

TO WHOM SHOULD MONUMENTS BE  
ERECTED?

It will be recollected that a week or two since, the writer of these lines examined the doctrine of the famous theologian and expositor of Scripture, Friedrich von Meyer, who thinks that God is to be thanked that the Roman Christians were sinners because their sin illustrated the grace and mercy of God in pardoning them. (Rom. 6: 17.) In pursuing this meditation it struck my mind what a revolution this doctrine, if prevalent, would produce on our modes of thinking and speaking. In looking over the history of the world, we can find any wicked actions which were the remote or proximate causes of useful events, we must no longer condemn those wicked actions, or upbraid their perpetrators, because of the good of which they were the antecedents and the efficient causes. We must thank God for all the bloods and cruelty of Roman conquests, because the extent of the Roman Empire undoubtedly facilitated the spread of the Christian religion, by the extent of civilization and the prevalence of two such noble languages as the Greek and Latin for its preservation and propagation. We must thank God for the crusades, in which millions of lives were lost, millions of property destroyed, and vast territories laid waste, because the crusaders brought back the refinement and literature of the east to polish and enlighten the rudeness and barbarism of the west. We must thank God for the outrageous audacity of Tetzel, in selling "Indulgences," as it was that which opened the eyes and roused the lion-wrath of Luther, to overset the Papal throne.

The greater and more atrocious the crime, the greater provocation it furnishes to virtue and valor to put it down, and then we must thank God not only for the virtue and valor but for the wickedness that roused it into resistance. And if we glory in the works of genius which adorn human nature, let us remember that crimes were the inspiring causes of those splendid creations of Homer, Sophocles, Shakespear, Milton, Tasso, Byron and others. It was Achilles' wrath, to Greece the direful spring of woes unnumbered—that kindled the muse of "the old bard of Chios" rocky Isle?—Who can regret the atrocities of Catiline, of Verres, and of Anthony, when he recollects that they gave birth to the finest specimens of Roman eloquence? Had it not been for the "juice of cursed hebenon in a vial, poured into a brother's ear," we never should have had the sublime tragedy of Hamlet; it was Iago that called forth the heart-thrilling murder of Desdemona; it was the king-murder of a Scottish usurper that created the "Macbeth" of Shakespear; it was a Shylock that produced "The Merchant of Venice"; it was that monster who "waded through slaughter to a throne" that gave birth to the tragedy of "Richard III."; it was "the infernal serpent" whose guile deceived the mother of mankind and brought in all our woe, that suggested the sublime passages of "Paradise Lost," to the brain of Milton, and had not the caustic satire of the *Edinburg Review* lashed the lazy genius of Byron into activity we perhaps never should have had the Child Harold or the exquisite eulogy on Kerke White.

These crimes, real or imaginary, awake the latent powers of our greatest geniuses, and elicited their brightest flashes. The darker the cloud the more vivid the lightning that bursts from it. If, therefore, the wonderful creations of God's noblest earthly production, the human mind, be a fit incentive to praise and thank him, we must, according to the Meyer doctrine, thank Him for allowing the crimes that whetted the keenness of the instrument. But the development of moral excellence is more than worthy than that of genius, ethereal as it is.—Whom then are we to thank for the development of the patience of Job? Who would have ever heard of the patriarch of "the land of Uz," if the Devil had not wrung out his virtues, by force of torture, into the light of history? We must then not only thank the grace of God for producing a Job but for letting loose the fiery serpent that crushed out the precious odor! Hurrah for Satan!

And when we read that most beautiful and heart-melting story of the "Prodigal Son," we must thank God that the young man left his father's house and wasted his goods and ruined his character in riotous living because we owe to these antecedents the matchless moral beauty of a sinner's contrition and of the Divine pity and placability. This doctrine will bring up new and strange candidates for the world's favor and admiration. We can present worthier saints for the Calendar than ever received canonization. What think you of Saint Judas, Saint Caiaphas, and Saint Pilate? These were all fellow-laborers in the greatest crime and the greatest blessing to mankind that was ever transacted on this earthly scene. Dr. Meyer must be a very thankful man, for his knowledge of history will furnish him with an abundant supply of heroes from whose dark exploits God has educated most propitious consequences.

Who then of mighty crimes should make complaint?  
The greatest sinner is the greatest saint.  
"If plagues or earthquakes break not heaven's design,"  
Why then a Borgias or a Catiline?"  
The world is all star with getting up monuments for the great benefactors of our kind. Let me recommend to Dr. Meyer to get up a subscription for monuments to Tetzel and Leo X, who had the honor of turning a Saxon monk into an illustrious Reformer. Let Tetzel's monument o'er-top the Pyramids.  
W. H.  
Chapel Hill, N. C.

CENTENNIAL LETTERS. No 3.  
Explanatory Explanation.

LOOKOUT AVENUE,  
March 25th, 1876.  
Dear Bro. Inquisitive:  
Your letter of questions inclosing Bro. Imaginative's dream, was received a few days ago. I must say that I am particularly perplexed and troubled about that dream. But the trouble, the worst of all, is that it is no dream, but a plain, a burning reality. However, we will talk more fully about that matter when we meet again. Now, my Bro., I'll try to answer your questions, but must beg of you to be very quiet about them, and not show these answers to any one, for if you do, the brethren will be down upon me not and heavy.—For, I tell you, but only in the strictest secrecy—positively, *inter nos*—some of the brethren are making a perfect pet of that Philadelphia Centennial, in fact it is an idol, and they have made greater sacrifices, and are going to waste more on that "trip" than they will do, or give, to pay the poor missionaries their long over due salaries. I could tell you of a good brother who gave \$5 to the Foreign Missions and \$2.50 to Home Missions, but is holding a cool \$100 bill for the "Centennial Trip." If I dared, I might tell of one who gave \$10 to the Boards, and \$150 for the Centennial trip lies safe enough in his pocket book.

Ah, my brother, I might pick the feathers off of many a brother, but I need not, time will do so. However, I might accidentally tell you of a good—a most excellent minister—preaching a sermon, stirring and powerful, against his members spending 75 cents in going to a theatre, while he himself was saving the sum of \$100 to spend on his trip to Philadelphia. But of course all this is positively private. I hope I shall have occasion hereafter for telling you some other little things, which perhaps will be interesting. Indeed an awakening is at hand, and I trust that much good will come out of this year's works, for our cause sadly needs it. But now to your questions, to which I reply as follows: You ask, 1st. "Are all the Baptists of the South interested in the debts of the Convention?" Yes, the men and women, boys and girls, of the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, West Virginia, Kentucky, Tennessee, Missouri and Arkansas, are deeply interested, or at least ought to feel a real, personal interest in the welfare of that Convention. 2nd. "Are the Boards responsible to the convention?" The Boards are amenable to the Convention, and of course the Convention is responsible for the liabilities, and every Baptist in the above named States ought to feel responsible, not for his proportionate part, but for as much of the debt as he can possibly pay. 3rd. "Would this large amount injure the Boards?" Injure the Boards? Yes, with a

vengeance. Why Dr. Boyce would laugh himself into a 300 pounder, Dr. Tupper would smile from ear to ear. Dr. Melutosh would simply laugh and laugh into the middle of next year, and the whole Southern Baptist Convention in Richmond would set up a camp-meeting shout that would startle the nation and find an echo and re-echo from the St. Lawrence to the Rio Grande and from the Atlantic to the Pacific coast. Nay, the brethren take up the glad refrain and by means of its precious melody so work upon the hearts of the people as to raise enough money to fully endow our colleges and seminaries. 4th. "How many are going to the Centennial?" I suppose about seven thousand and five hundred ministers, laymen and sisters intend going to the Centennial at Philadelphia. 5th. "Why are they going?" One reason is they have never been to one; another, they never expect to go to another; another, they wish to be in the big crowd—they want to see the great sights, and they are anxious to meet the brethren from all over the country, and hear the great preachers. My own opinion is that prurient curiosity is at the bottom of the real desire to go to the grand Centennial Exhibition. 6th. "What will they require for the trip?" A new outfit of clothing being needful, and various other little arrangements, with the expenses while there, and to and from there, all of which take money, I suppose I hardly err when I place the average expenses of each at \$75. 7th. "How will those feel who stay at home and give the amount of expenses to the Lord?" Those that stay at home may feel a little disappointed for a while, but that will soon wear off. But if they stay at home in order to have the money to give to the Board, they will rejoice instead of being sorrowful. Our poor missionaries cannot be there. Are we any better than they? By no means. Would to God that we had their spiritual consecration. Then, like those dear Christians, we might be enabled to give up all for Christ's sake and the gospel's. 8th. "Do any good?" Yes, an infinite amount of good. The mission Boards would get clear of debt, and have a large surplus to establish new stations, with additional missionaries, and this relief from distress, would be given many a burdened, anxious heart. Then O, how much more earnestly could we go the throne of grace in behalf of sinners! And how much more zealously could we preach, and labor for souls! Every one giving the amount he expected to expend on the Centennial trip the whole amount would reach the amazing sum of \$562,500!

