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DEVOTED TO RELIGION, LITERATURE AND GENERAL INTELLIGENCE.

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For the Biblical Recorder.

THE LAST MOMENTS OF A FORESTER.

"I am a man; and consider no part of Humanity foreign to me."—TERENCE.

It is said that when this sentiment was uttered by the Roman actors, it was always greeted with enthusiastic applause by the vast throngs of human beings, who frequented the magnificent theatre of the great Queen city. Nor can we wonder that this should have been the case; since it is the embodiment, in one short sentence, of the great, throbbing, swelling heart of universal humanity; and even the calm, stately, practical nature of the old Roman could not resist such an appeal to the inner life of the human being. The *Roman* might, for a while, smother, but could not totally destroy the *man*.

This same sentiment has characterized the productions of literary men in all ages, or, at least, such of their efforts as live longest, and die hardest. We admire the exhibition of giant intellect, of great reasoning faculties, of keen powers of analysis; but we love and cling to those productions of literature, which touch the inner feelings, and which, entering into the *sanctum sanctorum* of humanity, touch the heart-springs, and break up the fountains of the great deep. The men who have graven their names most indelibly upon our memories, and our literary lives, have been those who were most highly gifted with this power. Whatever else they may have or lack, if they possess this, they must live in the memory of men.

They may have the rough quaintness of a Bunyan, thinking nothing of his mere style; the elaborate finish of a Byron, carefully selecting his every word; the vast range of thought of a Shakspeare, or the meek simplicity of a Burns; in short, however great or varied their other powers may be, this power is always sufficient to insure a name among the renowned in letters.

The dream of the illiterate tinker, John Bunyan, is familiar to thousands who will never be aware that so elaborate a scholar as Ben Johnson ever lived.

This feeling of a living, breathing humanity, is the very essence of life and immortality in literary effort. Its presence immortalized a Scottish ploughman in an address to a mouse; and its absence throttled an accomplished courtier in the Fairie Queen. It is beautifuliy shown forth by the inspired apostle, who wrote, "Rejoice with them that do rejoice, and weep with them that weep."

This train of thought was suggested to the writer (late a Chaplain in the Confederate service) by an affecting incident which occured in his own experience, while prosecuting the duties of his office among the sick and wounded in one of our hospitals. In passing through the hospital, I had several times seen an Indian lying sick on one of the beds. I discovered, on inquiry, that he had volunteered in a Louisiana regiment, and having been stricken down with one of the contagious diseases, then prevailing in our army, had been sent to the hospital for treatment.

His original disease had passed off under the treatment of the surgeon; but his wild and restless nature was too active to endure confinement to the ward during convalescence. He would go out into the open air, and the result was a serious relapse.

In passing by his bed, I had frequently noticed him, and had become interested in his case; but as the poor forester could not speak English, and I was totally unacquainted with his dialect, of course we could not converse. Like the rest of his people, he was a stoic in his sufferings; and even when almost overcome by them, he showed no impatience, but lay perfectly still, uttering at regular intervals, a very subdued moan. One day, whilst going the rounds of my division, I was accosted by an intelligent soldier, who said, "Parson, I wish you would visit a poor Indian here (who, I think, must soon die,) and have some conversation with him." "I would willingly do so," said I, "but he cannot speak a word of English." "No," said the soldier, "but he can understand you." He then informed me of his personal acquaintance with the Indian; and said that though others thought that nothing could be accomplished by conversing with him, still he knew that the man could understand English when addressed in that language.

Desiring to do what I could for the spiritual benefit of the dying man, I went immediately to his ward and found him very low—much worse than when I had last seen him. Taking a seat by his side, and getting his attention, I asked him if he knew anything of God—the Great Spirit of the Indians. He bowed affirmatively, and seemed interested at once. Fixing an inquiring look upon me, he seemed to say "go on; I want to hear more on that subject." I then told him, in the simplest language I could command, of the plan of Gospel mercy in the Son of God; the love of God to men; the character of Christ; the mansions prepared for those who believe in Jesus.

He listened with the utmost attention, his eye fixed upon me, and following my every motion. I asked if he had not heard something of God and of Christ among the Missionaries. He gave an affiirmative sign, still keeping his eyes fixed on mine. He seemed perfectly rational, and showed not the least sign of being confused in mind. I tried to explain to him that heaven which his race called "the happy hunting grounds," was a place prepared by the Great Spirit for those who beleive in His Son. He listened with undiminished earnestness to the very last, and seemed greatly interested, though he could not utter one word of reply, or none, at least, that was intelligible to me.

Presently the surgeon came up with some potion to administer to him. He opened his mouth to receive the medicine; a slight tremor agitated his frame; he made an ineffectual effort to swallow; his body straightened out upon the bed; one last look, one gasp, one shudder, and the spirit of the poor forester parted from its worn out tenement, and took its flight to the "undiscovered country, from whose bourne no traveller returns."

It was an affecting scene, and deeply impressed my mind, and, I trust, my heart. The thought that, notwithstanding the difference of race, education, habits of life, and modes of thought, which existed between this poor savage and the attendants at his bed-side, still there was one living, indestructible tie, which bound us all together, and made us essentially *one*. This thought came upon me with more than usual force, and made me attach a still higher value to the great plan of salvation through the death of Jesus Christ, the Son of God, and the Son of Man.

Let no man consider the religion of Jesus Christ as out of his sphere. Its design, its doctrines, its progress, its results, its joys, its sorrows, all prove that, though devised in heaven, it moved, breathed, lived, and suffered on earth; and that, though born of God, it was to address itself to the great, throbbing heart of humanity. It has lived for more than eighteen centuries; and though, during that time, it has witnessed the rise, the progress and the decay of multitudes of monuments of the arts and devices of man, IT STILL LIVES, and it must ever live, because it is man's full brother in the great family of Immortality.

J. C. HIDEN.

PORTSMOUTH, VA.

For the Biblical Recorder.

BLESS THE BABY!

I am glad to see that the religious world seems to be awakening on the subject of training children. An article in the RECORDER of last week, and one in the *Religious Herald*, same date, implies a general interest in the same subject.

I have often pondered over, and wonderd at the apathy manifested by religious parents, especially towards exercising discipline over their children. To those negligent parents, the Bible is a sealed book. They utterly disregard the plain teachings of the Scriptures on this subject, and leave to their children legacies of disobedience, which are handed down to remote generations. "My father did so, and his children are no worse than others, as far as I can see."

Now, the love of children is threefold. We love our children with an animal, an intellectual or a moral love, or with all, or with two. The animal love of children, we share with the beast. The sole motive of existence with the inferior animals, and with vegetables, seems to be a perpetuation of its species, *et preterea nihil*.

Shall we not rise above the beast, or the plant? Have we not higher aims, nobler aspirations? Shall the bodies of our children be clothed, and fed, and cared for, while the mind and soul are allowed to dwindle?

The intellectual love of children leads us to cultivate their minds; and when this love prevails with the parent, the moral love seldom exists. Ambitious desires are soon excited in the youthful mind, and a thirst for place, for honors, for fame takes possession of the heart, and excludes all others. The pride of intellect has led many a poor soul away from its God, and kept it groping in darkness all its days, while it thought it was continually obtaining more and more light.—The so-called, brilliant Agassiz furnishes a prominent example of this kind.

The moral love of children combines to a greater or less degree the other two. The exercise of this kind of love towards our offspring causes us to teach them the "way of life," to look to God for each and every blessing, to put all trust and confidence in a wise and merciful creator and Redeemer—causes us to teach them that obedience to parents is the first thing that they must learn—that they must obey their parents, simply because the parent commands it—and when the child grows older, he must be taught to obey, for the stronger reason that God commands it.

Many persons quote Solomon as saying that, "He that spareth the rod, *spoileth* his child." This is an incorrect quotation. It reads, "He that spareth his rod *hateth* his son: but he that loveth him chasteneth him betimes." Prov. xiii. 24.

"Bless the poor little child, you don't want to do it, do you? then you shall not—come to mamma, and let her kiss the darling." Where's the rod? That child may yet live to beat his own mother. A man was hung for murder, in the city of Raleigh, more than twenty years ago, who said on the scaffold, that if his mother had whipped him when he was a child, he would not have been standing there that day to expiate the crime of murder.—Very likely he spoke truly. This circumstance I know to be true.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Thus reads Prov. xxii. 15.

And Prov. xxiii. 13, 14, reads: "Withold not correction from the child: for if thou beatest him with the rod, he shall not die." "Thou shat beat him with the rod, and shalt deliver his soul from hell."

Prov. xxix. 15, reads: "The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame." See also Paul's epistle to the Ephesians, 6th chap., 1, 2, 3, 4 and 5th verses.

It is doubtful whether the Lancasterian system of managing schools has made any improvement in the education of children, as it has been generally adopted in late years, in the United States. We are no advocate of brutality and harshness in the conduct of a school, but firmness and gentleness can, and ought to go hand in hand, in the rearing of children at home, as well as maintining the discipline of a school.

If children are taught strict obedience at home, from the earliest years of infancy, they will make good scholars, when they grow up, they will be good, because law-abiding, citizens. Law obeying citizens make good governments. Hence we see the great importance of early obedience to parents in a worldly point of veiw.

The idea of obedience is the chief one in the moral government of God. But we will close. Our remarks are rather of the rambling and disconnected order, but we hope to excite a fuller discussion of this subject, by abler and wiser heads.

ARACHEL.

BLACK WALNUT, VA., Dec. 20, 1867.

For the Biblical Recorder.

HOW TO DISCOURAGE A PASTOR.

