour or finely sifted meal to cover the paste on the joint; turn it over and let all fall off that will, enough will stick to dry the paste and prevent drip; hang up and smoke sparingly (not to heat) with hickory and corn cobs, and like old wine, the longer you keep it the better it is.

J. F. OLIVER.

We would call the attention of our readers to the liberal offer made by Messrs E. Whitley & Co., in a former issue of the RECORDER to make and use Kapnophite upon grain, clover and vegtables, and hope that such experiments may be made as to test its value as a fertilizer. The right to use it on cotton may be obtained by sending $5 to Messrs. E. Whitley & Co., or if prefered we will receive orders and transmit rights with full directions, not as agent, but as a matter of favor to parties concerned. We have no interest in the matter. Unusually liberal terms are offered by the above company to parties who desire to engage in the sale of county rights.

Address E. Whitley & Co., Murfreesboro N. C.

As different localities are, in turn, afflicted every few years by the chinch bug, it would be well to preserve the following remedy for reference. It salt be the remedy their ravages might be prevented upon wheat (where they usually rain) by sowing it broadcast upon the land.

We do not vouch for the correctness of the statement made as we have never tried.

THE CHINCH BUG.—A correspondent of the Missouri *Republican* writes: I think I have found out how to stop the progress of the chinch bugs *that are now destroying thousands of acres* of corn and small grain throughout the country. After trying other ways to stop them from going through my corn, I tried salt, and find that it will stop them effectually. They generally commence on a corn field at one side of the field, and go through from row to row with almost as much precision as the plowman would with the plow in plowing the corn. Now, the remedy is this:—Take a pail of water, and half a gallon of salt, stir well, then a small broom, or bunch of feathers sprinkle well a row of corn just ahead of the bugs, taking care that the ground between the hills of corn in said row is well sprinkled with the brine. Three pails of the brine will reach a quarter of a mile if properly put on, and I will ensure it to stop the bugs, if well done.

The *National Baptist* comments on our recent article on "Mount Calvary," and closes with the following sensible paragraph:

It is true that religious traditions, pictures associations, etc., reinforced by the unwarranted imaginings of many of our hymns have given us exaggerated notions of places, objects, distances and circmstances mentioned in Scripture. It is generally assumed, for example, that Christ was elevated many feet above the ground when he was crucified and that crucifixion was an exceptionally painful torture; but there is no evidence for either notion, except "sacred pictures" and "holy traditions," founded on what was thought to be "the fitness of things." The "grapes of Eshcol" are usually pictured as of enormous size in enormous clusters, whereas they were probably much smaller than the varieties common among us. And so of scores of other things. The Bible text will be found correct, as confirmed by contemporary witnesses and modern measurements; we need only to be on our guard against the exagerations of 'poetic' license and the treacherous imaginations of "sacred" romancers.

"A Mad Pastor," in the *Central Baptist*, raises his ebenezer. Poor fellow. We advise him to read the Bible aloud to every intruder. We have often found relief and edification by reading a dozen chapters to unwelcome bores. But hear him:

I desire to intercede for pastors. They are persecuted, tortured, bored and subjected to an immense amount of savage treatment generally. And this is done by many good brethren who thoughtlessly make the pastor's study a lounging place where they can meet and spend hours in *mere talk*. I am excited, aroused, indignant, mad, furious! I am unfit for work or devotion. My patience is gone—I fear for a long time, if not forever. I am adeeply and grievously injured man. A brother has just left my study after spending five hours and a half. Precious time but gone unimproved! He needed no religious advice; was merely idle and *came in to kill time His visit may have benefited him, but I suffered; it might have been pleasant* (to me,) if he had left at the proper time—just five hours sooner. He remained two hours and a half after he said that it was time for him to go. It was so strange to me that he would overstray his time in that way.

Now, Messrs. Editors, you have an excellent opportunity to rebuke all who intrude upon you, but pastors must be gracious, familiar, friendly, hospitable, and suffer in selence! This is too much for human nature! My righteous indignation knows no bounds! We pastors help you editors. Do, then, in mercy help us *downtrodden pastors*. I do not wonder at pastoral changes. How can men preach unless they study, and this requires time and solitude.

A MAD PASTOR.

We have noticed as a curious fact that unworthy *ministers very generally have their membership in* very weak churches. They avoid the large cities, where the churches are strong and intelligent, and put in their letters in some out of the way country church, where they think they are secure from discipline.—*Journal & Messenger.*

The Missionery Union is $27.000 in debt, and wants $150.000 by the first of April The Northern Baptists are able to raise it all, and we have no doubt they will easily do so.

The minister of the gospel we fear, nowadays, is forced to depend for his support upon the voluntary contributions of his hearers; for marriage fees have grown almost obsolete. We learned from a friend, a minister of the Baptist church, that he had solemnized the rites of matrimony this fall in 41 different cases, *for which he had received $1! not quite 10 cents* apiece. Should the minister's fee be graduated by the estimation in which the brides were held by their leige lords, they are certainly quite cheap nowadays.—*Tobacco Plant.*

We offer two remarks on the foregoing:

1. Ministers ought to depend on the voluntary contributions of their hearers for support. That is the gospel plan.

2. Ministers are not required to marry people for nothing, nor to work without pay; but if they wish to neglect their studies and ride a dozen miles to eat a big supper and have a lively time, they ought to keep quiet on the subject of fees.