Now I do not think that my figures fall short of the realities of the case. O, Almighty God, O, precious Jesus, O, blessed Spirit, let such be done for Christ's sake! God grant it. If so, my dear Bro., this will indeed be the year for rejoicing. 9th. "What would be the results of this sacrifice?" Such a course will undoubtedly establish a glorious precedent that will show to the world forever hereafter, that we are not mere curiosity hunters, but real Christians; that we can subdue our desires, and can deny ourselves as our father's did before us. We are now talking of what our fathers did for us one hundred years ago, may we be glorying in it. They set us an example. Let us follow it. We are not called to the whipping post, nor are we thrown in jails as they were, but we are called upon to give of our means, not what is convenient, but what is inconvenient, not what we can spare, but what is a sacrifice. Let us do so. And this glorious Centennial year of 1876 will be numbered, when we are gone, amongst the most glorious of all years as the year of rejoicing, of sacrifices, and of revivals. 10th. "Where are the consciences of our brethren?" I do not know about conscience, think it must be asleep. My own impression is that when curiosity is on the brain it acts like an opiate on the conscience, and therefore I suppose a good many Baptist brethren's consciences are napping on the Centennial question. Still, I think any of our brethren who may happen to go to Philadelphia need not be astonished if the monitor should rise in arms and condemn them for wasting money which they as Christ's stewards or treasurers ought to give to His needy cause. However, the way for all to do is to prepare a great honor roll on which to enroll all names and subscribers of those who are not going to Philadelphia, but

who give their expenses and more besides to the Boards of the Southern Baptist Convention, rejoicing that God counts them worthy to do so. God furnishes us this opportunity. Now will we heed it? The year of sacrifices has come. Let us go to the cross of Jesus.

More anon. I close with sincere wishes for the success of our cause, and praying God's blessing upon all, I remain,

Your yoke-fellow in the gospel,  
EXPLANATORY.  
PRESENTS TO PASTORS.

It is a very commendable act for the members of our churches to present their pastors with tokens of their esteem. It shows that the pastor has a warm place in the heart of his people—that they think of him kindly even in his absence. It produces warm friendships between the preacher and his people. It gladdens the minister's heart to feel that good men and women appreciate his labors. Sometimes presents are made to preachers as souvenirs, when it would not be graceful to give or pay them money. Then the gift is highly prized by the receiver. I would not discourage any generously inclined person from making presents to the pastor. But may not the giving of presents to pastors spring from the consciousness that the church has not done its duty by them? May not church members sometimes be prompted by a sense of justice to the man they have employed to minister to them in spiritual things, when they are conferring these favors? Is it not true that people of means sometimes subscribe a very small amount to the pastor's salary, but strive to quiet the clamoring of their consciences by making private donations to his necessities? By such a course they gratify their pride and place the pastor under personal obligations to them.

I have known pastors to be presented with suits of clothes by the wealthy members of their churches, because their salaries were not sufficient to enable them to clothe themselves neatly. A great many of these presents made to pastors are made by those who are anxious to minister to their own selfishness—"those who desire to make a fair show in the flesh."

Now I desire to give my brethren a piece of advice in regard to this matter. If you desire to see your pastor comfortable, well dressed and pleasant in his manners, give him a salary sufficient to support him. Let it be a matter of debt so that he can make his arrangements to live above want. Preachers do not generally wear seedy clothes when they have the means to buy new ones. They, as a class, are men of taste and refinement, and when their threadbare clothes make mute, but tender appeals to the charity of the people you may put it down that they have been niggardly dealt with by the members of their churches. Sometimes people give presents of a costly character that are of but little use to their pastor, while the money if given to him would be of great benefit to his family. Would it not be better to give him a salary that would obviate the necessity of conferring these useless presents. Give your pastor the opportunity of spending for himself and his family what he earns by his labors.

If some one were to ask what would be a competent salary, I would suggest this rule: Let your pastor have a salary that will enable him to live in a style equal to the well-to-do members of his church. He should not expect to live as well as the wealthy members of his charge, but he ought to live better than the very poor ones. Let him not be compelled to mingle with those whose elegance will humiliate him, but let him live, and dress, and move in a style that will command the respect of all classes. If you will do this you can give your pastor just as many presents as the joblessness of your heart will suggest, or the love you bear him will prompt.

A. E. OWEN.  
Portsmouth, Va.  
"How is it," said Bishop Wilberforce to one of his Roman Catholic servant girls, "that you can feel so kindly toward me, when you believe that I shall certainly be lost?"  
"Oh, no," said she.  
"But how can I be saved," said the Bishop, "when your church teaches that there is no salvation out of its pale?"  
"You will be saved through your invincible ignorance," was the reply.

A COUNTRY CHURCH—HOW TO GET  
AT IT.

DEAR BRO.—I am the pastor of a country church. It has a large membership. I have been its pastor a year, and the brethren have paid over half of my salary without my asking for it. They are good brethren and have promptly subscribed to all the objects of benevolence that I have presented to them. If they have not done all that they ought to have done in this respect, it is my fault and not theirs.

But last preaching day was pay day. An important day to the pastor who had bought an overcoat on a promise to pay for it on Monday after the 3rd Sunday in December. A rainy Sunday, when the preacher has traveled half the day before to reach his appointment is a calamity; but when he has done this to get to his church on the last day of the last quarter, then it is to rain! misery! misery! misery!

What is he to do? Ah! this is the question. He can't go to the homes and see each of the brethren separately. This would take him a month hard driving. Besides the church has a treasurer, and all its finances must pass through his hands. The treasurer will not go to see his brethren, the pastor need not ask him to do such a thing.

"Well," says one, "you should have seen the brethren on Saturday." I tried to do this very thing, but failed entirely, for the brethren were not out on Saturday. The pastor was there, and preached to five brethren and seven sisters, one of his very best sermons, on the blessedness of being a Christian, from the 1st verse of the 32nd Psalm, "Blessed is the man whose transgression is forgiven, whose sin is covered." It was a good sermon. He knew that it was, for he had heard a learned D.D. expatiate largely on the same subject not more than a month before, and one of the sisters wiped her eyes twice during its delivery. But the treasurer was not out to hear it, and we had no conference. There was not a quorum present according to the church covenant and rules, and one of the brethren said it made no difference, under the circumstances, as there was no business that he knew of to attend to. So we went home, and it soon set in to rain for a day or two.

Why were these brethren not out? Who can tell? The pastor asked after some of the leading members, one he learned was sick; poor brother he is often sick, is a great sufferer, especially on preaching days. Another had gone to see about his returns from his commission merchant. No man could account for the rest of them. It was not a busy season; the last of December is a quiet time with farmers, unless they are killing hogs, or collecting wood for Christmas. They never do these things on Saturday. They were gone, this the pastor saw, but where he could not tell.

Of what account is Saturday preaching anyway? I have often tried it, but have never seen any good result. If you will open a church debating society and hold all-day's business, the brethren can make out to have a good time, but if the pastor preaches to the dozen present and then promptly transacts the little business of the church, all the interest and romance is destroyed. The Granges have helped the churches very much in this direction. They furnish the brethren such a fair field, to blow in, that the churches have rest in all the land. I am glad of this for it is a happy riddance!

What is the preacher to do about paying for that overcoat? How sorry he is that he bought it! Is his note to be protested? Worse than that. He is a minister of the gospel, a pastor of a church, a high-toned, honest gentleman, and has as refined a sense of honor as man ever had. What must he do? Carry it back and say he cannot pay for it. Pie upon you, thick-skinned, small souled brother. He is ashamed to do that as it would disgrace his church and be a reproach to christianity. Besides it is winter, and he needs the coat, to keep him from freezing while he travels through the snow and ice to preach for you, lest you be burned in the coming day. Borrow the money, and tell the lender that you will pay him Monday after 3rd Sunday in January. Ah! it might not that day, and then he would repeat the same question and look around for help just as he is doing to-day. This

will not do. "A burnt child is afraid of fire." You would not pitch him into it again!

My brother, I ask you what ought this preacher to do? You can't tell him how to get out of this difficulty in a way that will not damage his character nor be a reproach to the church, can you? If you can he will nominate you for the Secretaryship of the Treasury of the Ministerial Association, at a large salary.

Well, brother, is this your pastor writing these humiliating lines? How is it with him these hard times? Do you owe him anything on the small amount you promised to contribute to his support during the year? Think a minute. Is it all paid? What a happy brother you are! No wonder you have such a happy countenance. God grant you many years of peace and joy. Don't you feel sorry for the preacher in his fix, though, and ain't you glad that he is not your pastor? Don't you feel ashamed of those brethren who have forgotten to pay what they promised to his support, and who have thus put him to shame before the world? Poor fellow, they ought to help him pay his honest debt that he is so anxious to settle.

POOR PREACHER.  
SOMETHING ABOUT FOREIGN MISSIONS.

REV. EZEKIAS Z. SIMMONS.  
What is in a Name?  
The Z. in Mr. Simmons' name stands for nothing. The owner explains the initial thus: "When I was a little boy, I received a nice book, and thinking that my name would not look well without a middle letter, I put in Z, which has clung to me ever since."

His First Twenty-Four Years.  
Mr. Simmons was born in Tishomingo county, Mississippi. On the first day of next March he will be twenty nine years old. He was baptized, in 1861, at Kosuth, Mississippi, by Rev. M. P. Lowrey. For two years he was under Gen. Wheeler in the Confederate army. After the war he worked hard, and studied at Georgetown and Bethel Colleges, of Kentucky. His health failing, and his means being scant, he returned to Kosuth, where he instructed his brothers and sisters. By the request of the church there, he was ordained, Oct. 30th, 1869. Rev. J. T. Freeman preached the ordination sermon. He was appointed a missionary to Canton in October, 1870. On the 23rd of November of that year, he married Miss Maggie D. McGlenn, of Tennessee. They sailed from New York for Canton via Panama, Dec. 3rd, 1870, and arrived Dec. 31st, from San Francisco. They arrived in Canton Feb. 6th, 1871.

Studying and Longing.  
Mr. Graves having returned to America, Mr. and Mrs. Simmons were the only foreign missionaries in the mission. Wong Mui had charge of the churches. Mr. Simmons wrote: "We are in a good house, and have everything necessary for our comfort. I give all my time to the study of the language. I long to see the time when I shall begin to preach to the Chinese."

The Devil at Work.  
Of the *Shan sin fan* plot, Mr. Simmons wrote: "The shallow conspiracy to drive foreigners from the country, by circulating the report of their attempt to poison the people, only resulted in forcing them into the treaty ports. It is the general opinion of the missionaries that the work has been set back several years by these troubles."