If the members of the church wish to fall upon a plan to discourage their pastor, and cripple his pulpit efforts, they can do it most effectually by neglecting the regular prayer meetings of the church. He may have large congregations to preach to; yea, the members may furnish him with full testimony that they are well pleased with his preaching, but this, by no means, sufficeth him. It is true, it is all that might be desired by such a one as has in view his own glory, one who preaches himself and not Christ crucified. But he who takes heed to all the flock over which the Holy Spirit has made him overseer, has a higher aim, the glory of God and the salvation of sinners. His labors must be crowned with success. Nothing short of success affords satisfaction to the true pastor. He labors to edify saints, to build them up in their most holy faith—this is an important part of the work, and for this he prays; for this he looks. And now how shall he recognize this fruit of his labor? Can he possibly discover it in a people who neglect their most important duty—the neglect of which duty would imply a want of sincerity and the performance of almost every other religious duty? We can know the tree only by its fruits. Then if our hearts are burdened with the abundance of devotion, if we are in earnest prayer in our closets, if our affections are ever warmed by the fires of His love, if Christ is at all found in us the hope of glory, will we not be glad when they say unto us, "Let us go up to the house of the Lord," as an assemblage of humble suppliants at a throne of grace; there to help together by our prayers, that the gospel may have free course and be glorified?

Perhaps one could manifest no greater interest in the welfare of the church than by showing a great interest in its prayer meetings. And he who is indifferent to the one, is always indifferent to the other. And how discouraging to the pastor to find the hearts of his people so cold and dead to the subject that weighs heaviest upon his heart, and to every feeling that stirs his own soul! But on the other hand, nothing gives him more encouragement, than to see all the members welcome the sweet hour of prayer, and to hear their fervent prayers poured forth for the salvation of sinners, and the prosperity of Zion. Then is he assured that their hearts are, with his own, enlisted in the same great work. O, how easy it is to preach when he knows they pray for him, and when their hearts too are by prayer prepared to receive the word. 'Tis then when bowed together, that he finds himself so feelingly and earnestly remembered at a throne of grace. 'Tis then, hearing and indeed feeling those prayers that burn with fervor, that he is convinced that they are burdened with his desires, that they sympathize with him, that they pray in truth for his success. His field may be a hard one indeed to cultivate; but let him know that you pray for him, and it will strengthen his hands and encourage his heart. Ananias had not the courage to go to Saul of Tarsus until the Lord said, "Behold he prayeth." He knew the source, power and spirit of prayer. Paul, although inspired, felt the need of prayer on his behalf. He called on the Ephesians, "Pray with all prayer and supplication in the spirit, watching thereunto with all perseverance, &c., for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." And to the Thessalonians, "Bethren, pray for us." Again, "Finally, brethren pray for us that the word of the Lord may have free course and be glorified."

Yours &c.,

G.

EASTERN ASSOCIATION.

The last session of the Ministers and Deacons' meeting of this Association, was held with the church at Kenansville, Duplin county, commencing Friday, before the fifth Sunday in December, 1867.

The introductory sermon was preached by Elder W. M. Kennedy, from Acts 2: 42.

After an intermission of a half an hour, brother B. Oliver, Moderator, called the meeting to order. Prayer by brother Clute.

The minutes of last meeting having been read, proceeded to the election of officers. Brother Oliver was re-elected Moderator, G. S. Best, assistant Moderator; I. Royal, Secretary, and J. B. Stallings, W. M. Kennedy and J. L. Stewart, query committee for the ensuing year. Doctor Hooper accepted an invitation extended to visitors.

An essay was read on "The best means of promoting religion within our bounds," and when called up for adoption, the views and principles advanced by the writer, were ably advocated by Elders Kennedy and Stallings. Elder Stewart, who prepared the essay, was requested to have it published in the RECORDER.

The query, "Are the missionary and benevolent operations of our denomination sustained by the word of God, and by the traditional practices of the Baptist churches?" was answered in the affirmative, The query, "Is baptism a ministerial, or church ordinance?" was postponed for future discussion.

A committee on religious exercises was appointed, who reported: preaching Friday night by Elder Stewart; prayer meeting Saturday morning by brother Clute Sunday; morning, by Elder Kennedy; preaching at 11 o'clock Saturday, by Elder Best; night by Elder Oliver; Sunday morning by Doctor Hooper; evening by Elder Stewart.

The following queries were proposed and adopted for future discussion:

1st. What are the grounds of a sinner's condemnation?

2nd. What is the best system to be adopted by our churches, for carrying out their benevolent duties?

3rd. Can a church meet at the house of a sick brother, and commemorate the death and sufferings of our Savior?

On Saturday, a Sunday school meeting was held, and the initiatory steps were taken for organizing a Sunday school society, the object of which is to create a greater interest among the churches of this Association, for the advancement of Sabbath schools.

On Sunday morning brother Giles Clute, who is fully awakened to the importance of Sunday schools, made a few very appropriate remarks to the children of the Kenansville Sunday school. At the close of the sermon on Sunday morning by Doctor Hooper, a collection was made for itinerant purposes.

The next meeting will convene with the church at Ebenezer, Sampson county, on Friday before the fifth Sunday in March.

I. ROYAL, SEC.

SPEAK TO THAT YOUNG MAN.

So the Spirit said to good Deacon H—— one morning, as he noticed a strange youth enter the Sabbath school.

The young man had a pleasant, open face, and a full, frank eye, which glanced rather sadly around, as if seeking a friend.

I will wait awhile, thought the deacon, and not be too officious.—Just then the superintendent goes to the stranger and leads him to the class of deacon H——.

I shall have to speak now thought the deacon. Why am I so loth? After welcoming the new scholar, who seemed to be a stranger to the city, the teacher said,

"Have you any friends here?"

"Not one," was the reply.

"Did you leave your best friend behind?"

"Yes, I left a widowed mother in my country home."

"I do not mean her," said the deacon. "You have a better friend—your Saviour. Do you know him?"

A sad shake of the head was the only answer.

"My young friend, you will need Christ in this wicked city. Will you not seek him, even on this first Sabbath in the city?"

"I will try," he answered.

Then the good deacon tried, in a few earnest, loving words, to point out the way of Christ.

"Thank you," said the young man, as he left the Sabbath school. "I will remember your words."

"I shall pray for you," said the deacon. "God bless you."

In a few days the stranger was a brother beloved in Christ, and a fellow-laborer in every good work. In a few months he had left his clerkship and entered a neighboring college to prepare for the gospel ministry. In a few years he stood in the Sabbath school, where he had once been a stranger, and told in eloquent words of the way in which he had been led.

"The faithful words of Deacon H——," he said, in conclusion, were blessed to my conversion. I was longing for a friend, and he held up Christ to me. Continue to seek out the young men, my friends, when they come as strangers in your midst."

A few weeks more and a large company were assembled in the city, to witness the ordination of a missionary to the far East. There he is still laboring, winning many heathen souls to Christ. Will there not be stars in the deacon's crown of rejoicing?

Deacon H—— still labors in the same Sabbath school, and has long since learned ever to obey the Spirit's voice when it says, "Run, speak to that young man."

Dr. Cuyler on Repeating Sermons

There is good sense in the following, from Rev. T. L. Cuyler:

"A poor, juiceless sermon ought not to be preached the first time; but a nutritious, savory discourse may be made all the better on a second delivery. Dr. Addison Alexander preached his glorious sermon on the 'Faithful Saying' until he wore out the manuscript; and Dr. Griffin repeated his elaborate discourse on the 'Worth of the Soul' ninety times! He never wearied of it—nor did his audience either. His congregations change constantly, and memories are leaky; a first-rate, practical sermon ought to be repeated (with extempore improvements) about once in five years. Fewer sermons and richer, should be a settled pastor's aim. Whitefield attained great finish and power by giving the same discourse over again through all his missionary tours."

A WORD TO MOTHERS.

Every mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful, and faithful in her solemn work of training up her children for heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the sea shore when the tide is out, and you form characters, or write words or names in the smooth white sand which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth or error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor slow moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child. How prayerful, and how serious, and how earnest to write the eternal truth of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God.—*Phrenological Journal.*

THE RELIGIOUS NEWSPAPER.

The winter season, with its long, cheerful fireside evenings is here, and there are many families who have no religious newspaper to read. It would then be well for them to supply the want without delay. We know the plea of poverty is generally made by such families, but we do not think the excuse will bear the test. Is there a family in Christendom, whose members are in health, that cannot spare the money to pay for a religious newspaper? We do not believe there is one. The same households that make the excuse of poverty, would be insulted if any one else were to intimate that they could not pay the paltry sum required for one weekly paper. Where is there a family that is so hard run for a living, that it can't spare one cent a day?

Next to the Bible, the religious newspaper is the best and the most profitable investment that can be made, and he is a stranger to the power and influence of the press who has failed to learn this important fact. Better, therefore, banish from the household some of the superfluities of life, and procure that which will give food to the immortal mind. He is a glutton that cares only for the body, and allows the soul to starve! It is true it can be said by those whose course we are condemning, "the Bible is the great source of all that is good, and we can read it." We admit the truth of the remark, but those who care nothing for the religious newspaper, don't read the Bible! The reader of the Bible is always a patron of the religious press, for he knows the value of a religious paper in the family.—*Exchange paper.*

IS THIS RIGHT.

We commend the following to fashionable professors of religion. We pray them to put the question to their consciences—Is it right?

"A mother not long since was at the communion table on the Sabbath, and when an earnest appeal was made for an offering to help spread the gospel abroad in destitute districts of our country and in heathen lands abroad, she gave five cents, and afterwards complained before her children that calls of this kind were so frequently made. During the following week she paid out nearly twenty dollars for the merest shadow of a bonnet of the latest style for one of her children. A young woman recently at a monthly concert of prayer for missions, gave a three cent currency note into the collection box, and the next day paid several dollars for a more fashionable pair of earrings than those she was wearing. Not long ago a man who had long been a member of a church, declared he had nothing to give when an application was made to him for help to build a plain and much-needed house of worship in a growing, but poor district of one of our cities, yet in the course of the next few weeks he spent several hundred dollars at various fashionable watering-places, entirely in pleasurable gratifications."

If the privates of an army should leave the battle to be fought by the officers, they would imitate the example of those church-members who leave the conversion of the world to ministers of the gospel. Every christian is a "royal priest," and to the whole body was it said, "Go ye." "Preach the Gospel." As the flag-ship of Nelson was bearing down on the enemy at Trafalgar, the signal which floated from the mast head said, "England expects every man this day to do his duty." So Christ expects each member of his church to do his duty.

HE RECEIVED HIS REWARD.