Dr. Winants of Wilmington N. C. has a private Asylum for lunatics and offers accommodations to 50 patients. We believe the State should provide for the poor and let the rich pay for their privileges. There is no justice in taxing a poor sane man to support a wealthy *mad-man*.

Women edit five daily and fourteen weekly papers in Germany.

Dr. Peabody of Massachussetts has preached a strong sermon on the Eighth Commandment. Sermons of the same sort are needed in every state in the Union.

Mr. Rothschild offers to pay the *immense* debt, which France has promised to Germany, for the monopoly of the trade in tobacco. So the French have the opportunity of freeing themselves from *two enemies at once.*

Noah Judson & Co., of 100, William St., New York offer to sell us packages of counterfeit money on very favorable terms; but we get more than we want without sending to New York for it.

We know an editor who is a great trumpeter—he blows his own horn in every issue of his paper.

Rev. J. R. Baumes succeeds Rev. T. J. Mells as editor of the *Journal & Messenger.*

The name which we would give our work is, the *Bible-school* We would speak of Bible school literature, superintendents, teachers, and of the Bible school of this or that church.

We plead for this change because title aptly describes the chief end of our work When a man announces that he will open a Latin-school, or a spelling-school, or a writing-school, or a drawing school, we know at once what he intends, for these titles are descriptive; so would we announce in the title of our schools, that "the Bible, the Bible only," is our chosen text book.—*Baptist Teacner.*

Gov. Woods of Utah in his message denounces polygamy and declares it must be suppressed.

Gov. Caldwell has issued an address to the colored people of North Carolina cautioning them against gay deceivers who offer tempting wages in the South.

He might also have told the white people that most of those who have left the state are anxious to return.

The Carter and Warmouth factions are still arrayed against each other in New Orleans.

The Hickory Tavern *Eagle* says that it learns from Col. McCorkle that the Western N. C. R. R. was sold on last Monday at Newton, and that R. Y. McAden, Esq.; of this city, bought it in for about $280.

We have long believed that insurance companies ought to secure the payment of debts at a reasonable per cent; but here is a case which the per cent seems to be unreasonable.

TESTIMONY OF G. Z. FRENCH.

Q. Do you know anything of the item (in the *account filed by G. W. Swepson) $25,000, paid to F. W.* Foster, the member from Bladen?

A. I know that Foster had a note of Littlefield's of $25,000 or thereabouts which I endorsed or guaranteed for a consideration.

Q. Did you get any part of the $25,000 paid to Foster?

A Only what I was to receive as a consideration for the endorsement.

Q. Please state how much that was?

A. I received $7,000 as near as I can recollect.

Q. Have you ever had any settlement with Littlefield in regard to these speculations in old N. C Bonds?

A. I have not.

The Tarboro & Williamston Rail Road company agreed to refer their differences with Mr. Pickrell, to G. W. Grice of Portsmouth. He decided in favor of Pickrell. In the report of the Fraud Commission it is mentioned that Grice and Pickrell were partners.

MEMPHIS, Jan. 20.—The Stockholders on the Memphis and Charleston Rail Road have ratified the lease of the Road to the Pennsylvania Central Combination by a vote 5 to 1.

Several advertising agencies offer us ink without *money. We prefer to pay money and get such as* Sheldon Collins & Co., of New York are always ready to furnish at a reasonable price.

Judge Watts has named a head-strong bull on his farm in honor of the editor of the *Sentinel.*

The Alumni of the University will meet in this city on the first day of February.

Elder William Turner tells of a little boy who said he loved a certain lady more than he could express, because she always put spice in her apple pies Dr. Henson is putting spice into the *Baptist Teacher* and the number of February 1st is the best we have seen.

Several new papers have recently started in the state and several more are to be started soon.

Rev. R. L. Abernethy proposes to publish semi-monthly the *Western Methodist*, at Happy Home, N. C. Price one dollar a year.

Messrs W. Whitaker, and Q. Busbee propose to publish in Raleigh the weekly *Gazette*, a Grant-Republican paper, at $2 a year. Their prospectus is a very good one.

The Boston infidels have organized a tract Society, and have appointed colporteurs to canvass the country. In our State the Devil is opposing tracts and colporteurs with all his might.

LOWREY ACTS.—The other day, we are informed, Henry Berry Lowry alone went to the house of Mr. McKenzie in Robeson heavily armed. There were four men in the piazza, with whom he sat and talked till dinner was announced, when he divested himself of all his arms, leaving them in the piazza, and went with the company to dinner to the extreme part of the house. They did not attempt his capture.—*Argus.*

Mr. J. V. H. Nash of Petersburg is doing a very large business in pianos and organs and those, who know him best, endorse his care and skill in buying and selling excellent instruments. Read his advertisement.