Baptism, Communion and Benediction.  
Nov. 17th: "We carried into the country about 5,000 tracts, and portions of Scriptures. On Sunday morning, we had service for the boat people at *San Sin*. In the afternoon, we distributed books in the city. The men preached from the steps of a temple dedicated to the *ten Buddhist gods*. The little church at *Shin Hing* is doing tolerably well. We crossed the river and immersed two women. After preaching in the chapel by one of the assistants, we administered the Lord's supper. May God bless that little church, and make it a power for good in that great city."

Cause Progressing.  
In his report for 1871, Mr. Simmons says: "In reviewing the blessings and mercies of God last year, our hearts are made to rejoice. Surely the Lord is good—a stronghold in the day of trouble! The cause is progressing here. Our Sunday meetings are well attended. My Bible class is large and promising. The influence of the late troubles seems to have died out. We study the language with joyful hopes of soon being able to preach."

Hope in Jesus.  
May 13th, 1872: "Wong Mui thought his time at hand. He said his only hope was in Jesus. I have not heard a prayer offered since his illness, which did not petition God for his recovery."

Invited to Come Back.  
"Our assistant was ordered away from *Ng-chow*, during the *Shan sin fan* excitement. The landlord of the

chapel wants us to come back and carry on our work. It is thought safe, now, to go anywhere in the country."

Mission Residence.  
"I fear brethren Graves and Williams will have trouble in getting houses. I hope the Board will build as soon as possible."

Getting the Language.  
Feb. 20th, 1872: "The mission decided that this year I should have charge of the work at *Shin Hing*. We will rent a large house for our chapel, and improve our work in every respect. While there I tried to preach every day. I think I shall be able soon to speak the Chinese without much trouble."

Hearts Stirred.  
Oct. 14th, 1872: Mr. Simmons accompanied Mr. Graves to explore a region of country hitherto unvisited by Protestant Missionaries. They went to *San Hing* city, fifty miles southwest of *Shin Hing*. Mr. Graves exclaimed: "Oh, it is enough to touch any man's heart to see these eager throngs as sheep without a shepherd, and yet so willing to listen attentively to the words of eternal life!"

Exceeding Expectation.  
Mr. Simmons was appointed treasurer of the missions. Mr. Hartwell writing from Canton, April 10th, 1873, remarked: "Bro. Simmons is even exceeding all our expectations. He preaches regularly."

The Gospel Felt.  
Feb. 10th, 1873: "The literary examinations are going on at *Shin Hing*. Our chapel is well filled, from two to four hours, every day, except the Sabbath. There are two or three hopeful inquirers. It is evident that the gospel and the church are being felt."

Flesh and Blood.  
June 25th: "Our mission meets weekly for prayer and the study of God's word. This gives a pleasant flavor to the other six days. I weep for gratitude when I think of the hardships of the first missionaries in contrast with our privileges. I don't want our friends at home to think that we are a set of martyrs or hermits, or anything else that does not agree with common depraved nature. We would be glad to begin early next fall to build our missionary residence."

Mrs. Simmons has weekly meetings for the women, which are well attended. One of the Bible women meets with them, and does most of the talking.

A Hakka.  
"Mr. Simmons was preaching in the *Shan-shih* chapel (Mr. Roberts), when a Hakka, who had listened very eagerly, stopped to talk with him. He had made thirteen days' journey to learn more about the truth, to which his attention had been drawn by reading a tract prepared by Mr. Graves. He asked Mr. Graves, 'Have you been to heaven?' How, then, could you know all these things so well?"

The Hakkas are a simple mountain people, much despised by the Cantonese. They make predatory incursions into the plains, and have thus gained possession of a large part of two districts near *Shin Hing*. One of our native assistants went among them, and they heard the gospel gladly.

At Home Again.  
Jan. 2nd, 1874: "Mrs. Simmons' health has not improved, and the doctors say we must leave here in April. We have decided to go to California and labor among the Chinese there, God willing. If our Foreign Mission Board cannot sustain me as their missionary in California, I hope you will ask the Home Missionary Society to take me as their missionary, until the Lord makes a way for me to come back to China. Mr. Simmons has been working in San Francisco among the Chinese, under the patronage of that Society, until very recently. He is now at his old home at Kosuth, Mississippi, and longs to resume his labors in China. But if our churches cannot support those in the field, how shall others be sent out?"

Retrenchment.  
The following is extracted from an article, which appeared from his pen in the *Yap-lee*.  
"This word, retrenchment, has been sounding in my ears for several days. A few days ago I received a letter from Bro. J. H. Graves, of Canton, China, and he said that they were ordered by our Secretary to retrench in their work. And he mentioned one chapel in Canton that had been given up, and one house in *Shin Hing* that had been given up, and one assistant who had been dismissed. This was sad news to us, and still sadder for Bro. Graves to write it. I instead of retrenchment, we should press forward and establish stations in every principal city. At least, let us, for the sake of our missionaries, and for the sake of the cause which is dear to us all, say that our missionaries shall not be forced to retrench in their work. Every pastor, every church and every Baptist should forestall retrenchment, by sending at once a generous contribution to our Board in Richmond. It is easy to pull down what is already built up, but it is doubly hard to build again. I hope and pray that every one who reads this will do something for our Foreign Mission work."

THE BIBLE NOT A JEST BOOK.

A jest book indeed! Who said it is? No one that we know of ever said so, but there are people who use it as if they thought it had been written as a book of jokes. We do not refer to unbelievers in the Bible, for not all of them treat it triflingly; but to some people who profess to believe the Bible to be the word of God, and to find in it the truth necessary to salvation.

We are willing to believe that this misuse of the Bible is not so common as some other bad habits, yet we fear it is sufficiently common to demand some notice; and we call attention to it that our young people may avoid it, as a practice that is full of harm.

One mode by which the Bible is used as a jest book, is a trifling application of passages of Scripture for the purpose of raising a laugh or giving point to a joke. Another method consists in making puns upon the proper names or other words in the Bible. We might give illustrations of both these modes of misusing the sacred book, but we do not care to do it any more than we should give specimens of oaths and filthy language if we were writing against their use.

We do not object to pleasant or mirthfulness, if of an innocent character; but the fun to which we refer is not innocent—it is full of deadly evil. There are many subjects out of which a jest can be made, but it does not follow that it, rightly or wrongly, makes it. If one chose to be so vile, he might find something funny even at a funeral. He might laugh at the style of the coffin, or make sport of the conduct of the bereaved; but how quickly every well-behaved person would frown upon him. So it does not follow, because we can find something in the Bible out of which to which to make a jest, that we have a right to use the Bible as a jest book.

We believe the Bible to be the word of God, giving us instruction on the most serious and important subjects that can command our attention. As such it should be respected, and its message never lightly treated, least of all made to point a foolish jest.

We are satisfied that very often this practice is indulged thoughtlessly. In an idle moment, when the mind feels frivolous, some passage of Scripture will come up that can be used to create a laugh, and it is so used without any intention of harm, or any designed disrespect of the word of God. The thought comes quickly, and as quickly finds expression and is forgotten. But by-and-by, when the passage or the single word which formed the joke is read or heard seriously, as in church or in devotions at home, the jest connected with it instantly comes to mind. Then there is a struggle between the sense of propriety and the memory of the jest, and the devotional spirit is seriously interfered with, if it is not actually destroyed.

CANT SING.

Yes, by all means, let us have congregational singing in all our churches. "Can't do it?" To all such we recommend the pious resolutions of Dr. Fuller, a containing in his *Personal Recollections*, "Lord," says he, "my voice by nature is hoarse, and untunable, and is vain to lavish any art to better it. Can my singing of psalms be pleasing to thy ear which is unpleasant to my own? Yet though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather croak with the raven, than be altogether silent. Hadst thou given me a better voice I would have praised thee with a better voice. Now, what my music wants in sweetness, let it have in sense, singing praises with the understanding. Yea, Lord, create in me a new heart, (therein to make melody, and I will be contented with my old voice until, in due time, being as loud as the choir of heaven, will have another, more harmonious, bestowed upon me." As to those who can sing but haven't, let earth be a preparation for heaven, better take singing lessons in your early and earthly youth, and so be fitted for singing in celestial choirs. Everybody will be expected to sing there. But for the fact that there are no disappointments in heaven, we think some musicians in the better land would be in grief that the singing should not be done by quartette choirs. Saint John heard an hundred and forty and four thousand voices, but they hardly suffice for a solo where the chorus numbers millions upon millions—a great multitude whom no man can number.—*Christian at Work*.

Here is a Centennial contrast.—First as "Poor Richard" had it in 1776:  
"Farmer at the plow,  
Wife milking the cow,  
Daughter spinning yarn,  
Son treading in the barn,  
All happy to a charm."

And now for the modern improvements in 1876:  
"Farmer goes to see a show,  
Daughter at the piano,  
Madam gaily dressed in satin,  
All the boys learning Latin,  
With a mortgage on the farm."



Rev. C. T. BAILEY, Editor.  
Rev. J. D. HUFHAM, Asst. Editor.  
W. T. WALTERS, D.D., Asst. Editor.