A western minister bought lottery tickets. "Last summer a New York firm sent out an advertisement of a gift enterprise that appeared on its face so just and honorable an undertaking that he was induced to send them ten dollars for eleven tickets. The tickets were received, and soon after the men sent him eight more, requesting him to distribute them. His family took five, and three of his neighbors took the others. They next sent sixteen more tickets, which the reverend returned. In a short time the sixteen tickets were sent back by the lottery-men, with the offer that if the minister would pay for them, and they did not draw a valuable prize, they would make him a valuable present. This bait took, and ten dollars were paid for them. Another sixteen tickets were finally sent to this greenhorn, who was told they were the last, as the million and a half of tickets had been sold. If ten dollars were sent to the lottery-men they guaranteed the minister a prize worth two hundred dollars at the grand drawing, which was to take place on the 24th of October. The money was sent, and the various sums were acknowledged. Early in November the minister received a letter saying that one of his tickets had drawn a prize worth two hundred dollars, but that they levied five per cent on the prizes, and that ten dollars more must be sent on before the prize would be forwarded. This ten dollars was also sent, but was never acknowledged, and the minister heard nothing more from his friends."

Rev. J. P. Gulliver, in a letter in the Norwich *Bulletin*, thus applies the *reductio ad absurdum* to a statement of a Universalist minister in controverting one of Mr. Gulliver's articles in the Independent: "I am further informed (says Mr. G.) that my eloquent friend stoutly asserted that the 'devils' of the New Testament were 'simply *diseases*,' so that Mary Magdalene had seven distinct diseases at one time, and all of them acute! The man among the tombs must have been a very sick man, for he had a 'legion' of these 'diseases' at once, and they were of so fierce a character that when they distributed themselves among a multitudinous herd of swine, 'about two thousand,' the whole herd ran violently down a steep place into the sea, and were choked in the sea.' Two thousand distinct diseases, intelligent enough to hold a conversation with Jesus, and malignant enough to be willing to destroy, at one fell swoop, so many innocent pigs, all raging at once in the body of one man, present a phenomenon which might stagger, one would think, even the credulity of a Universalist. As to the nature of these two thousand diseases, I am not informed that any opinion was ventured by the preacher. It evidently was not hydrophobia. I would respectfully suggest that it may have been trichine!"

The Highland Boy's Faith.

A traveller in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered to a little Highland boy a handsome present if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated, he looked at the money, and thought of all that it would purchase, for his parents were poor, and their home had few of the comforts of life; but then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said, with decision, 'I'll go if father will hold the rope." And he went.

"This boy's trust," says the Rev. Dr. Wise, "is a beautiful illustration of the faith which saves the soul; for as he puts himself into his father's hands to be bound with the rope and lowered down the gorge to pluck the coveted flowers, so must you put yourself into Christ's hands to be pardoned."—*Historical Handbills.*

The New York *Evangelist* recommends the study of public prayer, and says: "Hitherto this part of public worship has been too much neglected. Ministers who have been engaged all the week in laborious preparation for preaching, are content to trust to the inspiration of the moment for those thoughts and petitions which they use in prayer. They make ample preparation to address their fellowmen, but almost none at all to address the Most High. What shocking irreverence to rush thus heedlessly into the presence of their Maker! The result is what might be expected. Their inspiration (!) often forsakes them at the moment when they stand up in the pulpit to perform the office of devotion. Their prayers are rambling and incoherent, and seem as if intended merely to fill up a certain space of time. This is irreverent to God and unedifying to man."

The chief and primary effort of heavenly wisdom is deep humility of heart before God; but worldly wisdom, in general, tends to make a man proud.

DEATH OF THE LOVELY.—When the good and the lovely die, the memory of their good deeds, like moonbeams on the stormy sea, lights up our darkened hearts, and leads to the surrounding gloom, a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.—*Geo. D. Prentice.*

For the Biblical Recorder.

FOR MY SISTER'S ALBUM.

When e'er before the Father's shrine
Thou kneelest in tearful prayer,
I ask thee, O sweet sister, mine,
Think of me there.

When the joys of home are round thee,
When thou art free from care,
And when pleasure's wreaths shall crown thee,
Think of me there.

When hours of gloom and sadness come,
And clouds o'erspread thine air,
And thou shalt long for childhood's home
Think of me there.

When other hearts shall claim thy love,
And life's labors with thee share,
Then, O sweet sister, look above:
Think of me there.

When the fragrant flowers are springing,
Dispensing odors rare,
When the joyous birds are singing,
Think of me there.

When the summer with its roses,
And ripening harvests fair,
All its store of wealth discloses,
Think of me there.

When the winter's forests and snows,
Make fields and forests bare,
And lie dead the violet and rose,
Think of me there.

And when old age, with chilling hand,
Shall waste thy beauty fair,
When on the verge of life thou'lt stand,
Think of me there.

And O, when all the holy come,
The Father's smiles to share,
May we, in that celestial home,
Meet all the loved ones there.

B. W. J.

Standing Fire.

A young soldier, going to his barrack room to sleep for the first time, quietly kneeled down to pray in presence of his comrades. This act was the signal for a storm. Hisses, shouts and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier, one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and silently went to his repose.

The next night his comrades eagerly watched to see if he would dare to pray a second time. To their suprise he again dropped upon his knees, and they saluted him with the same noises as on the previous evening. He did not flinch however. The third evening he kneeled down and prayed, regardless of their contined mocking and noise. On the fourth evening the noise was less. On the fifth it was still less, and on the sixth one of the soldiers exclaimed: "He stands fire, he stands fire. He's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.

A Good Exhibit.

The Boston *Post* and the Springfield *Republican* having agreed in remarking that it costs 75 cents to send $1 from Boston to the heathen in India, and that it would be better to send the whole to the heathen at home, Mr. Linus Childs of the American Board of Commissioners for Foreign Missions informs the *Post* that a "careful examination of the books of the Treasurer of the American Board shows that instead of costing seventy-five cents to send a dollar, the whole cost of the home administration of the board, including all the salaries of its officers, agents and employees, and publications in this country for the last four years, does not exceed eight and three eights per cent of its receipts," which he submits to business men is not a bad exhibit.

The Scripture.

The Scripture is the sun, the Church is the clock, whose hand points us to, and whose sound tells the hour of the day. The sun we know to be sure, and regularly constant in motion; the clock, as it may fall out, may go too fast or too slow. We are wont to look at and listen to the clock, to know the time of day; but, where we find the variation sensible, to believe the sun against the clock, not the clock against the sun. As, then, we would condemn him of much folly, that should profess to trust the clock rather than the sun, so we cannot but justly tax the miscredulity of those who will rather trust to the Church than to the Scripture. —*Bishop Hall.*

Saying Prayers and Praying.

A poor old man, when a child of three years of age had been taught by his mother to repeat a prayer every night, which he did until he was seventy-three years old; and not a little proud was he to say that he had not omitted saying his prayers every night for seventy years! At this advanced age it pleased God to afflict him severely; he was led by the Holy Spirit to see that he was a poor sinner who had been living in a form of godliness, but had never felt his power. He was enabled to spend the last few years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add: "I am the old man who said his prayers seventy years, and yet all that time had never prayed at all."

Every hour comes to us charged with duty, and the moment it is past it is registered how it was spent, for or against us in the final account which all must give of their actions.

Memory is Adam sitting outside the gates of Paradise, weeping over pleasures gone forever. Hope is Adam in the strength of God's promises going about to engage in the activities of a holy life, looking for the everlasting joys of the world to come.—*Dr. Deems.*

BIBLICAL RECORDER.
RALEIGH, N. C., JAN. 8, 1868.

VALEDICTORY.

I have disposed of my interest in the BIBLICAL RECORDER to J. H. Mills.

I have only a word to say in reference to the duties of the responsible position, which I have occupied for the last five months. I bought the paper at the earnest solicitation of friends, who urged it as a christian duty, and have labored to the best of my ability, to push forward this important enterprise. I have the satisfaction of knowing, that the RECORDER has, during the time, gradually gained ground, and the additional satisfaction of believing, that under the management of brother Mills, who has been my faithful co-laborer since my connection with it, that its success is placed beyond contingency. The paper has been greatly enlarged, and now presents an appearance of enterprise and prosperity, which ought to command the respect and patronage of the Baptist denomination. I am profoundly grateful to an appreciative patronage for the abundant sympathy and cordial support, which I have received at their hands, and in taking my leave of them, and the kind editorial fraternity with whom my connection has been so pleasant, I can but express my regret, that I have not better merited their fafavorable consideration.

To the patrons of the RECORDER, I would say, that my brief experience as editor, fully convinces me, that no man in the denomination, needs more your prayers, your sympathies, and your active co-operation than your editor. These rendered, and no enterprise will yield a richer harvest, for the labor bestowed, than your denominational organ.

Pressing engagements in other directions, together with somewhat precarious health, rendered my disconnection with the paper necessary. And now with kindest wishes to my successor, and earnest prayers for blessings upon the cause he represents, with the expiring year, I bid adieu to the readers of the RECORDER, praying;

"That when days and years are past,
We all may meet in heaven at last."

W. T. WALTERS.
WAKE FOREST COLLEGE, Dec. 31, '6

CHURCH ORGANS.

We take the liberty of publishing the following extract from a private letter from Dr. Burrows. His experience, without an organ, and with an organ, qualifies him to testify on this subject. His fervent piety and manly candor make his discussions at all times refreshing, even to those who differ from him:

"My argument for organs in our churches is based upon the principles, so clearly laid down by St. Paul. "To the Jews bec ame I a Jew, that I might gain the Jews," &c. "I am become all things to all men, that by all means, I might save some." To some of our churches organs in some places have become a necessity. In others it would be wrong to introduce them over the weak consciences of brethren. God ordained instrumental music under the old dispensation. He h as associated the heavenly dispensation with choirs of instruments. It can not therefore be sinful to use them in the present. True they are not required, nor are they forbidden. The whole matter is a question of lawful expediency, like meeting houses, hymn books, church bells, &c., none of which, are required in the New Testament. In one of the clear messianic Psalms, the 87th, David foretelling the service in the gospel church, says explicitly: "as well the singers as the players upon instruments shall be there, all my springs are in thee."