STRONG SATIRE.—A Scotch Dominie boasted to his neighbor that he spoke to his Sunday-school for two hours and a half on a stretch. "Why, Parson, were you not tired?" asked his neighbor. "Hoot, mon!" replied he, "I was as fresh as a rose, it 'ud a dune yoor heart gude to ha' seen how tired the bairnies were!"

A good old lady sat down in the store of a friend, one day, close to a large and very clear mirror which went from floor to ceiling. She saw herself in the glass but thought it was somebody else, and in a few moments went to the young lady clerk and said to her: "Who is that old lady who was sitting alongside of me?"

A man from one of the rural districts (probably in "the West") recently went to washington to see the sights. A member of the House whose constituent he was, said: "Come up to-morrow, and I will give you a seat on the floor of the house" No, you don't!" replied Jonathan; "I always manage to have a cheer to set on at home, and I bet I hain't come to Wash'n'ton set on the floor. Injuns may do that when they come, if they like, but I, that am civilized, don't do it."

VERSAILES, Jan 20.—Thiers and his whole ministry have *resigned*. The Assembly refuses to accept Thiers' resignation, and appoints a committee to effect a compromise. A deputation are wairing on the President, to induce him to consider. but he insists on resigning, as the Assembly has rejected his tariff measures. Great *excitement* prevails.

LATER.—He decides not to resign.

PARIS, Jan. 20.—The Register says it is rumored that Dr. Helmbold has been under medical restraint. Dr. Hembold wants to go crazy, and Dr. Livingstone tries to lose himself in Africa.

CHARLESTON, Jan. 19.—A terrible fire occurred last night in the village of Abbeyville, in the upper part of this State. All the hotels and one side of the business square were destroyed. Origin unknown.

LONDON, Jan. 19.—A terrible explosion occurred in the Cartridge Factory at Greenwich yesterday. The clothing of a large number of the girls employed in the factory took fire and they rushed shrieking through the town into surrounding marshes in hopes of quenching the flames. The factory was totally destroyed

Table of the Markets.

	Raleigh.
Apples, Green,	150@170
" dried,	5@70
Bacon,	9@11
Beef,	6@7
Beeswax,	25@30
Butter,	30@35
Chickens,	15@35
Corn,	1 00@1 10
Cotton,	@20
Eggs,	20@25
Flour,	8@11 00
Hay,	75@100
Hides, (dry,)	10@13
Lard,	14@15
Meal,	1@1 10
Mullets,	7@8
Oats,	75@80
Onions,	150@2 00
Peaches, (dried,)	12@15
Peanuts,	150@2 75
Peas,	1 00
Pork,	7@8
Potatoes, (sw't)	80@1
" (Irish)	2.00
Rags,	3@3½
Rice,	11@12½
Rosin,	
Tallow,	8@10
Tar,	2 25@2 50
Turpentine,	42

Correspondence.

To Volume XXXVII, Number 23, S. H. Cannady, W. B. Uzzle, C. D Burke, Joseph Thames, James Thames, James Pate, Wm Butler, Absalom Marsh, J. M. Smith, J. Tolar, Henry Prevatt, J. H. Crutchfield, C. C. Williams, H. N. Parker.

Change made. R. G. Norwood, Elder B. G. Covington.

Elder J. G. Barkley's correspondents are requested to address him at Battleboro.

Volume XXXVII, Number 33, Thomas Underwood,

Volume XXXVII, Number 24. Dr. J. H. Crawford, J O. Insco.

Volume XXXVI, Number 44, J. H. Moore.

Volume XXXVII, Number 25, Miss A E. Taylor, W. B. Dunn

(CONTINUED ON FOURTH PAGE.)

MARRIED:

On the 21st of December, 1871 by Rev Purefoy Miss Elizabeth A. Keith, to Mr. Henry Kelly, all of Wake County.

At the residence of the bride's father, on the 16th inst. by Rev Lewis K Wiley, Mr. W. H. Leak, of Stokes county, to Miss H. E., daughter of J. D. C. Pool, of Granville county.

DIED:

"In Memoriam of B. W. Justice"

And thou art gone, dear friend, thy spirit fled
To realms of light and love with God to rest,
We cannot say thou'rt numbered with the dead
Thy spirit bright still liveth with the blessed.
Thy smile so pure, from earth has passed away,
And stilled forever is the noble heart—
But thy works of love on earth, still cast a ray
Of light, a halo that can ne'er depart.

Thy path through life, no tainted foot-print leaves,
The crown of manhood bears no tarnished gem—
The wreath of "Immortelles" for thee we weave
Must be as pure as the stars of Bethlehem,
A life of love, an honest life was thine,
Love's labors, were no labored tasks for thee,
But few can claim the guerdon all divine,
Of love and honor which we give to thee.