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WEDNESDAY, April 26, 1876

## HUMAN JUDGMENTS.

Did you ever think for a moment of the want of mercy and wisdom that stands confessed in all the decisions of men? How uneven and partial the wisest and best of men are, when they come to pass sentence upon the characters and crimes of their fellow-creatures! There is much real comfort in the fact that God seeth not as man seeth and judgeth not as man judgeth. No human testimony will be taken in the day of final accounts, and no human judgments will be consulted in the final awards. We are glad of it, for we have lost all confidence in the honesty and impartiality of both. We used to attend the sessions of the courts, and have often been impressed with the convictions we are now writing. Indeed it would be very strange for any one who had the ordinary instincts of humanity to attend on one of these tribunals, ostensibly arranged for the punishment of crime and the defence of the weak, and not be sadly impressed with its utter failure to meet the ends of its institution. We remember some years ago the trial of a man for theft. The charge was that he had stolen corn, a bushel of corn from the field of a farmer. After remaining in jail for four months he was brought to trial. It was proven that he was seen passing from the direction of the plantation—that he had a bag with him and that it was full of something—that his track exactly corresponded with the track in the field and that ears of green corn were freshly pulled along the route he had taken. When called upon to answer why sentence should not be passed upon him, he replied that he was a stranger in the community—that he was visiting that section of the State in the practice of his profession—that he did pass through the farm mentioned in the charge against him—that he had with him his gun and gamebag and that he did pull six ears of corn and had them in the bag when he met the witness who had testified against him. For this crime he was sentenced to five years in the penitentiary. We know nothing of the poor old man, and have heard nothing of him since, but it impressed us as a hard sentence. How often it happens that a poor, ignorant, half starved mother, who to relieve the sufferings of her children and herself, is almost driven to the perpetration of some such crime as this, and for it is cruelly punished. Read the following extracts from the secular press of to-day:

"A young woman with a baby in her arms, was arrested for stealing five dollars and was sentenced five years to the penitentiary."

"St. Louis, April 19th.—W. O. Avery has been sentenced to two years and fine of \$1,000."

"Gen John McDonald was sentenced to three years in the penitentiary and a fine of \$1,000."

Avery and McDonald are two of the leaders of the band of western robbers that stole or cheated the government out of millions of dollars. They are sentenced to two and three years in prison and a fine of one thousand dollars. The thousand dollars is nothing for them to pay; they robbed the government of more than that each day for the last eight or ten years. Even in prison they will be supplied with everything for their comfort and convenience, and a thousand chances to one they will be pardoned out before many months. Why this difference in the aged quack who stole the six ears of green corn or the young woman with the little baby who stole the twenty-five dollars, and Col. W. O. Avery and Gen. John McDonald? In law they are all equally guilty. The only difference we can see is the first stole very little and were very poor. The second pair stole millions and were very rich. Is the law impartial? Is justice blind? Are we the civilized and enlightened people we profess to be? Is this a christian country after all the labor and toil of our fathers, and the blessings of heaven that have been so lavishly bestowed upon us? From all that we can see the law is a "terror only to the poor and the friendless" and is easily evaded when the criminals or their friends have money, or occupy high stations in society. We have no respect for law that is partial, and shall demand as far as we are able that its penalties be meted out equally to all criminals without any respect whatever to classes or conditions of society. Let its iron hands fall in proportion to the crime and the light and knowledge under which it is committed. The poor, ignorant, starving wretch who steals is not more guilty than the rich and educated thief. If justice lean, it should lean to mercy's side.

## Dear Recorder:

Please let us know your views and the views of your readers in reference to women's praying in public assembly. Suppose a man of God suggests that the women of a certain neighborhood organize a regular prayer-meeting at their school-house, what do you and your readers think is their duty?

Your Sister in Christ,  
H. P.

To the above letter we can make but a partial reply. We can only answer for ourselves, not our readers. Among our earliest recollections and impressions are the prayers of two aged christian women. They were much respected for their piety and dearly loved by the churches to which they belonged. We often heard them pray in the regular meetings for prayer and exhortation, and always were impressed favorably with their piety and their supplications. During the late war we stopped for a day or two in one of the lower counties of this State, and were informed that near where we were then camping was a large and interesting prayer-meeting organized and conducted by a pious young lady, a refugee from Virginia, and that she had a fine Sabbath-school in the afternoon, in the same place. That young lady died years ago, but that prayer-meeting and the Sabbath-school have grown into a strong and prosperous church. We read, with some care, the discussion of this subject during the last year by Dr. Armitage, of New York, and some of our other leading ministers and were satisfied that the Scriptures did not prohibit a woman offering prayer or even bearing testimony to the religion of Jesus in our public assemblies. Many of our churches have regular prayer-meetings for females and conducted by them. There is no good reason, known to us, why this should not be so in all the churches in our villages and towns. With sister H. P.'s community we have no acquaintance and cannot decide the propriety or duty of the women of the neighborhood as to the prayer-meeting in the school-house. It all depends on its accessibility and the demands of the community. If the men who profess to be christians will not work for the Master, this is no excuse for the christian women to remain idle. We are, each to render an account to God, not the one for the other, but each, male or female, for ourselves.

There is much diversity of opinion about this matter. Many of our brethren and sisters do not think that a woman should speak in any way or under any circumstances in the public assemblies of God's people. It is a shame for a man to have long hair, and we think it more than a shame for him to part it in the middle.

## EDUCATION BOARD.

The present session of the College will soon end, and unless the friends of the Board come to its aid there will be quite a large debt on hand. It can easily be settled even now, hard as the times are, if those who have promised to help will do so. Over a hundred of the brethren and sisters gave me their names during the last summer and fall, and promised to give certain amounts yearly to the education of the young ministers. Now is the time to help, brethren; the Board greatly needs the money to pay the board of the beneficiaries. These bills are over due and it will be hard on those who have fed and cared for ministerial students if they are not settled at least by 1st of June.

## LAST WEDNESDAY.

At a meeting of the Executive Committee of Trustees of Wake Forest College, it was determined to press the work of endowing the college with as much energy as possible and to continue the effort until an adequate endowment be secured. It was decided to seek to endow separate chairs or professorships in different sections of the State and the following division was suggested:

1. THE RALEIGH CHAIR OR PROFESSORSHIP. Raleigh churches and Central Association.
  2. THE CHOWAN CHAIR. The Chowan Association.
  3. THE WAIT CHAIR. To be named in honor of Elder Samuel Wait, the founder of the college. Beulah, Flat River, Mount Zion and Tar River Associations.
  4. THE YATES CHAIR. To be named in honor of Rev. M. T. Yates. Raleigh, Brown Creek, Pee Dee, Sandy Creek and Little River Associations.
  5. THE PRICHARD CHAIR. To be named in honor of Elder John L. Prichard. Eastern, Cape Fear and Cedar Creek Associations.
  6. THE WESTERN CHAIR. King's Mountain, Liberty, South Yadkin, Brushy Mountain, Yadkin, Catawba and Green River Associations.
- These several funds are to be kept separate and distinct from each other. The sum fixed for the full endowment of a chair is \$20,000, which, at 6 per cent will yield annually \$1,200, which is the amount of salary now received by each of the professors except the President.

## NORTH CAROLINIANS AT THE SEMINARY.

We are glad to know that North Carolina is well represented at the Seminary in Greenville. Rev. J. C. Hiden, D. D., in a letter to the *Wilmington Journal*, says:

"In the Southern Baptist Theological Seminary, located here, we have at present four North Carolinians studying for the ministry. Two others spent a part of the session, but they have recently entered upon the work of preaching in North Carolina. Rev. S. F. Conrad, of Yadkin county, has entered the pastorate, and Rev. A. C. Dixon, of Cleveland county, is preaching very acceptably as an evangelist. Mr. Dixon was an uncommonly promising young man and we were sorry to lose him from our corps of students, though there is good reason for thinking that he and Mr. Conrad will both do good work in the field."

The North Carolina students now here are Messrs. A. B. Alderman, of Pender county, Thomas Carriek, of Davidson, J. T. Harris, of Wake, and R. T. Vann, of Hertford.

Mr. Alderman has relatives in Wilmington, and his quiet, unassuming worth and his mild, gentlemanly manners remind at least one person here of a family in Wilmington whose kindness to their pastor during his six and a half years of labor in that city, will not soon be forgotten. Mr. Alderman is studying his own Testament, Interpretation, Biblical Introduction, New Testament Interpretation, Church Government and Pastoral Duties.

Mr. Carriek studies Old Testament Interpretation, Biblical Introduction, Junior Greek and Junior Hebrew. He has recently recovered from an attack of measles, which disease has been prevailing here for some weeks.

Mr. Harris studies Old Testament Interpretation, New Testament Interpretation and Junior Greek.

Mr. R. T. Vann is one of the very best students in the Seminary. He has Senior Greek and Junior Hebrew and homiletics. All his work is done carefully and with marked ability. Mr. Vann has lost both his arms, and yet he writes his own Testament, essays, etc., and writes uncommonly good ones. His general health seems to be quite good and his spirits exuberant. If he lives, he is sure to make his mark.

## ITEMS.

—The *Christian Index* mentions the serious illness of the wife of Dr. T. E. Skinner, of Macon, Ga.

—It is stated that Mr. Moody is to commence a meeting in Augusta, Ga., about the first of May.

—Bro. W. G. Upchurch is building a beautiful and comfortable church near his farm about four miles from this city.

—The boys of Philadelphia have given Dr. Henson's new church a name—the Holy Hippodrome. It is filled to overflowing every Sunday and is a great success.

—Rev. Joseph Shackelford, a Baptist minister, of Tusculum, is a candidate before the nominating convention for Superintendent of Public Instruction in Alabama.

—According to Rev. J. A. Chambliss, the people of South Carolina are moneyless, but are full of spiritual riches. It's the old, old story—deep poverty abounding unto the riches of liberality.

—Bro. Smith Sheldon, of the well known firm of Sheldon & Co., N. Y., writes: "I think our church will appropriate one hundred dollars to its Centennial contribution to Wake Forest College."

—Rev. J. J. McLendon: "Our school is doing well and with the Lord's blessing we confidently expect to have next fall, not only the cheapest and best but also one of the most flourishing schools in North Carolina."

—Rev. J. B. Richardson: "Bro. N. B. Cobb has a committee in each of his churches, whose duty it is to see that a copy of the *Recorder* is taken in every Baptist family connected with the church. The committee is composed of ladies." Just like Bro. Cobb.