If I can get time, I will some day send you an article on the subject.

Yours truly,
J. L. BURROWS.

It will afford us pleasure to publish in full the views of this distinguished minister, on this important subject.

For the present we copy from the New York *Musical Gazette*, the following extract from a sketch of William B. Bradbury:

"Shortly before this time a modern innovation had been introduced into the church which had deeply grieved the hearts of some of the elder members. This was nothing more or less than an ORGAN, an instrument then but little used in Baptist churches, and which was regarded by many as being profane in its character and hurtful in its influence. The organists who had preceded him had not shown sufficient judgment in their style of playing to do away with these prejudices, but had rather deepened and confirmed them, so that there was some danger of a serious disturbance on the organ question. But Mr. Bradbury, by the exercise of a little tact and consideration, soon put the subject at rest. He began by playing with so much softness and delicacy, that even the most strongly prejudiced were led to say, "If the organ is like that we do not object to it," and thus peacefully was settled a question which might otherwise have shaken the church to its very foundations.

"We desire to call the particular attention of choir-leaders to this incident. How much unhappiness might be prevented, how many disturbances and collisions be avoided by the exercise of a little tact. In the case just mentioned, right was unquestionably on the side of the organist. He might have said (as many would,) "This prejudice against the organ is perfectly unreasonable. Other churches have them, and I don't mean to be ruled by a set of old fogies." If he had thus set up the standard of revolt, many of the young people of the church would undoubtedly have flocked to it, and the disastrous results no one can guess. But all these evils were quietly averted by a little forbearance and a momentary deference to the feelings of others.

JOHN P. CROZER.

It is very difficult to over estimate the value of Theological education. It is equally difficult to place a proper estimate on the value of the education of laymen. The biographies of Crane and Coleman have called attention to this subject. Many of our colleges and many of our ministers are now directing their thoughts and their efforts to the proper training of laymen, and are beginning to understand the importance of this department of labor, and to reap a golden harvest. The Life of JOHN P. CROZER, published by the American Baptist Publication Society, will refresh the hearts, and open the eyes of many who have not known how efficiently a business man can preach the Gospel. The great and good Dr. Staughton was sowing seed in the highways and hedges, and faith was planted in the soul of a boy, who became a successful business man, and whose heart expanded as his wealth increased. The charities of himself and family (the members of which have inherited both his wealth and his christian spirit) amount to nearly half a million of dollars, and will hand down to future generations the name of a great benefactor of his race.

His biography is full of interest and instruction, and we heartily advise our laymen to read it.

Dr. J. Wheaton Smith, the biographer, says Mr. Crozer "would have said" some hard things against the South. We are glad to know that Mr. Crozer never said them. Dr. Smith in referring to the time spent by Mr. Crozer on the farm says "the pursuits of farming in those days furnished little incitement to mental activity. Eating, drinking and sleeping were almost the only relaxations they afforded from incessant toil, and their tendency was to reduce an ordinary man to the lowest point of intelligent existence"—(he should have added) of which George Washington is an illustrious example.

Dr. Smith will contribute to his own and the public good by limiting his instructions to those subjects on which he has acquired information. Still we thank him for giving us, in correct and even elegant English, a biography so replete with wisdom and devotion.

"THE SLAVE ARISTOCRACY."

The Slave aristocracy of the South, who have driven their chattles afield for so many years, find it difficult to continue the cultivation of plantations in the same manner as before the war. We are glad to see that the tendency is to the division of the land into farms; for thus it will be brought within the means of many freedmen to make homes for themselves. This is already indicated; for at a plantation sale in Alabama, recently, only fifty cents were bid for a cotton gin in good order, five cents each for ploughs, and corresponding sums for other agricultural implements."—*Christian Era*.

Now, brother Webster, can you find it in your kind Christian heart, to rejoice in our calamities and mock our fears? Our cotton gins in good order at 50 cents, our ploughs at 5 cents, and our lands varying in price from 10 cents to a dollar an acre. And yet, you "are glad to see the tendency." Already land is freely offered to the freedmen. We are even anxious to furnish homes for the 17,000 houseless families now crowding your beautiful Boston. We invite you to pay us a visit. We beg you to speak to us kindly, for our songs are sad, and our harps are hanging on the willows.

TARDY TREASURERS.

The Editor of the *Texas Baptist Herald* says, that $400 are due his office for minutes and catalogues. The Treasurers of some Associations reminds us of a guest, at a hotel, who having announced his intention of leaving early in the morning, was invited to pay his bill on the evening before his intended departure. He replied that he desired to sleep with his money one more night.

QUERY.

A correspondent desires to know "In what respect was man made in the likeness of God?"

We hope some one, who has considered the question, will send us an answer.

In a recent article, over the signiture of J. A. Egerton, "Elvirid," should have been Elvira, and "repression," should have been expression.

MINUTES.

The minutes of the Raleigh and Central Associations have been for several weeks, ready for delivery. Do the churches want them?

The minutes of the Cedar Creek and Beulah Associations came too late to be printed before Christmas. They will be ready soon.

We have not yet received the copy of some minutes which we are expected to print.

☞ Rev. Thomas Henderson Pritchard has been elected pastor of the Baptist church in Raleigh, N. C.

ANXIOUS TO ORDAIN.

A church in New York, after five months of forbearance and expostulation, excluded an unworthy member. This man then moved to Rochester, studied theology for a while, and was received by a Rochester church. He then moved to a small country church, and was engineered through an ordination in spite of the protest of the New York church and of the Rochester church.

The foregoing is a condensed statement of a correspondent of the *Christian Era*. New York is not the only State in which small churches sometimes seek to increase their own importance by ordaining as ministers, men whom they will neither employ nor recommend as pastors. These unfortunate men thus become shepherds without sheep, preachers without hearers. How many good Sunday school teachers have been spoiled in vain efforts to manufacture ministers!

TIDINGS FROM THE CHURCHES.

TO PASTORS AND CHURCHES.

Having accepted the appointment of the "Foreign Mission Board" of the "Southern Baptist Convention" as General Agent for the State of North Carolina, I avail myself of the liberty given me by the editors of the RECORDER, to make the announcement, and add a few suggestions. Foreign Missions are too often regarded as secondary to the usual work of the churches, a work to which we may, or may not give attention as circumstances or taste may dictate. While the larger proportion of our contributions should undoubtedly go to the support of the home work, we should remember that the discharge of duty in that direction, is only a part of our great mission as witnesses for God, the only difference being in locality and proportion, the whole field being the world.

The fearful condition of the millions of heathen who are without God, without the Bible, without the preached gospel, without pious example, and doomed to endless woe, should stir our souls, even as Paul was, when he looked upon the idolatry of Athens. When we remember the sublime object of the Gospel, we should be fixed with holy zeal to give it to "all the world." Christ came to "save that which is lost." The gospel is the "power of God," and the "wisdom of God" for a sin ruined world. The angel declared it to be good tidings "which shall be to all people"

The preaching of the gospel in "*all the world*," is God's own instrumentality to bring about that sublime consummation declared by the prophets.

"It pleased God by the foolishness of preaching, to save them that believe," and our Saviour himself said to his Apostles, and says to us, "Go ye into all the world, and preach the gospel to every creature." How powerful and impressive these words! They were her last words. Shall we not cherish and obey them?

The brightest and best periods in the history of the churches of Christ are those, when earnest, well directed zeal for Missions urged forward the people of God, thus bringing quickening, holy ardour and triumph. If we turn to view the results attained, we shall be surprised, not that so little has been done, but that such rich and marvellous fruits have been gathered by our own dear Missionaries.

Our Board was organized at Augusta, Georgia, May 10th, 1845. Since that time nearly sixteen hundred have been baptized by our Missionaries. In the beginning the Missionaries were contemned and the gospel spit upon; places of shelter refused; and up to 1857, the labors of our brethren were confined to the suburbs of the cities. Now, what a wonderful change! Brother Yates is firmly established with a church in the populous and influential city of Shanghai; brother Graves has a church within the walls of the great city of Canton; brethren Crawford and Hartwell, their devoted companions, and Mrs. Holmes, in Tung Chaw, amid the millions of the interior.

Our brethren go forth not only with perfect freedom, but are gladly received by the people, many of whom are pleading for the bread of life.

When we think of the determined hostility that confronted our devoted Missionaries; a new and difficult language to be acquired; unhealthy climate to be encountered; old religious prejudices to be eradicated; ancestorial pride to be subdued; jealousy to be overcome. When, too, these men of God stood single-handed amid damnable delusions deeply imbedded in dark and superstitious minds; and that they were in a land of strangers, we may stand, wonder and say: "*What hath God wrought!*"

Look too, dear brethren, at the christian heroism of Missionaries. During the war when it was difficult to raise funds in the South, some of our self-sacrificing Missionaries, who were far away from sweet-homes of comfort and even affluence, were compelled to live on short allowance, and yet kept their posts in those times of extremity. Maryland, Kentucky and Missouri Baptists, and one or two of the Missionaries from private property, came up nobly to our help and through God saved us from ruin.

The field is ready for the harvest!—Shall we come down from our great work, to parley with our fears or our troubles? God forbid! True our beloved South is desolated and crushed by the iron heel of grim war; our hearts lie bleeding at the green graves of our precious noble dead; true, broad acres are growing up in weeds, and the hum of business has ceased in our cities, and many of us are in deep poverty; true, some of our houses of worship are destroyed, and our people scattered; and true that a heavy gloom which no mortal eye can penetrate obscures our future; and yet, shall we flinch before these powerful influences? Shall we in distrust of God's own omnipotence, secede one step from our glorious work! No! God who guided Abraham's wandering steps; who stood by Daniel and the Hebrew children in their extremity; who opened the sea to Moses; and who was the strength of his infant church, in the times when earth and hell in rain marshalled their hosts against it; this same all-wise, all powerful God, who can bring strength out of weakness, who can take the weakest saint on earth and clothe him with omnipotence, to sweep this earth of sin in a single day. To this God, belongs this cause, and the instrumentalities; and amid the thousand voices of our earthly tribulations, his voice clear and commanding rises in those soul inspiring words, "*Go forward!*" God help us to hear, to hear with gladness, and with loving, reliant hearts, obey the call of the Master.