None name thee ever but with words of praise,
And but to know thee all were *sure* to love,
Now, though the light of life is gone, the rays
But brighter beam upon us from above.
Thy call though sudden found thee ready still,
To render up thy soul to God who gave,
No doubts, no fears, for thee death had no sting
No victory o'er *thee*, the cold, cold grave.

Farewell! we know thou art waiting
For loved ones, beyond the gates of pearl—
Though gone, they feel that thou art near them,
Thy spirit calling to that brighter world
Dear friend, we miss thee, and we sadly weep,
That thy loved form on earth no more we'll see.
The hallowed tears, that fall where thou dost sleep,
Are purest tributes of respect to thee.

BETTIE FULTON, Jefferson, Texas.

Columbus discovered America, but it has been found that the only economical Shoes for children are the celebrated SILVER TIPPED—never wear out at the toe and are worth two pairs without Tips.

All dealers sell them. 23-4t

To wade streams, climb mountains, as well as constant use in dry, heated rooms, the CABLE SCREW WIRE Boots and Shoes are the best.—Not affected by the weather. Farmers and mechanics, try them. 24-3m

PROF. HICK'S CARD.

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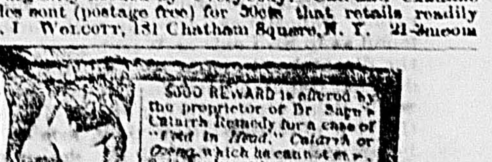
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39-tf

FOR THE YOUNG

IRENE.

BY ELDER JOSEPH WALKER.

CHAPTER XXI.

THE TWO COLONELS.

Stirring news of an assuring character had been brought to Forestville in rapid succession which inspired an exuberance of joy in the hearts of the citizens that took vent in various forms of hilarious expression. The successful battle at Wilson's Creek, the defeat of the Union army at Springfield, and the march of Price upon Lexington—these were events for congratulation and encouragement, which many regarded as the finale of the war. The whole line of the Osage river was now held by the Confederates, and it was not probable, that the Federalists could reinforce Kansas City, Lexington, and Boonville, in time to save them from capture by Price's forces. The great victory at Bull Run in the east, with the brilliant operations of McCulloch, Rains, and Price in the west, had produced such a panic in St. Louis that the whole efforts of the Unionists were directed to the security of that city, and if possible, of Jefferson City; and to make assurance doubly sure, it was necessary to fortify Rolla, Ironton, and Cape Girardeau, as these *were the most essential strategical points against an* attack from the South.

The situation in South Western Missouri, with its prime importance, was as well understood in Richmond as in St. Louis or Washington, and hence among the dispatches brought by Col. Billingsly, was an order that General McCulloch should march upon Rolla, while Price was operating on the Missouri River, with the view of consolidating their armies at some point below Jefferson City, with the design of marching on St. Louis.

Price had pushed on to the north and it was necessary for Governor Jackson to forward the order in reference to the operations of McCulloch Who would carry that dispatch through to Price? The undertaking would be attended with danger, as it was known that General Lane was marching in from the west with *three thousand of the Kansas Jay Hawkers.* The news of Mulligan's surrender to Price had just come in, and with it, in charge of a squadron of cavalry, two mortars and many wagon loads of infantry arms, and several hundred horses were reported *to be on the way. But it was stated at the same time* that General Fremont had left St. Louis with twenty thousand men, with the hope of cutting off Price from his base in South Western Missouri, and there was danger that the bearer of the important dispatch to Price, might be intercepted either by Fremont's or Lane's troops. A cautious, brave, and intrepid courier was now in demand, since at this juncture, the Confederates, though victorious at all points, could not afford to make a mistake. Price must not only be able to fall back in good order before superior numbers, but he must be able to bring off with him the *fruits of his Lexington capture. Colonel Billingsly* was the very man for a service of this character; but he was confined with a fractured limb at Mr. Forester's, under the watch-care of the gentle Irene, and though when he heard of the necessity for a bold adventurer to get this dispatch through, he manifested some impatience to be up, it was generally believed that he was quite resigned to his situation.

Colonel Henry Forester, whose command had taken a conspicuous part in the battle at Wilson's Creek, had returned home to make arrangements for the better equipment of his men, who in consequence of their heroic fighting, had been assigned to light duty for ten days, to allow for rest and a necessary reörganization. General Rossiter consulted him as to the proper man to open a communication with Price and deliver this dispatch.

'*If Lieutenant Samuel Anderson were here,*' replied the Colonel, 'you might send it by him with the certainty of its being delivered—that is, if its delivery is in the power of any man—but as he is not here, if you will allow me an hour with my parents and sister, I'll undertake the service, as I need not be with my men for a week to come.'

'Thank you, Colonel. I know of no man whom I would sooner entrust with this delicate mission, and as you need not set out before night fall, you'll have several hours to remain with your relations. Price, however, ought to have this information in forty-eight hours from this time, and if you can secure relays of horses, you can get it through. I have provided for *fresh animals as far as Osceola*; but beyond that point you'll have to trust to good fortune.'

'All right, General. Have the papers made out in due form by sun set, and before the *morning*, I shall hope to have them well on the way.'