—Rev. S. Annear, an impostor who has operated extensively in Texas and elsewhere as a Baptist preacher and proved himself a rascal everywhere, is now in Alabama. He may find his way into this State. Let the churches be on their guard.

—The New Orleans Baptist Messenger, a new enterprise, has reached us. It publishes the lecture-room talks of our old friend, Rev. N. W. Wilson, D. D., who, we are glad to learn, is succeeding well as pastor of the Coliseum Place Church.

—If our friends who apply to us for information about books will write to Alfred Williams, Raleigh, they can get what they want. He is a thoroughly reliable man and is prepared to furnish anything in the way of books or stationery at reasonable rates.

—The recent death of Gen. B. F. Butler's excellent wife calls forth the fact that his mother was also an excellent woman and a Baptist. She was very anxious for him to be a preacher but his inclinations led in another direction and fortunately for the churches and the ministry he went his own way.

—There are three Baptist churches among the negroes of Boston. "Two of the pastors," says a correspondent

of the *Standard*, "have left a record for permanency, efficiency and success that puts them as Christian pastors in the rank with, and makes them peers of our revered fathers in the work, Daniel Sharp, Baron Stow, and Rollin H. Seale."

—We learn that a gracious work is in progress in Asheville where Bro. F. M. Jordan is aiding Bro. Mitchell. We may get particulars before going to press. A brother from the West informs us that our cause was greatly strengthened by the meeting in Statesville.

—According to President Dodge, the Baptists have contributed only one-ninth of the money given by American Christians, for Foreign Missions, and sent only one-tenth of the missionaries, but they have more than one-half the communicants and churches in heathen lands. In the first twenty years only 500 converts were made; in the last twenty years 61,000.

—Rev. Thos. Lansdell, formerly of North Carolina, is at Clinton, La.—The *Messenger* gives a good report of him: "His churches, like companies of well trained soldiers, rally and fall into line at his annunciation of the command from the Great Captain of our Salvation. His congregations grow larger continually, as does also his Sunday-school."

—"Your Centennial letter in the last *Recorder* has set me a thinking whether I can afford to go to Philadelphia, in view of the pressing needs of our Home and Foreign Mission Boards." Read the second letter which appears in this issue, also Dr. Prichard's card, and then decide. We predict that you'll go, but perhaps you'll also give a little more to sustain our missionaries at home and abroad.

—The English Baptist mission at Rome has purchased ground for the erection of a church close by the ancient Basilica of Santa Prudenzianna. Connected with it are to be a school house, the pastor's residence, a place for the sale of religious books, etc. The Rev. Paul Grassi, formerly a Roman Catholic canon, is to have charge of the church, which is the second one built in Rome by the English Baptists.

—We are glad to hear the good news from Edenton. From a private letter we learn that Bro. Cohen baptized 17 persons recently. May the good work go on till the people are all brought to the knowledge of Christ. Bro. Cohen's letter, received since this item was put in type, will be found in another column and will give full information.

—In addition to the names heretofore published the following brethren have been appointed delegates to the Southern Baptist Convention: Geo. R. French, Jas. McD. French, K. Thompson, J. M. Heck, A. D. Cohen, J. S. Purcely, F. H. Jones, P. H. Neal, R. A. Griffith, J. C. Turner, E. Dodson and L. C. Perkinson. If we have overlooked any names sent on, brethren will please notify us of the fact.

—Rev. H. McAlpin was to leave with his family for Illinois on the 18th. Addressing his friends in Duplin and Sampson through the *Recorder*, he says: "When I think of the many years of uninterrupted friendship and love which I have spent with you all, I am very, very sad at our parting; but I trust, it is all for the glory of that God whom we have so often worshipped together."

—Rev. J. K. Howell has permanently removed to this city. His correspondents are requested to note the fact. It will be seen from his communication in another column that he has not been idle since he took the field. A plain brother once described him to us as a "do-good" man. The phrase fits him. His end and aim in every place and every station is to "do good." Help him in this Sunday-school work.

—We are deeply pained to learn of the death of the talented young North Carolina author EDWIN W. FULLER, at his home in Louisville, on last Saturday night. As a poet and novelist he is well known to the reading public. The writer of this brief notice has known him well for a number of years and has admired his varied and brilliant powers of mind and loved him for the beauty and simplicity and earnestness of his character. We have rarely known a man who at the same time possessed true genius and the christian religion in a higher degree than Mr. Fuller. Many hearts will be made sad by his early death.

—Some of our exchanges report the conversion of an influential Catholic priest in the south of France under the following circumstances: "An anxious penitent confessed to him that she had been to a Protestant service. He questioned her closely, for his curiosity was greatly excited. She gave him a full account, and acknowledged that a great impression had been made upon her mind. The impression communicated itself to him; and shortly after he

requested his own sister to go to the nearest place where Protestants assembled, to listen as with his ears and under his responsibility, and to bring him a full detail of everything. Reluctantly she did so, but faithfully reported all. The priest was convinced there were truths of which he was ignorant, entered into communication with the pastor, appointed a secret place for a prolonged interview, and found peace in the finished work of Jesus then and there. The secluded place in which he labors allows him comparative freedom of action. He preaches Jesus; all his parishioners have the New Testament; the children learn of Christ, confessors are stopped short and belief in the full satisfaction wrought by the Lord Jesus is substituted for penance."

THE ENQUIRY has frequently been made "What is to be done this centennial year toward the endowment of our College?" That something should be done there can be no doubt. Since the war the College has done much work, and good work, for the denomination. But it has been hampered and harassed at every step by poverty. Tuition rates have necessarily been out of the reach of hundreds of young men who would gladly have come to College and the Board of Trustees have found great difficulty from year to year in meeting expenses. There are two facts which every thoughtful, intelligent Baptist in North Carolina will admit: First, That Wake Forest College must not die. Its history has been an honor to the denomination, and its work has had no little to do with our increase and prosperity as Baptists. To suspend or destroy the institution would be to strike at one of the most important centres of our denominational work in the State. Neither Richmond College nor Furman University can do our work for us. Nor is it worth while to think for a moment of a Baptist College elsewhere in North Carolina. The College just where it is, with the name it bears, hallowed by a thousand associations, has the affections of North Carolina Baptists. No Wake Forest College, with unchanged identity, must continue to do its blessed work on the hearts and minds of our young men.

The second fact is, that our College can never fulfill its possibilities of usefulness till it is endowed. It is claimed that we have 100,000 white Baptists in North Carolina. The great majority of this vast army of people are comparatively poor. Many are very illiterate. We need to have a people's college for the masses of our Baptist youth—a college which will on the one hand provide for the preparation of those who cannot attend academies and on the other hand give as thorough and extended training as any other college in the State. And to do this, there must be an ample endowment. There is only one argument for endowment, and that is to lessen the price of tuition. When it shall be announced that any young man can attend Wake Forest College without charge for tuition, scores and hundreds of our Baptist youth will flock to the College. And thus gradually will a leaven be introduced into our churches which will liberalize and elevate our people.

Let it therefore be known that we have this year already begun an effort to endow the College, and that it will be continued with dogged perseverance till the last dollar shall have been raised. The plan on which we propose to do this work will be found in another column.

C. E. TAYLOR.

## FROM TEXAS.

It may interest some of your readers to hear from this empire State of the South, that is discharging its resources so rapidly as the tide of emigration runs westward and onward. The Baptist number being 75,000, and are a power in the land. We are making an effort to build up and endow one Baptist university for the State in this Centennial year that is sweeping the broad land. We have other Baptist institutions of learning that have and are still doing good service for the cause of education. There is a great work before us in planting and building up churches, and in sending the gospel to the destitute and perishing thousands of the land. In this place we have a membership of over 200 and the Lord has blessed us with an addition of more than fifty during the past year. But these things are said in no spirit of boasting. We are sadly deficient in duty, would gratefully record God's mercies to us, and yet hope, pray and strive for richer blessings.

Yours fraternally,  
J. H. STRIBLING.

## Dear Recorder:

God, by his Spirit, is moving Asheville. The church is revived and strengthened. Sixteen united with the church yesterday. The congregations are larger, and more than a score of penitents. The interest is such that I feel it my duty to remain this week. The ordinance of baptism will be administered in the French Broad river Sunday evening. I have preached an average of once a day this year, and much of the time led the singing. My health and voice are good.

F. M. JORDAN.

## REV. G. W. SANDERLIN.

The Baptist ministers of Baltimore and vicinity adopted the following at a recent meeting:

"The continued ill health of Rev. Geo. W. Sanderlin, having made necessary in the judgment of his Medical Adviser a suspension of pastoral work, at his own request the pastoral relation between himself and the Franklin Square Church was dissolved with mutual regret, on Sunday the 26th ult."

The Baptist ministers of Baltimore and vicinity, at our meeting, this, the 3rd day of April, 1876, desire to unite in an expression of sincere sorrow and sympathy in this afflictive dispensation. We sorrow that our beloved Bro. Sanderlin is thus called to suffer; that a ministry honored with success is thus interrupted; that the pastoral relation mutually appreciated and happy, is thus broken.

In his affliction we too are afflicted, for we have learned the lesson of these words, "Ye are the body of Christ and members in particular, and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. To him and his dear family we give our warmest sympathy; and our warmest prayer is, that he may find sustaining grace under affliction, and early have restoration to health and his much loved work."

We also sympathize with the Franklin Square Church in this affliction and deprivation of pastoral care; praying that the Chief Shepherd of the flock may lead and direct them in all matters, sanctify and abundantly bless them in their work of faith and labor of love. We commend to him who doeth all things well, the smitten pastor and church.