Our Board is in great need! First of all, we need the fervent prayers of God's people; prayer for our self-sacrificing Missionaries in China and Africa; prayer for our Board, that it may devise and execute liberal things for God; prayer for the perishing millions of heathen lands; prayer for more of the Spirit of Christ; and prayer that God will send forth more laborers into his vineyard.

In body soul and estate we belong to God. What we have, is held as the stewards of God. We are greatly honored in being made co-workers with God in the world's redemption. God asks that we use a part of his own, which he has committed to us, that we may honor him. We are all expected to give, to give as God has prospered us. We are assured that "giving doth not impoverish, or withholding enrich."

Dear brethren, I hope soon to visit you, and affectionately ask your co-operation, that the work of collection may so be systematized, that each church in the State may give one collection to this cause during 1868. If any of the pastors, churches, Associations or individuals have funds for "Foreign Missions," they will please forward to me by registered letter to Box 27, Edenton, N. C., until farther notice. I shall receipt to the parties sending funds, and to the Secretary of the State Board, and report through the RECORDER.

J. H. PHILLIPS, Gen. Ag't
For'n Miss'n Board N. C.

LETTER FROM DR. WHEELER.

DEAR RECORDER:—At home an invalid, the opportunity is improved to drop you a line.

Our Bertie Union Meeting is expected to meet the day after to-morrow, with the dear church at Bethlehem, Hertford county. My impaired health will not permit me to leave home, which is greatly regretted, for Bethlehem is endeared to me by many very pleasant memories. It may be called an evergreen church, 'tis there religion flourishes, the candle of the Lord there shines continually. Bethlehem is blessed with a revival pastor; once a year its members appear before the Lord in a special effort, and all the year they are blessed. In an experience of nearly three score years, I have observed that such is invariably the case; and per contra, where a church is so unfortunate as to be placed under a ministry opposed to revival efforts, spiritual coldness and ultimate death will surely ensue. Oh, how I could weep over the churches once flourishing, but now dead or dying, whose under-shepherds never lead their flocks into revival influences. Were I a pastor and opposed to holding protracted meetings, when I saw the church dying under my ministry, self-respect would induce me to retire from the church, to say nothing of love for souls perishing under a freezing dispensation. Smart shrewd men may argue against the occasional irregularities seen at protracted meetings, but the stern logic of facts is against them. "By their fruits ye shall know them."

It is much to be regretted that our brethren John Mitchell and A. M. Craig did not write their names while writing on this subject recently; their articles would have been read with much greater interest. Are our friends ashamed to append their names to articles written on revivals? Good sign we hope. Sceptics sometimes oppose protracted meetings, anxious seats, &c., (which is consistent and to be expected) and attribute the good resulting to excited feeling, or the eloquence of the preacher, but to Baptists, I would say what is our religion if there be no excited feeling, no warmth of love, no heart? In the early history of our church, when Baptists of different languages met, unable to converse, they would strike their right hand on the heart and look upwards to Jesus; but now, some of our brethren opposed to special efforts and anxious seats, if they were to meet a German or Chinese Baptist, with whom they could not converse, would strike head and point to a volume of Bacon and Locke, to identify themselves as the followers of Jesus. No heart, no love, all brain and reason. Rest assured that the last fortification of infidelity may fall before the artillery of logic, and yet no sinner be brought to Christ. This is written under much physical debility and may be the last communication that you may receive from me, should it be so, with my dying voice I would appeal to my dear brethren, whose churches have perished or are dying under their ministry, cease your opposition to anxious seats, return to the old paths; if your congregation are small be more zealous; never give up your starving flock, because a more popular preacher of another church is preaching near you.

Yours in a better hope,
S. J. WHEELER.

WILLOW HALL, N. C., Dec. 25th, 1867.

HOUSEHOLD BAPTISM.—Rev. T. E. Veatch reports the baptism of a household, during the recent revival at Ohio Church, Indiana. Perhaps, the editor of the *Episcopal Methodist*, Raleigh, who thinks that Baptists are receding from their strict practice, would do well to pay a visit to that church, to find out whether there were any infants in the household in question.—*Index and Baptist.*

Neglecting His Own Advice.

The *Church Union*, noticing the *Ladies Repository* says: "Why do not our friends preach the cross of Christ more, and not be satisfied with simply moral tales? Their field is a great one. Their power omnipotent over their readers. We know their embarrassment. But let their aim be a little higher. Study not to please but to convert the soul."

The same paper contains an able article on the "Fidelity, Loyalty and Justice of Honeycuttism in Virginia."

A sermon beyond thirty or five and thirty minutes' duration generally tires people so much that the all potent Morpheus finds it necessary to step in and relieve his patients from their anxiety by administering a dose of his famous tincture of somnolency, which has the effect of causing them to be oblivious to all that is going on; and the result is that they lose the pith and marrow of the discourse by reason of its being protracted to too great a length. A long sermon bears an analogy in one respect to an article in a paper which occupies several columns. People are not disposed to listen to the former, nor are they willing to wade through the latter.

There is a very prevalent habit amongst us, and one which is exceedingly contagious, of looking at the end of an article, to see how long it is, prior to perusing it. If it occupies only a column, it is read at once. If it covers two columns, some hesitation is evinced; and if it trends over any space beyond this, it is quite possible that it may be abandoned altogether, unless it has the good fortune to possess something startling and interesting.

What Becomes of the Probationers.

Helps to a solution of this question are desirable from whatever quarter derived. We met with the following passage in *Ireland and the Centenary of American Methodism*, pp. 45, 46. "Swindells now went on to Cork, leaving Williams in charge of Limerick. He was a man of showy talents, who was listened to by all sorts and conditions." His popularity was immense, and within a brief period 300 members were enrolled in the society. Mr. Myles adds: "But when discipline and the doctrine of self-denial came to be explained and enforced in the society meeting, *two-thirds* of them fell away before twelve months had clapsed."—*Methodist.*

There is food here for reflection for others besides Methodists. While the machinery employed in Methodist revivals to promote excitement, is somewhat peculiar to themselves, and the probationary term affords a fine chance to throw off responsibilities too hastily assumed—it is at the same time true that in all denominations where revivals are popular, the same evils are more or less apparent. Anxiety for the souls leads often to unwarrantable methods of forcing converts into the ranks, and a vast amount of "wood, hay and stubble" is piled up, only to be consumed in the day of fire. The calm, affectionate, earnest preaching of Jesus, and such appeals to the conscience as will throw every sinner back on his own consciousness of guilt and of need, should be relied on in protracted meetings; and the sinner's surrender should be voluntary and deliberate—the result of serious introspection and of firm trust in Him who alone can save.—*Christian Standard.*

FEELING WHAT YOU GIVE.—The Rev. Daniel Baker, in his report of a missionary tour in Texas, very pithily remarks: "Methinks, one reading this report says—'well, I will give five dollars to the cause of Domestic Missions. I can give this amount, and not feel it.' Suppose, my Christian brother, you give twenty, and feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave was delightful.

STINGY CHRISTIANS.—At the late meeting of the American Board at Buffalo, one of the speakers said: "We have some church members whose religion cannot endure the mention of the word dollar. Their heart shivels at the sound of it, as the flower shrivels before the bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God."

St. Bernard calls holy fear the doorkeeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

"A lighted amp," writes McCheyne, "is a very small thing; yet it giveth light to all who are in the house." And so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

We should act with as much energy as if we expected everything from ourselves; and we should pray with as much earnestness as if we expected everything from God.

When a man says he received a blessing under a sermon, I begin to inquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.—*Rutherford.*

A SAD CASE.—By a coal pit explosion in South Wales, a Baptist Church has been nearly broken up. The church was located at Ferndale. On the morning of the day when the explosion occured, the church consisted of ninety members, and at night, after the dreadful catastrophe, it had but *eight* adult members left.

POWER OF EXAMPLE.—When Lord Petersborough lodged for a season with Fenelon, Archbishop of Cambray, he was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

Rev. E. L. Magoon, D. D., of Albany, has accepted the call of the Broad street Baptist church in Philadelphia, and becomes pastor there.

SECULAR.

IMPORTANT ORDER

H'DQRS 2ND MILITARY DIST.,
Charleston, S. C., Dec. 31, 1867.

General Orders, No. 164.

I. Paragraph II. of General Orders No. 10, from the Headquarters of the Second Military District, dated April 11, 1867, is modified as follows:

Judgements or decrees for the payment of money on causes of action arising in North Carolina, between the 20th day of May, 1891, and the 20th day of April, 1865, and in South Carolina, between the 16th day of December 1860, and the 29th day of April, 1865, shall not be enforced, by execution, against the person or property of the defendant. Proceedings for such causes of action now pending, shall be stayed, and no suit or process shall be instituted or commenced on such causes of action until after the civil government of the respective States shall be established in accordance with the laws of the United States.

Paragraph III. of the same Order is modified as follows:

Sheriffs, coroners and constables, are hereby directed to suspend the sale of all property upon execution, or process under any judgment or decree of a court of the so-called Confederate States or of the State of North Carolina, rendered between the 20th day of May, 1861 and the organization of the provisional government of the said State, under the President's proclamation of the 29th day of April, 1865, or of the State of South Carolina, rendered between the 19th day of December, 1860, and the organization of the provisional government of the said State, under the President's proclamation of the 30th day of June, 1865, unless the written consent of the defendant be entered of record, and except in case where the plaintiff or his attorney, upon oath supported by corroborated testimony, shall allege that the defendant is disposing of, removing, or about to remove, his property beyond the jurisdiction of the court with intent to defraud his creditors: provided, that no such judgment, so rendered, within the periods aforesaid, shall be a bar to the commencement, in a State court, of a new suit upon the same cause of action in any case in which by law the defendant may remove or appeal the same to a court of the United States.