The General left for his quarters, and Colonel Forester hastened to his father's house. On the portico he met Irene, who rushed into his arms, and sobbed upon his neck, as if she had received a brother from the grave.

His mother next extended her arms to embrace him, and then came the father, who exclaimed,

'Why Henry, my boy, I am so glad to see you, and the more so to find you unhurt; for we heard that you had warm work with General Lyon's troops.'

'We did so, father, and I have no particular desire to meet with such a foe a second time.'

'But my son, if the war continues, and you remain on the field, you'll have similar battles to fight for years to come. I sincerely wish that the misunderstanding between the two sections could be settled without any more shedding of blood.

'I should prefer that myself, father; but we have gotten a war upon our hands, and there seems to be no way of getting out of it, but to fight it out.'

On being informed that a wounded Confederate officer was in the house, Col. Forester asked to be shown to his room, when Mr. Forester said to Irene,

'Daughter, as you seem to be Colonel Billingsly's chief nurse, please show your brother up to see your patient.'

'I do not claim to be his chief nurse, papa; but I will introduce brother to him,' and beckoning to Henry to follow her, she knocked at the sick man's door, which being opened, she said,

'Colonel Billingsly, let me introduce to you my brother, Colonel Forester.'

'Ah! Col. Forester,' said Billingsly, pressing the former's hand in both of his, 'I am very happy to greet you as a brother officer in a good cause. I hope you are well, sir. Please be seated,' reaching him a chair

'I am very well sir, but sorry to find you disabled for active service.'

'Ah, yes, sir, and disabled by reason of my folly in listening to importunities to attend a ball when I should have been in the saddle at the head of my regiment or in the line of such duties as were assigned me; but when young ladies and gentlemen demand fun, it is difficult even to commissioned officers to deny them,' with a cunning leer at Irene.'

Irene blushed! She was not in favor of balls, as her brother well knew; but she had attended the late one by the influence of a motive which she could neither disclose to her brother nor Col. Billingsly. It was a selfish motive, and unworthy of her, as she now clearly saw; and there were signs that the acquaintance which she had sought with a Confederate officer through the medium of a dancing party, was likely to prove more embarrassing to her than she had anticipated or desired. Recovering from her visible confusion, she replied,

'It is natural for you to infer, Colonel, that ladies are generally fond of dances, but I can assure you, sir, that they never afforded the slightest pleasure to me, nor do I ever participate in them; and my presence at the party the other night, was as I am ashame to confess, more to satisfy a woman's curiosity than from any expectation of mirthful enjoyment.'

'Why, my good sister!' exclaimed Henry with surprise, 'is it possible that you were at a ball?'

'I was, brother, and I have been on a stool of repentance ever since.'

'How true, my sister, that 'There is nothing fixed or stable,' but

'Men change with fortune, manners change with climes,
Tenets with books, and principles with times;'
'And you, on urgent calls,
Can change your faith for balls!'

'I admit, brother, that the censure, though not entirely applicable to me, is richly deserved, and I shall profit by the couplet of our new poet' smiling sweetly at her brother.

'Did I understand you to say, Miss Irene,' said Col. Billingsly, 'that you do not approve of balls?'

'That was what I said, sir, in substance, and what I might truthfully repeat; for I never could perceive the enjoyment which the advocates for dancing profess to derive from a cotillion or a waltz.'

'That may be accounted for by the fact, Miss, that the pleasure of dancing does not arise so much from a perception of it, as from a tual participation therein. Did you never dance?'

'*Never*, sir.'

'Why how is that?' with a gaze of amazement.

'It is simply a fact, sir,' with a smile at his astonishment.

'And have you any scruples of conscience on the subject?'

'I have, sir, very decided scruples, both as to its propriety and lawfulness.'

'Well, Miss, you are one in a thousand. What can be the ground of your objection to such an innocent and genteel amusement?'

'My objection, sir, if you will pardon a dissent from your own views, rests on the belief, that dancing, when engaged in by a commingling of both sexes, is neither innocent nor genteel.'

'No!' rising from his seat, and approaching her upon his crutches, as if to assure himself that such a sentiment could really have dropped from such beautiful lips,' neither innocent nor genteel, did you say?'

'I said that my objection was grounded on such a belief, in regard to dancing; but I had no intention of passing judgment on those who think differently,' smiling beseechingly.

'Of course, Miss Irene, I understand that to be your own individual opinion as it respects dancing, but the objection is so entirely new to me, that I could not but be astonished that any one, especially a young lady like yourself, should entertain and even urge it.'

'Ah!' Col.,' interposed Henry, 'my sister is a sui generis on more subjects than one, and if you and I be tried by her standard of morals, the fate of old Belshazzar 'Mene, Mene, Tekel, Upharsin,' would be ours—'we would be weighed in the balances and found wanting,' which, I believe, is the proper rendering of the Hebrew, is it not sister?'

'That is, in substance, the proper rendering, brother, though the original is not exactly Hebrew, but partly Chaldee.'