## BROWN CREEK ASSOCIATION.

Signs of improvement are visible among nearly all its churches. Repairs on old houses, while some new ones are going up, show that the Lord's people in this section are still faithful to the great trusts committed to them. And while the country churches are thus alive, the towns are not neglected. Monroe, Polkton and Wadesboro are looking up.—Brethren Harmon and Covington have done, with the co-operation of good brethren and sisters, a noble work for these towns. Brethren Davis, Wheeler, Bennett and Bivins, with many other working brethren, have done great things for the establishment of our principles in the country churches. It is true this Association has no missionary at present in the field as formerly, but they have too much of the missionary spirit to remain idle. We look forward to their commencing again soon, and with the experience of the last year's labors they will do better work in the future. The little *Monthly*, published in Wadesboro by brethren Harmon & Covington, has a work of its own in this section, and while it will not, neither is it a pastor's duty, to do its whole duty. This church by such a life is doing a great work in these days of religious indifference, and *do nothingism*. Bro. Gamaliel Wilhoit is their pastor—the Gamaliel whom Bro. B. B. Williams fought so manfully sometime ago through *RECORDED*. By the way, had Bro. Williams known Bro. Gamaliel's object he would not have dealt him such heavy blows.

## PEE DEE ASSOCIATION.

A few churches visited in Anson county show much life. Some two years ago Brown Creek, a country church, adopted the plan of giving every time they met for regular services, and worked the plan through the untiring energies of Bro. Flake, the Clerk, so that every member was reached once per month. The result has been good and great, demonstrating clearly how the Lord will prosper the church that does its whole duty. This church by such a life is doing a great work in these days of religious indifference, and *do nothingism*. Bro. Gamaliel Wilhoit is their pastor—the Gamaliel whom Bro. B. B. Williams fought so manfully sometime ago through *RECORDED*. By the way, had Bro. Williams known Bro. Gamaliel's object he would not have dealt him such heavy blows.

## ANOTHER WORKING CHURCH.

In this Association has for its pastor Rev. N. B. Cobb, and is located in Lileville. They have the neatest, most comfortable, and elegant house of any small town or country church we know. They owe considerably on it. But with their present pastor aided by such a band of workers it will be paid ere long. If, however, any good brother or sister wishes to aid a noble, though pecuniarily weak church in a most worthy cause, just enclose a few dollars to W. E. Cox, Lileville, N. C., to pay debt on church. Notwithstanding the heavy debt hanging over this church and the fact that the members are contributing monthly to pay this debt, yet in cash and good subscriptions they raised over \$60 recently for objects of State and Southern Conventions. They took two certificates of life membership in our Convention.

## A NEW IDEA.

One of these certificates given to their pastor is to be framed and hung up in their church as expressive of their high appreciation of a pastor, and they intend thus to do all their future pastors, and hence keeping a good notice of all their undershepherds. This church also has a standing committee whose duty it is to see that every family connected with their church has a copy of *RECORDED*.

## OUR SPRING.

The old brethren of this church have done a most excellent thing in the eve of their lives. They have built a neat and beautiful house for their children and grand children to worship God in. It will be their monument.

## TO GOD'S CHILDREN OF THE SOUTH.

A thousand Baptists of the South will go for pleasure this year to Philadelphia and spend a hundred dollars each. For the love you bear to the work of Jesus among the heathen perishing for the bread of life, will you not consecrate one tenth of that amount to this cause? Send it to us at once and "go on your way rejoicing."

H. A. TUPPER,  
Cor. Sec. F. M. B., Richmond, Va.

## SOME JOTTINGS OF TRAVEL.

The writer of these lines has just returned from a tour of eleven days in the northern part of Ashe county, N. C., the western end of Grayson and the Southern portion of Washington counties, Va., and the eastern portion of Johnson county, Tenn. Tried to preach the Word to attentive congregations in Baptist meeting houses, (both missionary and anti missionary,) school houses, and private residences. I met many faithful brethren and sisters. Though some of them are very poor in this world's goods, yet, I trust, they are rich in faith and piety. In some sections the people are in straitened circumstances on account of the great scarcity of grain and money. In some portions the frost came on last year before the corn was matured; but perhaps this scarcity of grain and means is to show them, more fully, their dependence on God. I am sorry to say that in some places, I found too much prejudice existing between denominations. It is being carried to such a pitch, that bitter language is often used one toward another. This ought not to be among those professing to love Jesus. We should preach the truth without dealing in sarcasm or slander. The effects of a good sermon may be destroyed by giving away to ambition. I am also sorry to say that I found a vast deal of gross wickedness, especially in the whiskey line. O that dreaded evil! It is ruining so many of our fellow men. Brethren, do pray that the Lord would overthrow this wretched traffic, and make those portions that are now so famous for wickedness become noted for religion and piety. Among other points, I visited White Top Church, Grayson county, Va. Here the New River Association was appointed to meet at its next session, but the brethren of this church desire to build them a new house of worship, and make better preparations than they will be able to do in the limited time they now have. The Association will now meet with Baptist Union church, Grayson county, Va., on Thursday before the first Sunday in September, 1876. On my return home, at Forest Home church, I baptized two sisters, one of whom was a Methodist. Thus truth rides on conquering and to conquer.

## FROM EDENTON.

EDENTON, April 19th, 1876.

## Dear Recorder:

You will be pleased to hear that on last Sunday afternoon I had the great pleasure of baptizing eighteen young ladies and gentlemen. Besides these there were added to the church two by restoration. The Presiding Elder of this District commenced a meeting of days in the Methodist Church of this place. I was asked to take part in the meeting, so I and my people went into it with a good will and feeling. The Presiding Elder did most of the preaching and it was good gospel preaching. He is a lovely christian gentleman and a most excellent preacher.

The meeting was protracted for over two weeks. Prayer meetings in the morning and preaching at night were the public exercises. Our share was as above and more expected. The meeting continued day after day with much harmony and closed with mutual good will. Four new members were added to the Methodists, besides a few transients.

The good Lord gave us an approval of our Sunday-school labors, as all but one were members of the Sunday-school; that one was a gentleman over sixty years old. You that re-join with us when I tell you that it was our mutual friend H. E. Bond.

The scene at the baptism was grand and impressive. Our dear friend led the way down into the water, and it must have seemed to the large crowd gathered to witness the ordinance as though the patriarch was leading his children or grand-children in the way they should go.

To God be all the praise.

A. D. COREN.

## CAROLINA CENTRAL ACADEMY.

While travelling through Anson, the above school located at Ansonville, and under the direction of brethren N. B. Cobb and J. J. McLendon, was visited. These brethren are certainly doing a great work for this section. The management of it in every particular, as well as the instruction imparted, merit the patronage of every parent who desires the mental, moral and spiritual welfare of his boy.

J. B. RICHARDSON,

Corresponding Secretary.

I cannot perform the duty assigned me by the Sunday School Board of the South Yadkin Association for Saturday before the 5th Sunday in April. I have written Bro. Greene to take my place. I hope he will make it appear that there "ought to be a Sunday-school in every Baptist church."

I hope the subjects, "The Scripture authority for Sunday-schools," and "How to secure attendance in the Sunday-school," will be fully discussed.

J. K. HOWELL.

Rev. W. P. Jordan, pastor of Salem Church (near Elizabeth City) has sent nine dollars, collected for the orphans, on the first Sunday in April. The contribution was gratefully received and has been faithfully applied.

J. H. MILLS, Supt.

Programme of Sunday-School Convention of South Yadkin Association.

1st. Ought there to be a Sunday-school in each church? Paper by Elder J. K. Howell.

2nd. Bible authority for Sunday-schools. Elder R. H. Griffith.

3rd. How shall we best secure the attendance of the people, young and old, at Sunday-school and how best teach them after they have come together? John B. Lazenby.

4th. How shall we best secure the conversion of all in the Sunday-school? Elder Theo. Whitfield.

## THE SOUTHERN BAPTIST CONVENTION.

Meets in Richmond, Va., in the first Baptist Church, on Thursday morning the 11th of May next. The Committee on hospitalities urgently request, 1st. That all delegates expecting to attend will so notify immediately in writing Messrs. Starke & Ryland, 913 Main Street. 2nd. That Boards or other appointing bodies will designate delegates at once. 3rd. That delegates on arrival will please report for assignment to homes, at the First Baptist Church, corner 12th and Broad Streets.

J. B. WATKINS,  
Chm'n Com. Hospitalities.

## Home Mission Board.

MARION, ALA. April 17.

Receipts of the Home Mission Board of the Southern Baptist Convention for the conventional year, from North Carolina, \$787.51. For each \$100.00 paid to either Board of the Convention the contributions are entitled to one delegate.

WM. H. MCINTOSH,  
Cor. Sec'y.

## DEEP CREEK, N. C. April 13th.

At Enon church, Onslow county, last Sabbath we had quite a pleasant time. The special feature of the occasion was the presentation of an elegant Bible from Hon. B. N. Ward, of South Carolina, a friend and former neighbor. It was presented for the donor by Dr. E. W. Ward, and received in behalf of the church by Dr. W. J. Montford in terms appropriate and befitting.

By resolution of the church the undersigned were appointed a committee to convey to Mr. Ward the heartfelt thanks of Enon church, and to assure him that this beautiful present is highly appreciated and his name held in grateful and affectionate remembrance.

E. W. WARD



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

## SECULAR NEWS.

## THE STATE.

—Rev. John Reynolds, who resided two miles from Asheville, died recently.

—Chas. W. Parks, of Randolph county, was fatally injured by a vicious horse.

—Infant daughter of John M. Skyles, Brunswick county, fatally burned on the 8th.

—Nearly all of the tobacco plants in Granville county have been killed by cold weather.

—Calvin Magraw, of Cabarrus, aged 64, committed suicide. His wife has since died.

—Williaming is going to send to the centennial an old chest that has been in use since 1749.