The sale of real or personal property, by foreclosure of mortgage, is likewise suspended in the cases embraced in Paragraph II. and III., of said Order No. 10 as above amended, except in cases where interest money accruing subsequent to the 29th day of April, 1865, shall not have been paid before the day of sale, and all previous restrictions on such sales are revoked.

Paragraph IV. of the same Order is modified by substituting the 29th day of April, 1865, for the 19th day of May, 1865.

Paragraph V. of the same Order is modified as follows:

All proceedings of the recovery of money on contracts, whether under seal or by parol, the consideration of which was the purchase of slaves, made subsequent to the 1st day of January, 1863, are suspended. Judgment or decrees entered for such causes of action shall not be enforced.

Paragraph VII. of the same Order is modified as follows:

In all sales of property under execution or by order of any court, there shall be reserved out of the property of any defendant who has a family dependent upon his or her labor, a dwelling house and appurtenances, and (if in the country) twenty acres of land, or so much thereof that the whole shall not exceed in value the sume of two thousand dollars; and in a town or city, the immediate lot upon which such dwelling houses is situated; and necessary articles of furniture, apparel, subsistence and implements of husbandry, trade or other employment, to the value of five hundred dollars. The homestead exemption shall insure only to the benefit of families. In other cases, the exemption shall extend only to clothing and implements of trade or employment usually followed by the defendant, of the value of two hundred dollars. The exemptions hereby made shall not be waived or defeated by the act of any defendant who has a family dependent upon him or her for support, and the exempted property shall be ascertained and defined by the sheriff or other officer enforcing the execution, who shall call to his aid two impartial citizens to make the necessary appraisement, and shall make report thereof to the court.

Paragraph X is hereby modified so as to authorize arrest in civil actions *ex contractu* only in cases where the demand is past due, and the defendant has been guilty of a fraud in contracting the debt sued for, or has removed or disposed of his property, or is about to do so, with intent to defraud his creditors, or is about to leave the State with such intent.

Paragraph XIV is amended adding thereto: All proceedings in any court of North Carolina, recognizing or sanctioning the investment of the funds of minor heirs, or of females, or of insane persons, in the securities of the late rebel government, or the securities of the States of North Carolina, or South Carolina, created for the purp se of carrying on war against the Government United States; will be suspended until the question of the validity of such investments shall have been determined by the courts of the United States, or national legislation. And nothing in the provisions of this order, or of the Order No. 10, above cited, shall be held to bar or hinder the recovery, by suit, of the estate of any minor, heir, female or insane person (*cestui que trust,*) whether in the hands of executors, administrators, trustees, guardians, masters or clerks Equity Courts, and other fiduciary agents, or invested by them in their fiduciary character.

II. General Orders No. 25, of May 20, 1867, are revoked, and on and after the 1st day of January, 1868, the distillation of spiritous liquors in this military district will be subject to such restrictions only as are imposed by the laws of the United States and of the States of North and South Carolina, respectively.

III. Paragraphs VI and VII of General Orders No. 32, dated May 30, 1867, are revoked, and the power to grant licenses for the sale of spiritous or intoxicating liquors, is remitted to the proper local authorities, to take effect on and after the first day of January, 1868, and to be subject to the following conditions:

1. The municipal authorities granting the license shall be answerable that the parties to whom such licenses are granted, together with their sureties, shall be responsible persons, and of good moral standing in the community, and that both principle and sureties shall be able to qualify individually in double the amount of the bond required, and that the bond shall be a lien upon the personal property of both principle and sureties, and upon proof of default shall warrant the summary seizure and sale of so much of the property of either or both as may be necessary to satisfy the forfeiture or fine and costs.

2. Drunkenness or disorderly conduct on the premises shall work the forfeiture of the license and of the penalty of the bond.

3. The owner or keeper of any bar-room, saloon or other place at which intoxicating liquors are sold, and all other persons interested or connected therewith, shall be regarded as principle in any action of damages growing out of an assault, riot, affray or other disorder occurring on the premises, or directly traceable thereto.

4. All bar rooms, saloons or other places at which intoxicating liquors are sold, shall be closed on the day or days of any general or local election, and for the twelve hours next preceding the opening and next succeeding the closing of the polls at such election; and the sheriffs of counties and districts, and the chief of police of cities and towns, shall have power to direct the closing of bar rooms and other places for the sale of intoxicating liquors whenever it may be necessary in their judgment to preserve order and quiet.

5. The proceeds of all licenses, forfeitures and fines, under the local regulations or under the provisions of military orders, will be devoted to the support of the poor, and as soon as realized, will be turned over to the commissioners or overseers of the poor of the district, county, city or town in which they accrued, and the commissioners or overseers will, at the end of each month, report to the Provost Marshal General of the District, the amount received by them during the month, specifying the names of the parties from whom it was received.

6. The penalties imposed by this order or by the local police regulations, may be enforced in any civil or military court, and upon conviction, the court may award to the informer, a sum not exceeding fifty per cent. of the forfeiture or fine. And it is made the duty of all sheriffs, constables and coroners of counties and districts, and the police of cities and towns, to be vigilant in the enforcement of the police regulations, and the provisions of this order in relation to the sale of intoxicating liquors.

The provisions of this paragraph will be held to apply to such licenses granted under General Orders No. 32, to innkeepers, as remain unexpired after the 1st of January, 1868.

IV. To promote the speedy trial of prisoners confined for minor offences, and diminish the cost of their maintenance, all committing magistrates will, on the 15th and last days of each month report to the Judge of their county or district court, all commitments made by them during the preceding half month, specifying the date of commitments, the names of the prisoners, and the offences for which they were committed, to the end that the judges may, whenever in their opinion the number of prisoners or other considerations of public interest call for it, hold special terms of their courts, for the purpose of disposing of such cases. The additional expenses of holding such special terms will be a charge upon the State Treasury, and the accounts therefor will be audited and paid as accounts of a similar character are now audited and paid, and if the salaries now paid the judges should be inadequate in view of the additional labor performed by them, a reasonable addition, upon proper representations through the Governor of the State, will be allowed.

V. The pilotage regulations now existing in the States of North and South Carolina, are so far modified, that on and after the first day of March, 1868, all passenger steam vessels, regulated by the laws of the United States, and carrying a pilot commissioned by United States commissioners, shall be exempt from the compulsory paymen of pilotage.

VI. So much of the Act of the General Assembly of the State of North Carolina, entitled "An Act to Raise Moneys," ratified on the 26th day of February, 1867, as makes it "the duty of all persons and corporations to list and pay the (poll) tax of such persons liable to the same, as are in their employment, on the first day of April of each year; as laborers," is rescinded, and hereafter all individual taxes will be assessed directly upon and collected directly from the individuals from whom they are due: Provided, that the provision of this order shall not apply to the taxes levied for the current year, except that double poll tax shall not be, enforced if the original tax be paid on or before the first day of March, 1868.

By command of Bvt. Maj. Gen. ED. R. S. CANBY.

LOUIS V. CARIARC,
Aide-de-Camp,
Acting Assistant Adjutant General.

Official: LOUIS V. CAZIARC, A. D. C., A. A. A. G.

HOW THE PYRAMIDS WERE BUILT

The stones were brought from the opposite side of the valley of the Nile, twelve to fifteen miles distant. The first work was to build a great causeway, or road, over which to transport the stones. Herodotus says one hundred thousand men were employed ten years on this part of the work. After this preparatory work, came the leveling of the rocky foundation, the cutting out of the subterranean chambers, and the elevation of the huge masses of stone. This work, the same writer says, occupied three hundred and sixty thousand men twenty years. These men ware drafted by the authority of a tyrant sovereign, as men are drafted in time of war; each levy serving a number of months, then others taking their places.

"The largest of the three pyramids is Cheops, and indeed this is the king of all in point of size. The figures are quickly given. The base each side, seven hundred and thirty-two feet; perpendicular height, four hundred and fifty-six feet. But this is not the original size. As we have said, the vandal hands of the old caliphs were laid upon it; they tore off the granite casement that constituted the smooth exterior, and then removed layer after layer of the huge limestone blocks to build their palaces and mosques in Grand Cairo. They seem to have quarried from it with as little reverence for its magnificence and antiquity, and with as little compunction of conscience as though it had been only a bed of native rock in the hillside. Its original base was seven hundred and sixty-four feet for each side, and its height a little over four hundred and eighty feet. But mere figures give us no just conception of its immense magnitude. It is only by comparison that we can appreciate this mountain mass of stone. The present base covers nearly thirteen acres; the original base was about thirteen and a half acres.

"It is only when we begin to compare it with other structures that our astonishment is excited. If you are a farmer, imagine a large lot of thirteen acres—and many a man who has thirteen acres thinks he has quite a farm; or if you live in the city, imagine a good sized city lot, sixty feet front and one hundred and twenty deep—on such a lot you could put a large block of buildings. Yet the base of Cheops would give you eighty such lots! A church fifty feet by one hundred is a large church for a city, and yet on the ground covered by this enormous pyramid you could place one hundred thirty such churches.

Now, imagine this great field of thirteen acres all covered with huge blocks of stone laid closely side by side. Then begin and pile stone on stone, drawing in each successive layer a little, as the farmer does his sheaves in finishing his grain-stacks—on you go, piling them higher and higher in one solid mass, till you reach the tops of the tallest forest trees, and yet you have only laid the foundation. Stone is lifted upon stone, layer piled upon layer—you have overtopped Bunker Hill monument, reaching the height of the tallest church-steeples of our cities, and yet your cloud-towering pile is not more than half completed! Take one of those churches with a spire of one hundred and fifty feet—and few church-steeples are as tall as that—then lift another church of the same height and balance it upon the top of that, then lift another high in air and set it upon the topmost point of that, and then the golden-tipped point of this last spire is not as high by more than thirty feet as the original apex of this enormous structure!"

WEALTH OF THE ANCIENTS.