'Ah! well. It matters not as to the original, so we have the exact meaning in our own language You should know, Col Billingsly, that while I was busy with iron-speculations, my sister was studying the *Semitic languages, and she has become such an adept* in the oriental literature, that even old Fronter has abandoned his long cherished habit of quoting Hebrew in the pulpit, lest he should be called on to explain by our learned critic here, who is a constant attendant on his ministry,' with a roguish twinkle of the eyes at his sister.

'Now, brother Henry! Why would you make a wrong impression on the mind of our friend here?' with a side glance at Billingsly. 'My education is but meager at most; but when appealed to, as I was a moment ago by yourself, I am not ashamed to tell what I know,' with a chiding look at her brother.

'There is no harm done, sister Irene. I am glad that you are a Hebrewist. I have long believed that the Rev. Fronter is a charlatan, and it was worth all the time and labor it cost you to be able to silence him.'

'But, sir,' energetically, 'I do not claim to have silenced him, and I think, brother, that it is a little unfair to intimate that I have'

'Very well, sister, we'll play quits upon this subject. *One thing however, is manifest; Fronter is more cau*tious in his freedom of the classics, since he has found that a lady among his hearers can read both Greek and Hebrew.'

'Is the Rev. Mr. Fronter the resident preacher in this town?' inquired Billingsly.

'Yes, sir, this is his home, and he preaches more in the church in this place than any other minister; but we have no regularly settled pastor of any denomination,' answered Irene.

'Whatever else may be said of him,' continued Billingsly, 'I learn that he is an inflexible patriot—true as the load-stone to steel on *the southern side of our* struggle.'

'Well, sir,' replied Colonel Forester, rising and striding across the room, 'I have never had the slightest confidence in his patriotism, and I have but little in his religion. The fact is, Col. Billingsly, he's too brave and good to have much of either. Everything about him is pious and patriotic. The cast of his eyes, the tones of his voice, the solemn tread of his feet, his denunciations of the enemy—all these appear so conspicuously on the exterior of the man, that I doubt if they are the fruit of a deeply rooted magnanimity.'

'Then, Col. Forester, you would not judge of a man by his outward appearance,' laughing.'

'In part, Col. Billingsly, I would; but when a man exhibits an excess of sanctity, or blusters in the face of danger, ten to one, if he does not in the end prove *himself to be both a hypocrite and a coward.*'

'I grant, said Billingsly, 'that boisterous bravery or an exuberant show of piety is not in all cases to be relied on; but I was amused at some unique displays of devotion to the south, by Mr. Fronter, as it was related to me by a gentleman who both saw and heard him. The case was this: The Rev. Patriot—excuse the latter term if it does not suit you—was present when your fine battalion galloped out of town, and was followed by the Grays under Melvil His eyes sparkled, his chest heaved, and under the pressure of vehement emotion, he brushed up the sleeves of his coat, and exclaimed, 'if I thought that there was a drop of Yankee blood in these bare arms, I would *send for a doctor to let it out.*' Those were brave words, were they not?'

'Brave *words*—certainly they were,' replied Forester; 'but if the tide of war should set against us, that same Rev. Mr. Fronter would be among the first to sue for pardon, or perhaps, and which is the more likely, he would try to convince the victorious party, that he had been a Union man all the time. The truth is, friend Billingsly, I have no faith in warrior-preachers. War means blood, and blood unto death, and the ministers of Christ—if a non-professor may be allowed to judge—have no business with carnal weapons.'

Irene's eyes danced with delight, on hearing such sentiments from her brother, and she could not forego the opportunity of bearing testimony against war, per se, and remarked,

'I am rejoiced to hear such views from you, brother, but might you not advance a step further, and maintain that a state of war is wholly incompatible with the privileges and professions of a christian nation?'

'If all the people of a Kingdom or a Republic were christians—that is, renovated in spirit—then all should advocate peace; but such poor sinners as Billingsly and myself must fight or be imposed upon.'

'I do not believe,' rejoined the tender girl, her cheeks mantled with a peach-colored blush, 'that war is essential under any circumstances, and oh! that I knew how to put an end to this fratricidal contest,' brushing a stream of tears from her feverish cheeks.

'I know that to be your opinion, sister; but with the lights that are now before me, I do not see how blood-letting can be avoided; yet, I would fain hope, that men who pretend to preach the gospel would follow their vocation of peace, and not meddle with either politics or the army.'

'Why,' said Billingsly, 'your policy would unofficer many of our companies; for I have heard of six companies which had each a minister for captain.'

'Yes and my word for it,' replied Forester those six companies will be beaten, perhaps routed, in their first battle. I tell you, sir, that ministers of the gospel are unfit to command soldiers. Yet, when they take up arms at all, they want to do it as officers. But few voluntarily enter the ranks as privates. I doubt if Bishop Polk, who had a military education, will distinguish himself as a general at the head of a belligerent army. His proper place is in the pulpit, and I at least cannot approve of ecclesiastics going to war.'