—Mrs. Moring, Smithfield, has a couple of chairs said to have belonged to Patrick Henry.

—The Good Templars of Elizabeth City are constantly receiving recruits. The more the better for the place.

—The Concord Sun has seen specimens of very fine gold from the land of John Budge, Stanley county.

Judge Buxton decided last week that the commissioners of the town of Monroeville had no power to tax drays.

—The Multreesboro Enquirer says the peaches and pears will be abundant in that section if no more frosts occur.

—L. C. Jones has been re-elected President of the Fayetteville and Western Railroad, and all the old Directors re-elected.

—At the late term of the Superior Court for Union county, there were 31 convictions and submissions on the State docket.

—Three negroes were arrested in Sampson, a few days ago for breaking into and robbing the store of Mr. Reichmon, of Clinton.

—Twelve persons went from Union county to the South and Southwest not long since. Most of them want to come back. Better not have gone.

—The aged and excellent member of Mr. Yates, the editor of the Charlotte Democrat, died a few days since at her home in Fayetteville.

—A large amount of freight is now passing over the Atlantic & North Carolina railroad. The Wilson overland route contributes a large proportion to this amount.

—Mr. J. L. Webb sells the Shelby Banner back to Mr. W. C. Durham, who will take entire control of that paper. Mr. Webb wishing to devote his attention to the law.

—Judge Henry sustains Judge Watts' injunction, restraining the commissioners of Raleigh from holding an election under the new charter. The case goes up to the Supreme Court.

—The treasurer of the town of Goldsboro has defaulted in the sum of \$250. His name is D. J. Ezzeel. He was a defaulter on the County as registrar when he was elected town Treasurer.

—The Goldsboro Messenger says that all the fruit in that section is not killed. There is a prospect for an abundance of cherries and pears, and even some peaches. Grapes and strawberries look promising.

—As Mr. Cox the jailer in Wilson was giving the prisoners breakfast a strapping fellow threw a blanket over his head and bore him to the ground and he and the rest of the prisoners made their escape, but a stone wall Cox got out in time to recapture them every one.

Southern Home: Mr. J. H. Jones, the English miner, now in Charlotte, has bought the mines owned by the Russell Brothers in Montgomery county, together with the land, houses, barns, &c. The whole cost \$28,000. Mr. Jones expects to begin working the mines in three or four months. He pronounces them to be very rich.

## GENERAL NEWS.

## Domestic.

—An incendiary fire at Milford, Indiana, destroyed property to the value of \$80,000.

—The President has vetoed the bill reducing the salary of the President to \$25,000.

—An incendiary fire occurred in Danville, Ky., causing a loss of \$75,000 including the Caldwell Institute.

—At Philadelphia a man named Shuck shot himself and wife and immediately took poison. Both are dead. No reason was assigned for the act.

—A vessel from New Orleans went to sea through the deepened Southwest pass. She drew eighteen feet nine inches. This is a great triumph for Capt. Eads.

—A special from Baxter Springs, Kansas, says, about 10 o'clock yesterday morning two men entered the Baxter Bank and presented a pistol at the head of the Cashier. They went through the safe and escaped into the Indian territory with \$3,000. Officers and a number of citizens are in close pursuit.

## MARRIED.

At the residence of the bride's father, Meredith Barnes, on 13th April, by Rev. F. A. Prevatt, Mr. L. E. Tynes to Miss Martha C. Barnes, all of Robeson county, N. C.

At the residence of Elder R. B. Overby, 13th April, by Elder R. B. Overby, Mr. H. E. Barnes to Miss Margaret E. Barnes, all of Currituck county.

At the residence of the bride's father, on the evening of April 11, 1876, by Elder H. Phillips, Mr. W. H. H. H. to Miss Sarah Howell, all of Ashe county, N. C.

## DIED.

April 6, 1876, Lela Etta M., daughter of Wm. and Jessie Howell, aged seven years and six months. She suffered extremely during her brief illness, but bore it with great patience and fortitude. She was a remarkable child for her obedience to her parents and love for the Sunday-school. May the Lord bless and sustain the bereaved parents.

In Fulton, April 2nd, of congestive chill, Miss MOLLA C. BARNER, aged twenty-seven years. The deceased was a native of Hartford, Conn. She was married to Mr. C. C. BARNER, a College friend, she came among us near three years ago as a teacher; in which capacity she proved to be efficient and valuable. Her religious deportment, piety and christian life, won upon all good people who made her acquaintance. Her patrons and scholars were especially devoted to her. Though she died away from the family circle there were those who stand around her dying bed who wept freely; and many came under her bid to shed tears of regret. At the age of seventeen she joined the Methodist church, and lived an exemplary member to her death. Her hopes and prospects in life were brightening, when she was suddenly and almost without warning, either to her or her friends, snatched from them. Like the flower that blooms beneath the dews of the morning, but ere the sun hath reached his zenith hath withered and fallen. Be ye also ready.

ADELIA I. SNARE.

In Cumberland county, N. C., on 18th of September, 1875, MARY BUTLER, wife of James Butler, deceased, aged 11 months and 8 days. A great sufferer for years from cancer. She sustained a good christian reputation for more than 50 years. One son and two daughters survive her, but not as those who have no hope. 1 Cor. 1:17, 18. N. C. Presbyterian please copy.

In Cumberland county, N. C., February 19, 1876, SUSANNA FISHER, aged 41 years, 9 months and 8 days. Painful illness from cancer. A consistent member of the church for about 25 years. 1 Cor. 15:22.

On the 19th February last, at her residence in Gates county, Mrs. ELIZABETH J. RIDGEBY, leaving four children and a large circle of friends to mourn their irreparable loss. Deceased had in early life made a profession of her faith in the Lord Jesus Christ, and was baptized by Elder Thos. Meredith when pastor of the church at Edenton. Her maiden name was Elizabeth Jones. Shortly after her marriage with Mr. J. C. Ridgely, she became a member of the church at Sandy Cross, thereafter exerting all the energies of her nature in the cause of her Redeemer. To say that she was a zealous christian, an affectionate wife, a devoted mother and a warm-hearted friend would be but faint praise. It will be difficult to fill the vacancy occasioned by her death. But four loss is her sacred duty, blessed be the name of the Lord.

Mrs. ANN wife of R. C. Poe, died of paralysis, in Chatham county, March 19, 1876, in her seventy-eighth year. She had been a consistent member of the Baptist Church forty-eight years. It can be truly said of her that those who knew her best loved her most. It was her constant endeavor to make home pleasant and those around her happy. She was a devoted wife, an affectionate mother and a good neighbor. Her husband was one of usefulness, spent in the service of the master, and she is now going to reap the reward of her labors. She leaves a husband, children and a good neighbor. May the Lord mourn the loss of one so dear to them, but they have the blessed assurance that their loss is her eternal gain. W. N. S.

## ACKNOWLEDGMENTS.

|                                                                                                        |         |
|--------------------------------------------------------------------------------------------------------|---------|
| State Mission:                                                                                         |         |
| —Basket collection First Baptist church, Raleigh, after sermon, April 9, 1876.....                     | \$23 25 |
| —Mrs. Alfred Williams, pastor of the first church, Raleigh.....                                        | 5 00    |
| —Mrs. Wm. F. Askew, do. do.....                                                                        | 5 00    |
| —Capt. L. E. Kiggan, Wake county, Raleigh church, do. do.....                                          | 1 00    |
| —Rev. Morton.....                                                                                      | 5 00    |
| —Monroe church, Brown Creek Association, per Rev. J. B. Richardson.....                                | 10 55   |
| —Waxhaw church, do. do.....                                                                            | 15 40   |
| —Meadow Branch church, do. do.....                                                                     | 4 30    |
| —Bethel church, do. do.....                                                                            | 3 20    |
| —Philadelphia church, do. do.....                                                                      | 2 35    |
| —Mt. Olive church, do. do.....                                                                         | 2 95    |
| —Mineral Spring church, do. do.....                                                                    | 50      |
| —Deep Creek church, do. do.....                                                                        | 5 70    |
| —Rocky River church, do. do.....                                                                       | 6 00    |
| —Bolton church, do. do.....                                                                            | 2 90    |
| —Wadesboro church, do. do.....                                                                         | 3 60    |
| —Red Hill church, Pee Dee Association, per do.....                                                     | 3 20    |
| —Brown Creek church, do. do.....                                                                       | 5 25    |
| —Gua Spring church, do. do.....                                                                        | 5 50    |
| —Lileville church, do. do.....                                                                         | 20 00   |
| —G. W. Allen, per do.....                                                                              | 1 00    |
| —Calpepper Austin, Monroe, N. C., do. do.....                                                          | 10 00   |
| —Jesse G. Gill, do. do.....                                                                            | 1 00    |
| —Rev. Jesse Wheeler, do. do.....                                                                       | 1 00    |
| —O. Brown.....                                                                                         | 1 00    |
| —Rising Star, do. do.....                                                                              | 1 00    |
| —Hagg Yarbrough.....                                                                                   | 50      |
| —Jno. M. Brewer, Treasurer, Wake Forest church, per Rev. A. C. Dixon.....                              | 5 00    |
| —J. A. Williams, Treas. Wake Forest church, N. C., per Rev. C. T. Bailey.....                          | 1 00    |
| —Bethel church, per J. L. Wescott, Mrs. M. L. Blake, First Baptist church, Raleigh, N. C., do. do..... | 2 00    |
| —L. B. Wyatt, do. do.....                                                                              | 2 00    |
| —S. W. Brewer, do. do.....                                                                             | 1 00    |
| —Mrs. Walter Clark, do. do.....                                                                        | 5 00    |
| —Piney Knob church, Rutherford county, N. C., per H. H. Harrell.....                                   | 4 00    |
| —Mt. Lebanon church, do. do.....                                                                       | 3 15    |
| —J. Luther, Pekin, N. C., do. do.....                                                                  | 10 00   |
| Orphan Asylum:                                                                                         |         |
| —E. Kiggan, Wake county, N. C., do. do.....                                                            | 1 00    |