Crœsus possessed, in landed property, a fortune equal to £1,700,500; he used to say that a citizen who had not sufficient to support an army or a legion, did not deserve the title of a rich man. The philosopher Seneca had a fortune of £3,500,000. Tiberius, at his death, left £19,624,000, which Caligula spent in twelve months. Vespasian, on ascending the throne, estimated all the expenses of the State at £35,000,000. The debts of Milo amounted to £600,000. Cæsar, before he entered upon any office, owed £2,000,000. He had purchased the friendship of Coro for £500, and that of Lucius Paulus for £200,000. At the time of the assassination of Julius Cæsar, Antony was in debt to the amount of £3,000,006; he owed the sum to the Ides of March, and it was paid by the Kalends of April. He spent £148,000. Appius spent in debauchery £500,000, and finding on examination of his affairs, that he had only £80,000, poisoned himself because he considered that sum insufficient for his maintenance. Cæsar gave Satulla, the mother of Brutus, at an entertainment she gave to Antony, dissolved in some vinegar, a pearl worth £80—not several hundred pounds, as is commonly stated—and she swallowed it.

There is no accomplishment so valuable as that of being a good reader, which is so slightly appreciated. A large number of poor readers you will find in the pulpits of the land. They hide the beauties of Holy Scripture and weaken its force by their miserable utterances.

The story is told of two Mohammedans, one of whom was reading the Koran, that in reply to a question from the other as to what monthly stipend he had for reading, the reader replied that he had nothing at all. 'But why do you put yourself to so much trouble then?' said the listener. 'I read for the sake of God,' quoth he with the book. 'Then for God's sake stop reading,' said the second, 'for you will certainly spoil the Koran if you keep on.'

'He lives long who answers life's great end:' and as the Emperor Alexander on reckoning his age, counted not his years but his conquests, so we should reckon our age, not by the time we have spent on the earth, but by the good we have accomplished during this period of our probation, the duties we have conscientiously and faithfully discharged, the evidences of a heavenly life which appear as we review our pilgrimage.

THE NAMES OF COINS.

The American dollar is derived from the German "thaler" (literally "Valley piece" the first thalers having been coined in Goechimsthal Bohemia where there are extensive silver mines.) The same name is also used in Sweden and Denmark where the unit of currency is called a rixdale or royal dollar. As for the sign of abbreviation of dollar ($.) authorities are divided as to its origin, but is generally admitted that $ was originally written with the S on the U; but for the sake of celerity, it was considered to be expedient to change the U to two strokes through the S, which has remained the accepted sign.

The American mill, cent, and dime, the French centime and decime, the Italian centesimo, the South American centaro, are terms derived from the Latin, denoting the thousandth, the hundredth and the tenth part of the unit of currency. When the Italian cities were at the height of their power in the middle of the sixteenth century, their coins naturally spread over the world, and their names were taken for the coins of many other countries, thus the world renowned Florentine *florin* (in Italian florino, so called from the flower, the lily of Florence, being on the reverse of every coin) was adopted by the French and English, who also give the same name to the German coin *gulden*—derived from gold money. The Venetian *sequin*, in Italian zecchino—from *zecco*, a mint—was adopted by most of the Oriental countries with which the Venetian merchants trafficked. The Milanese ducat was taken into France and Naples when the armies of these countries overran Milan. The Neapolitan *carlino* is a small coin with the head of Charles on it. The Roman *scudo*—in French *ecu*—took its name from the *shield* originally placed on this coin.

Another Italian coin which spread over Europe was the Roman *grosso*, called in England a grote, in France a gros, in Bremen a grote, and still retained in Prussia, and Saxony a little groat or *groshen*. The French *sou* is evidently derived from the Italian *soldo*, or piece, with which one can solde or pay one's debts.

The Hanseatic towns also furnished coins: witness the *mark*, so called from the Government *mark*, that it was of good weight. The *schelling* of Hamburg was adopted in England, where it is called a *shilling*, and also by Denmark and Sweden, where they call it a skelling.

Many coins derive their names from the marks or signs, printed on the reverse, and retain the name, although the sign may have been disused. Thus, a coin which has a crown on the reverse was called a *cau* in French, a *crown* in English. A piece which had a cross on it is called a kreuzer in Germany (from the German word kreutz —a cross:) although no sign of a cross can be discovered on the modern kreutzer.

The English "pound" was originally a pound of money; but it has been gradually reduced to its present form, and called a "*sovereign*," from the sovereign's head being on its face.

In France, during the reign of Louis XVI there was a coin called *livre*, or pound, which the republic adopted as the unit currency, changing the name to that of *franc*, which it still retains.

When the Kingdom of Italy, more recently the Papal States, adopted the French system, they retained the old name of *livre*, in Italian, *lira*, and made that the unit of currency, so that the *franc* of France, and the *lira* of Italy are of exactly the same value.

The "Napoleon" or "Louis" of the French is simply a conventional name given by the French to a twenty franc piece; in the same manner as the Americans call a ten dollar piece an "eagle," and as the Prussians have a "Frederick." The English guinea derived its name from the fact of the gold from which the first guineas were made coming from the Guinea coast. The English *farthing* is so called from its being the fourth of a penny; the derivation of the Spanish *cwarto* is the same, the cwarto being the quarter of a *real* or royal piece.

The names of the South American coin are mostly Spanish or Portugese origin; the peso of Peru, is a piece that *weighs*, from *pesar* to weigh; the *centaro* is the hundreth part of the unit of currency, and the *rei* of Brazil is a royal piece. From the above mentioned facts it will be seen that the tendency of all nations has been to adopt the coins of other nations; witness the groat which traveled from Italy to England, France and Germany.

Sometimes the value was altered; for instance, there is a coin in Bavaria worth 40 American cents, and divided into 60 kreutzers, while in Austria, there is one of the value of 50 American cents, divided into 100 kreutzers.

To give an idea of the difficulties a merchant doing business with Germany has to encounter, it must be remembered that there are five distinct coinages in use in that country, namely: "Prussia and Saxony, who use *thalers*, worth 75 cents, divided into 30 groschens; Hamburg, with marks of 35 c., divided into sixteen shillings; Bremen with its groten, and Austria and Bavaria before mentioned.

In Italy the same state of things existed until the establishment of the Italian Kingdom in 1860. Several years ago the French government proposed to the States whose coinage was the same as theirs, namely: To Belgium, Switzerland and Italy, that the coins of one should pass without diminution of value in the territory of the other.

This proposal was immediately accepted by these countries, and by Rome some time after. It is this arrangement, called in Europe "*La Convention Monetaire*," which it is proposed to extend so as to make a universal currency.

PROBABLE LOSS OF ANOTHER SEAMER.—Serious fears for some time have been entertained regarding the safety of the steam tug John McB. Davidson, which left this port for New York on the 17th instant, and put to sea the following day. These fears have now become almost confirmed by the non-receipt of advices concerning the steamer's whereabouts, and we are led to the conjecture, which seems very probable that she has been lost and all on board have perished. The Davidson, up to the time of her sailing had been in this port since the occupation of the city by the Federal forces, and was for the most time in Government employ. Latterly she has been lying idle, and was sent to New York for the purpose of engaging in work which had been secured. Some few months since she was sunk at her wharf by an accidental leak, but had been fully overhauled and repaired before her departure.

The steamer was owned by Capt. Robert Stevenson, now of this city, and Mr. E. H. Jones, of N. York. The latter was one of the unfortunate number on board, having assumed charge of the steamer for the trip to New York. Besides Mr. Jones, there were on board of the Davidson, John H. Marshal, of this city, sailing captain George Price, of Smithville, engineer, two firemen (one white and one colored,) a steward and a deck hand (both white.) The steamer must have encountered the heavy gale which blew the night after she put to sea and day following, during which she doubtless went down with all on board.—*Wil. Journal.*

The military commission, which recently sat in Wilmington for the trial of April Lesesne (colored) charged with resisting, with deadly weapons, one Jno. A. Burney, constable of Bladen o, while in the discharge of his official duties, has found the prisoner guilty, and sentenced him to six month's imprisonment at hard labor. Gen. Canby has mitigated the sentence to four months, and designates Fort Macon as the place of confinement.

John Hopkins, who has endowed a hospital for poor white and colored people, and an Institute for white and colored children, is said to be worth twenty millions of dollars. It is thought that he will eventually donate his magnificent country-seat to some charitable purpose. Such munificence deserves commendation. Baltimore may well be proud of him.

Thomas Walsh, a boy of nineteen, was hanged at Newark, N. J., on the 2nd, for the murder of Patrick Tormay, on the night of the Fourth of July last. He met his death boldly, having taken a cool view of the gallows the day before while he smoked a cigar.

It is bad to make an unnecessary show of high principles, but it is worse to have no high principles to show.

ANOTHER GREAT POPULAR LOAN.

It is commonly known that the General Government, for wise purposes, has given its aid and encouragement to the construction of one MAIN THROUGH LINE OF RAILROAD from the Pacific Ocean across the Territories, to connect with the various Eastern Branches of the Pacific Railroad system, and which will from the GRAND TRUNK ROUTE to the Far West, upon which the mighty trans-continental traffic will concentrate.

THE CENTRAL PACIFIC RAILROAD COMPANY—who are carrying it forward with greater energy and persistence than was ever shown in any similar work, in ancient or modern times—will build, equip, own, and control the western hall of this Through Line, the most productive, favored, and valuable portion of the whole, and may justly be regarded as possessing the richest franchise ever granted on this continent.

The Act of Congress confers upon the Corporations, beside the right of way across the Territories, a gift of 12,800 acres of the public lands per mile, contiguous to this line, and an appropriation from the National Credit of SIXTY MILLIONS in 6 PER CENT BONDS, delivered as the work progresses; or half the estimated cost of the Through Line and Branches. These subsidy bonds the Companies may cancel in a course of years by the transportation services of the Roads, and a small per centage of its net earnings; they, therefore, constitute an element of great strength to the Corporations.

The act further authorizes them to issue an equal amount of their own First Mortgage Bonds of corresponding denominations *which shall be the first claim upon the whole railroad property, and to which the lien of the Government shall be subordinate.*

The Great Central Pacific Railroad is, therefore, in an important sense, a Semi-National work, aided and commended by the people, the legislative power, and the executive officers, though its management is *administered with all the care and forethought of the most eminent private corporations* being under the constant supervision of the Government.—who, being the principle creditor, accepts a subordinate and contingent lien—with so large an amount of additional capital also invested in the property pledged, it is believed that no security now offered in the market possess the same claims to confidence and market value except those of the government.