'Just another step forward,' interrupted Irene, patting her brother on the shoulder,' and I shall have my dear brother out of the army, and have the satisfaction of seeing both him and our friend here,' turning to Billingsly, 'following the things that make for peace.'

'You see, Col. Billingsly,' said Forester, 'that I am in a bad case. My father does not disguise the fact that he is a Union man, and my sister and my mother are opposed to war on christian principles. Yet, my duty points me to the army.'

Billingsly had not until now comprehended the exact situation of the Forester family. He began to feel uncomfortable at being the guest of a Union man; nor could he hope for much sympathy or aid to his profession from the ladies of the household, who were, as he had just been told, opposed to war. Still, nothing had occured to mar his peace or to make his case unpleasant, and the thought of changing his quarters, which had for a moment flitted through his mind, was for the time being at least abandoned. The society of the amiable, the highly accomplished, nay, of the exquisitely beautiful Irene, had held him as with a spell of magic; and every instinct of his nature revolted at the thought of abrupt separation from one who had been to him as a ministering angel. Besides, he had been the subject of very singular heart sensations, which seemed to be connected, in some way, with the Forester family. These, though they kept him restless, and at times, robbed him of sleep, were not on the whole disagreeable; and he occasionally congratulated himself on the tardy healing of his wound, since it protracted the pleasure of being nursed by one who was beyond question the belle of Forestville.

But he had learned enough now to see that, in his situation, it would be imprudent to prosecute a discussion on war in general or with respect to the particular war in which he was engaged, and perceiving that their conversation had wandered from the original topic, he essayed to bring it back by remarking,

'Was I right, Miss Irene, in understanding you to be opposed to balls, that you have never participated in a dance?'

'You understand me correctly, sir. I never have, and I never shall take part in balls; but Col., might I not put the same inquiry to you; for I did not see you dancing during the whole evening at the ball the other night.'

'I did not dance on that occasion, not because I had any scruples as to its propriety or lawfulness, but simply because my mind was wholly preöccupied with certain promenaders in the next room.' This was said with such a significant look at Irene, that the latter shrank with a blush from his intense gaze. Recovering her equanimity, she replied,

'Well, sir, I presume the company in both parlors was strange to you, and as you warriors say, you were making a reconnoisance of the situation.'

'Yes, Miss, and of the persons who made up that bright coterie of bewitching damsels, but may I ask why you are opposed to balls?

Just then an orderly from General Rossiter entered with a packet for Col. Henry Forester. The latter glanced at the official envelop, rose suddenly to his feet, kissed his sister, remarking as he did so,

'Good bye! sweet sister. The saddle calls for me, and if you ever prayed fervently for a brother, or your only brother, let him have your prayers to-night; for he'll need them.'

Advancing to Col. Billingsly, he reached out his hand saying,

'Adieu! Col. for the present. General Rossiter will explain the emergency which demands my abrupt departure.'

Billingsly looked startled, and Irene wept, but in a minute after, Forester mounted his charger, and dashed away into the woods.

Extracts from the Report of the Fraud Commission.

TESTIMONY OF A. S. DAVIDSON.

Swepson said futher, that he was in New York and heard with others that the decision of the Supreme Court had been made adverse to the validity of the bonds, that he got a Mr. Porter of *New York to come to Raleigh to get the case* reargued, and that he got the decision reversed and the validity of the bonds established, and that it cost a very large sum to do it, and he claimed that the company was under obligations to him for securing to it the bonds in this way. He told me, during the session of the Legislature of 1868–'9, there was no money in the Treasury of the State with which to pay the members, and that he had allowed the members, as Director of the "Raleigh National Bank," to anticipate their *per diem*, and that many of them received money at the bank on account of said pay. During the said session of the Legislature, I was in Raleigh and while I was in the "Raleigh National Bank" *James H. Harres, a colored member of the Legis*lature, came in and went into a private room with Mr. Swepson, after he retired Mr. Swepson stated to me that Harris and his friends were pretty hard up for money and that he had said to Harris that he and his friends could come there and draw money in anticipation of their pay as members of the Legislature.

TESTIMONY OF N. W. WOODFIN.

I have no doubt but that nearly all the bonds were used exclusively for individual benefit, and though I have no personal knowledge of the fact, yet I have no doubt also that the bill was procured to be passed ordering the issue of these bonds with the view to their being used for individual benefit, and without any intention of building a road. I do not know anything more of the mode in which this was done than what is detailed in my testimony and report. This opinion I expressed fully to Gen. Littlefield last fall in London. He told me that I was mistaken; that I did not understand the plan fully; that it was the purpose ultimately to build the road, but to *do it upon mortgage bonds* and otherwise so leave it in debt as to enable themselves to buy it in when sold for the debt, and in the meantime that the money was to be used in speculation and otherwise in order to strengthen themselves to buy it.

TESTIMONY OF J. C. TURNER.

In a conversation whilst the question of the constitutionality of the charter of the Chapel Hill railroad was pending, or after the decision of the court on that question, Mr. Swepson told me in New York, on more than one occasion, that he had in his pocket a decision adverse to the one given and published by the court, and that it had cost a large amount to obtain the published decision.