|                                                                                                        |       |
|--------------------------------------------------------------------------------------------------------|-------|
| Education:                                                                                             |       |
| —Society church, South Yadin Association, per J. B. Holman.....                                        | 5 00  |
| —Lileville church, Anson county, per Rev. J. B. Richardson.....                                        | 6 43  |
| —Wake Forest church, per Rev. A. C. Dixon.....                                                         | 10 00 |
| —Mt. Vernon church, per Rev. W. B. Royal.....                                                          | 2 50  |
| —Barr's Chapel, per J. H. Vernon, per Rev. W. B. Royal.....                                            | 10 00 |
| —Mars Hill church, per do. per do, Selma church, per Rev. W. B. Royal.....                             | 5 00  |
| —Wake Forest church, per do.....                                                                       | 2 00  |
| —Jno. L. Wescott, Smithville, N. C., per Rev. C. T. Bailey.....                                        | 10 00 |
| —Reidsville church, per Jas. M. Williams, Treasurer.....                                               | 11 50 |
| Domestic Missions:                                                                                     |       |
| —Lileville church, Anson county, per Rev. J. B. Richardson.....                                        | 6 43  |
| Foreign Missions:                                                                                      |       |
| —Unknown person, Mebaneville.....                                                                      | 2 00  |
| —J. A. Williams, Treas. Wake Forest church, N. C., do. do.....                                         | 10 43 |
| —Cab Creek church, per J. A. Spain, do. do.....                                                        | 3 00  |
| —Society church, South Yadin Association, per J. B. Holman.....                                        | 5 00  |
| —Concord church, Granville county, per Rev. J. A. Stradley.....                                        | 13 42 |
| —Wake Forest church, per Rev. W. B. Royal.....                                                         | 5 75  |
| —Lileville church, Anson county, per Rev. J. B. Richardson.....                                        | 6 43  |
| —Asheville church, per D. T. Millard, Treasurer.....                                                   | 13 70 |
| Districts:                                                                                             |       |
| —Dartmouth, Chowan county, N. C., for Missionaries from North Carolina, per Jno. R. Denton, Clerk..... | 11 86 |
| —Wake Forest church, per Jas. A. Graham, Treasurer.....                                                | 8 20  |
| —"Mite Box," Master Edgar Earle, Brimstone, Raleigh, N. C., do. do.....                                | 60    |
| —Jno. M. Brewer, Treasurer, Wake Forest church, per Rev. A. C. Dixon.....                              | 5 00  |

|                                                                 |      |
|-----------------------------------------------------------------|------|
| Sunday Schools:                                                 |      |
| —Lileville church, Anson county, per Rev. J. B. Richardson..... | 6 44 |
| —Wake Forest church, per Rev. W. B. Royal.....                  | 5 00 |
| —Forest church, per Rev. A. C. Dixon.....                       | 5 00 |
| —Jno. L. Wescott, Smithville, N. C., per Rev. C. T. Bailey..... | 1 00 |
| —Bethel church, per J. L. Wescott.....                          |      |

per do..... 2 00  
K. Thompson, Edwardsville..... 5 00  
Surrey county..... 19 00  
Backhorn church, Hertford county, N. C., per T. D. Boone..... 4 00  
Yoppin church, per Jas. T. Watt, Salem church, Sampson county, N. C., per Isahm Royal..... 3 35  
Bethel church, Irwell county, N. C., per Rev. J. K. Howell..... 4 10  
Mrs. C. Whitener, Thassalonia church, do. do..... 75

—Bro. Richardson, the Corresponding Secretary of our Convention, states that of the numerous \$1.50 was contributed by three brethren of Branch church, located at Ansonville, N. C.  
—Bro. E. Dodson will find a Registered letter for him at Martinsville, N. C.  
—Jno. G. Williams, Treas. Baptist Convention, Raleigh, N. C., April 22nd, 1876.

## SPECIAL NOTICES.

"I Would I Were Young Again." How often does this exclamation rise involuntarily from the heart, and that, too, from the hearts of those who by their follies have become prematurely old. It is no uncommon sight to see many old women in the prime of life with grey hairs, looking octogenarians. This difficulty removed, they would again be young, at least in looks if not in years. Let these unfortunate beings rejoice, for an involution has been made by Dr. Tark, of New York, which restores youthful beauty to the hair. It is a long step in science and supplies a want long felt, and is destined to banish forever all those vile compounds of Nitrate of Silver, Sulphur and Sugar of Lead, which flood the country.

Coughs.—A Medicinal Preparation in the form of a lozenge is the most convenient. "Brown's Bronchial Trochee," allay irritation which induces coughing, giving relief to Bronchitis, Hoarseness, Influenza, Consumptive and Asthmatic complaints.

—Rapture cured in from 30 to ninety days by the use of the Triumph Truss and Triumph Rupture Remedy, manufactured by the Triumph Truss Company, 334 Bowery N. Y. This truss and supporter took the medal at the last session of the Great American Institute Fair. Send 10 cents for their new book.

## SOMETHING NEW!

An Imported Remedy—Cannibis Indica.

This wonderful preparation, known by the above title, which has attained such celebrity during the last few years in all parts of the United States as a positive cure for Consumption, BRONCHITIS and ASTHMA, can now be obtained at all first-class druggists. We have made permanent arrangements in Calcutta, India, for obtaining "Pure Hemp," and having it extracted upon its own soil (the climate in America being too changeable to extract large quantities free from mildew). These remedies are now prepared from the best Hemp, gathered at the right season, and extracted during midsummer in Calcutta. There is not a single symptom of Consumption that it does not dissipate, and it will break a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. \$2.50 per bottle, or 3 bottles for \$6.50.

As this is an imported article, we do not commission our remedies, but will be pleased to make Cash agents everywhere.

Address, CRADDOCK & CO., 1032 Race St., Philadelphia, Pa.

Geo. Allen & Co., Plow Manufacturers, Newbern, N. C., offer to send you any address, samples of their latest Saving Plows, American Anti-choking, Turning Plows, Stone and Churn Cultivating Plows, Dickson, Allen and Magnolia Steel Cotton Sweeps, at a liberal discount for cash, with privilege of returning them at their expense, should they not give perfect satisfaction.

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Turning Plow, Shovel, Cotton Sweep and Potato Plow, all in one. Never Chokes, Pulls Easy, Turns all Soil, Easy Stocked.

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THE DIXIE can be had of the following North Carolina Merchants:

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| Smithfield & Caldwell, Winston.     |  |
| J. S. Thomas, Laurinburg.           |  |
| J. L. Markham, Durham.              |  |
| Barrett & Williams, Salisbury.      |  |
| Page & Spear, Morrisville.          |  |
| A. R. Womack & Co., Salem.          |  |
| T. A. Clarke, Weldon.               |  |

LODGINGS FOR BAPTISTS

AT THE

## CENTENNIAL.

The American Baptist Publication Society, having received numerous inquiries about places to lodge during the Centennial Exhibition, have decided to fill one or two of their large vacant rooms with comfortable cots for the accommodation of

## BAPTIST MEN.

To converse, a charge will be made of 50 cents per night. The location is central—1420 Chestnut Street, between Broad and Fifth Streets. (Cut this out and keep it for reference.) There are several good Restaurants, within three minutes' walk of the rooms. Send on your applications.

It will not be possible for us to furnish accommodations to ladies.

Address, B. GRIFFITH, Secretary.

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From Rev. W. H. H. MERRAY, Boston, Jan. 18, 1876: "The sermon which I have preached to you every day during the last three months has been the outgrowth of Bible meditation alone. I have not made a library reference in connection with it, and I have not read any of the books which I have mentioned. I find to be worth more to me as a preacher of the gospel to the people, than all the books of theology in the world. And the latter contains not only the germs, but the expressed wealth, of all English literature. From the one, I get my facts and my inspiration; from the other, I am taught exactness in definition and precision of statement. Never until I shut myself off from all other books and concentrated myself upon these two, did I know how perfectly equipped for light the mind is that has on either side of it the Bible and Webster's Unabridged Dictionary."  
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Has recently made large additions to his stock of Sabbath School Books, consisting of

Primers, Spellers and Readers, Catechisms and Question Books, S. S. Libraries from \$3 to \$20,

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GOSPEL HYMNS, &c.

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Raleigh, N. C., April 19th, 1876. 38-2m

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The present warm spell will cause a demand for our

## BEAUTIFUL PLAID

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A CASE of new (Early Summer) SILK HATS at \$5.50.

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51-1y

AGENTS WANTED for the New Historical Work, OUR WESTERN BORDER.

A complete history of the West, from the first settlement to the present time. It is a work of great value, and is now being published in a new and improved edition. It is a work of great value, and is now being published in a new and improved edition. It is a work of great value, and is now being published in a new and improved edition.

For the best Elastic Truss and Supporter at the last session of the

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cures rupture in from 30 to 90 days and offer \$1.00 for a case they cannot cure. They employ a

FIRST CLASS LADY SURGEON.

Terms moderate. Orders warranted. Orders filled by mail. Examination free. The usual discount to patrons. Send 10 cents for descriptive book to PROF. W. H. BERNHARD, M. D., Chief Surgeon.

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INVIGORATE THE LIVER, and cure Dyspepsia, Indigestion, and all other Liver Diseases.

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100 barrels A. & M. Family Flour,  
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10 sacks Prime and Good Rio Coffee,  
20 barrels Sugar (all grades),  
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Look at our Boulevard Shirts at 75 cents, sell any where else at \$1.25.  
Bleached and Unbleached Cotton Flannels for the lowest price to the best manufacturer.  
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