TESTIMONY OF M. J. FAGG.

I know nothing myself, but was told by Maj. Rollins, that Swepson, while president, said that he would keep the contractors poor, and he (Swepson) would *furnish him $100,000*, and he could buy up the contractors' claims, and that they then would divide the profits. Maj. Turner told me several times that Swepson told him that he intended to break up all the contractors.

M. J. FAGG.

From Mr. Swepson's account against General Littlefield for money paid, we extract and add the following:

J. W. Holden, $950 J. A. Hyman, $2500 Bryon Laflin, $785 L. G. Estes, $3,000 James Sinclair, $3,500 Estes & French, $10,456 A. W. Tourgee & Prstest, $3,702 J. C. Abbott, $20,000 G. Z. French, $500 H. Eppes, $95 H. Downing, $4,000 J. H. Harris, $7,950 L. G. Estes & others, $10,000 E. K. Procter, $500 T. Foster, $25,000 John Gatlin, $1,000 G. P. Peck, $45,00.

If this statement does injustice to any of the parties named, their explanations will be promptly inserted.

A lady, sitting in the same box of an opera house with a French physician was much troubled with ennui, and happened to gape. "Excuse me, ma'am," said the doctor, "I am glad you did not swallow me."

"Give yourself no uneasiness," said the lady "I am a Jewess, and never eat pork."

A fashionable lady lately dropped one of her eye-brows in the church pew, and dreadfully frightened a young man sitting next to her, who thought it was his moustache.

DR. HOLBROOK'S ADVICE TO CHILDREN.—1. Eat regularly, three times a day. If you take food between meals, let it be ripe fruit, and not cake or pie.

2. Choose simple food, as bread and milk, oatmeal and molasses; good baked or boiled potatoes, rice, soft-boiled eggs and toast, plain apple-pie, plain cake, beans, peas, etc. Eat all you want of these, eat little meat and not much salt.

3. Let rich cake and pies alone, plain cake and plain pie are good. Let candies and sweet-meats alone, but in their place use moderately of maple sugar, or white sugar. These, if not in excess, are good; nuts are good, and so is ripe fruit.

4. Let tea and coffee, and ardent spirits, and tobacco alone. Drink milk, water, or such cooling drinks as are made from fruits, with sugar and water.

5. Do not eat too fast.

6. Chew your food fine.

Correspondence.

B. Overby. Write to Rev. W. T. Walters D. D. The edition is exhausted.

Volume XXXVII Number 24 Neill Townsend, J. S. Nounce, W. E. Thompson, Robt. Inman, Warren Williams, Geo. H. Todd, J. S. Thompson, Mrs. C. Floyd, Stephen A. Thompson.

Volume XXXVII Number 27 Orren Moore, H. T. Pope.

Volume XXXVI Number 49 R. L. Paterson.

Volume XXXVII Number 24 W. S. Grandy, Rev. H. Marsh, L. Knott, James S. Hobgood, D. G. Hobgood, Henry Hobgood, J. W. Currin, J. F. Currin, Mrs D. A Hunt, Mrs. M. B. Jones, Capt. E H. Lion, B. Oliver, D. K. Kornegay.

Volume XXXVII Number 29 B. T. Hester, J. H. Vaezey.

To Vol. XXXVII No. 25 Jane Harmon, C. L. Straughn, Mrs. Wm. Driver, J. F. Marsh, H. W Graham Calvin Mitchell.

To Vol. XXXVI No. 48 Mrs. Sallie Ferguson, J. G. Barber.

To Vol. XXXVII No. 26 Prof. Simmons.

To vol. XXXVII No. 23 Dr. T. L. Banks. Change made. L. P. Gaultney.

To Vol. XXXVII No. 25 S. W. Gardner, T. Johnsan, F. Jones, W. Haymore,

To Vol. XXXVII No. 34 Eld E. Dodson.

To Vol XXXVII No. 30 Mrs. C. C. Gore.

Vol. XXXVII No. 24 J. W. Taylor, W. A. Moore, L. T. Kennedy, Mrs. M. E. Moore J. J. Rodwell, Thomas Slade.

Vol. XXXVI No. 44 Robert Strickland.

Vol. XXXVII No. 43 Mrs. Mary A. Payne. Change made. Taylor Knowles.

W. B. Slade. The edition of No. 24 is exhausted.

Volume XXXVII, Number 2, F. M. Purefoy.

C. T. Bailey, D. D. Change made and the paper containing the article sent.

Volume XXXVII, Number 28, Eld. B. F. Jessup.

Volume XXXVII, Number 24, James McDaniel Jessup, A M. West, M. H. Sewell, M. W. Fisher, Miss L. V. Fisher, P. P. Rollins, A. Thagard, D. W. Anderson, G. W. Jackson.

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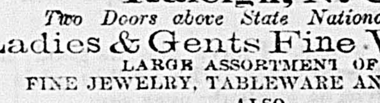
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