Under these favoring auspices very gratifying progress has been made in extending the railroad track from both directions. Nearly 1,000 miles of the main line and converging branches between the Missouri river and the base of the Rocky Mountains have been built within three years. The Central Pacific Railroad has also steadily and successfully carried the Main-Stem line from the steamboat navigation of the Pacific to the summit of the Sierre Nevadas, and into the great Salt Lake Basin east of the California line. Having overcome by far the most difficult and expensive portion of the whole line, the probabilities of the through connection with the eastern lines being affected in 1870, amount almost to certainty.

The prominent feature in the progress of the Central Pacific Railroad is the remarkably large and profitable Local Business which is developed upon the completed portion; more than justifying the estimates of its projectors—that the immense traffic between the ports of California and the Mining Regions of the Interior would sustain a firstclass railroad line, even if the overland connection were not built. The net profit upon operating the link of less than 100 miles, thus far reaches nearly two millions in gold; and this ratio will be doubled during the coming season, when the entire mountain transit is made by the locomotive. With every extension of the track the business and profits of the completed part are increased; so that when the Overland through traffic shall be centered upon the Central Road, the general prosperity of the Company will be without parallel, and its Securities appreciated correspondingly.

The campaigns of LIEUTENANT GENERAL FORREST and FORREST'S CAVALRY, an octavo volume of 625 pages, beautifully illustrated, will be sold only by Agents. The Canvassing Book is now ready. Those wishing a profitable business, should secure an Agency at once, as the sale of this work will doubtless be large. Send for Circulars giving full particulars. Address,

J. P. MILLER & CO., Publishers,
Philadelphia, Pa.

Baron Goltz was, on January 1st, received by Napoleon III, as ambassabor from Prussia and the States of North Germany, and has assured the Emperor of the sincere desire of King William for preserving peaceful and friendly relations with France.—Napeleon, in reply, has expressed his hearty approbation of the union of the North German States, and the hope that the Baron will consecrate his efforts to the preservation of peaceful relations between Prussia and France. The *Moniteur* thinks that Menabrea will finally succeed in the organization of a cabinet. Victor Emmanuel says that Iraly has passed a crisis and has now a prosyect of peace.

MEMPHIS, Tenn., Oct. 3, 1867.

In the work, now in course of preparation by the Publishers, will be found an authentic account of the campaigns and operations in which I took part during the war for the independence of the Confederate States. Believing it to be proper that there should be a timely and lasting record of the deeds and services of those whom I have been so fortunate as to command, I placed all the facts and papers in my possession, or available to me, in the hands of accomplished writers, who have done their part with close and conscientious research, and have endeavored to make up a chronicle neither over-wrought nor over-colored, as I can testify. For the greater part of the statements of the narrative I am responssble, and all facts and incidents derived from other sources are properly credited in the foot-notes. It is hoped that justice will be found done in some degree to the courage, zeal, fortitude, and other soldierly qualities of the men of "FORREST'S CAVALRY," for that has been the main purpose of the work.

N. B. FORREST.

THE CHASSEPOT.—At the battle of Montana, in Italy, the Chassepot rifle killed the Garibaldian soldiers at a distance of two thousand five hundred yards. The ball explodes after striking, and is nearly always fatal. It is the only battle in modern times in which there were more killed than wounded, owing to the improved telescopic sight of the gun and its bearing up the ball at such great distances. The rebels had the common musket, while the French troops were all armed with the Chassepot. —*Register.*

General Canby has issued an order suspending executions and staying proceedings in certain cases, and providing for a homestead exemption. The order issued by General Sickles, prohibiting the distillation of liquor and the opening of bar rooms is revoked, and the proceeds of licenses of said bar rooms are devoted to the support of the poor.—*N. Y. H.*

In the Louisiana Convention yesterday, articles eleven and twelve of the new constitution declaring that labor shall not be regulated by law and that no religious test is required as a qualification for office, were adopted. Article thirteen, still under consideration, provides for the right of every one to ride in public conveyances and be present at public entertainments.

TELEGRAPHIC.

CONGRESS.

WASHINGTON, Jan. 6.

SENATE—A memorial was read from freedmen in Elizabeth City, N. C., stating that the land owners were driving them from the land that their industry had purchased, and asking for redress.

Mr. Norton introduced a bill compelling full prosecutions for violations of revenue laws and forbidding compromises.

The cotton tax came up, and was postponed until to-morrow. Anti-contraction bill came up, but was postponed, with the understanding that it comes up immediately after the disposition of the cotton tax.

HOUSE—Various bills and resolutions have been introduced; among them one to create a steamboat inspector's office at Cairo, Ill., and to make St. Joseph, Mo., a port of entry, and to authorize Clerks of Courts of Record to administer oaths in bankruptcy.

Mr. Upton, of Michigan, introduced a resolution directing the reconstruction committee to inquire into the expediency of authorizing the several Conventions elected under the reconstruction acts in the States lately in rebellion, to appoint all civil officers, whether State or county, in said States, to act temporarily until State Constitutions shall be adopted therein, and officers chosen who are qualified to fill said offices. And that for this purpose, said Conventions may remove all civil offices now acting in said States.

Mr. Boutwell, of Massachusetts, moved to amend by adding, to instruct the reconstruction committee to inquire into the expediency of authorizing the general of the army to detail officers for service in said states; also into the expediency of constituting said states each into a separate military district under the command of the general of the army; also of providing additional legislation to secure the elective franchise to all; and also to declare by act of congress that the provisional governments, set up in said states by order of the acting President, are not republican forms of government.

Mr. Upton accepted the amendment.

Mr. Chandler, of New York, moved to lay the whole subject upon the table. Not agreed to—yeas 28, nays 66.

The resolutions were then adopted.

WASHINGTON, Jan. 6.

The pressure to employ negroes or rebuilding the Mississippi levees is becoming very strong, numberless letters being received by officials urging it.

The President has received a dispatch from Mobile, signed by many lawyers, asking the appointment of Mr. Grandins, *vice* Martin, who shot judge Busteed.

WASHINGTON, Jan. 3, M.

Gov. Haight, of California, in his inaugural, says: "The propriety of admitting blacks to suffrage belongs to each State to determine for itself. Had Congress been able to control this subject, both negro and Chinese suffrage would probably have been forced upon the people of California against the will of the majority. Ignorance of the effects of such legislation would have inflicted upon us evils actually intolerable. So far as California is concerned, the people of this State have expressed their opposition both to negro and Chinese suffrage."

Havana advices state that Santa Anna will furnish money and men to inaugurate the Yucatan revolution. The Mexican Congress is about increasing the regular army to 18,000 men.

The Greek legation have accounts of a battle fought on the 25th and 26th ult., near a village on Lake Creti, in which the Turks were defeated with severe loss.

The reception given by King George to Queen Olga in Athens was enthusiastic beyond description. Universal cry of "down with the barbarians," was given.

The government of St. Domingo has issued a decree fixing the tariff at 15 per cent less on goods imported direct from Europe or the U. S., than those coming through the West India Islands. Proof that goods have not touched at any of the West India Islands; or should any vessel so touch, certificate from any republican agent that she made no operations there is required. This decree went into effect on Nov. 1st.

Gen. Howard has not issued an order dismissing officers of the Freedmen's Bureau for engaging in politics, but he has established a policy dealing with each case as it comes up. Thus far, in several cases brought to his notice, he has established a rule that any acceptance of nomination for an office, must be considered incompatible with duties required of officers of the Bureau, and such agents or officers have been relieved. The latest case of this kind is that of Mr. Pittsbury, of South Carolina, a civilian agent of the Bureau who was elected to the Convention, and notified that he could not hold both positions.

Gov. Chamberlain, of Maine, in his inaugural address, says he favors a fair square payment of the national debt, but not in one day or one generation.

Brown & Gillespie, wholesale merchants in Hamilton, Canada West, have failed.

Revenue receipts 1,489,000.

VOLCANIC ERUPTION.

WASHINGTON, Jan. 3.—Mr. Dickinson, minister to Nicaragua, transmits accountes of a recent volcanic action of 16 days' continuance, making itself a cone of 200 feet high, the crater being 300 feet in diameters The country from the volcano to the Pacific ocean (about 50 miles) was covered in sands The height of the flame and flying cinder was 50 feet. Mr. Dickinson thinks the volcano was smothered by its own discharges..

VIRGINIA STATE CONVENTION.

RICHMOND, Jan. 3.

A resolution, urging the continuance of the Freedmen's Bureau, and deprecating it. with drawal from the State as a calamity, and requesting Gen. Howard to continue it under such agents as may best suit the purpose, was, after a long debate, adopted by the Convention. Ayes 52, nays 14.

Paragraph 8, of special orders No. 2, Headquarters, Fifth Military District, dated Jan. 2d, 1868, is as follows:

His Excellency B. F. Flanders, Governor of the State of Lonisiana, having resigned that office, Mr. Joshua Baker is hereby appointed to the vacancy occasioned thereby.

The same order assigns Brevet Maj. Gen. R. C. Buchanan to duty as Commander of the District of Louisiana and Assistant Commissioner of the Freedmen's Bureau.

In reply to a communication from Gov. Flanders, charging the police and jury of the Parish of Orleans with official corruption and recommending their removal, Gen. Hancock says, these charges present a proper case for judicial investigation and determination, and it is evident to them that the courts of justice can afford adequate relief for the wrongs complained of if proven, and he has concluded that it is not advisable to resort to the measure suggested.

The Convention to-day resumed discussion on equality question. After several amendments to Wickliffe's substitute had been offered and voted downt, the following was offered by Pinchbeck and adopted as the 13th article of the Constitution—"all persons shall enjoy equal rights, and privileges while travelling in this State in any conveyance of a public character, and all business places or otherwise carried on by Charter, or for which a license is required from either State, Parish, or Municipal, authority shall be deemed places of a public character, and shall be opened to the accommodation and patronage of all persons without distinction or discrimination on account of race or color."

Carlotta, widow of Maximilian, is returning to sanity and divides her time between music, painting, and the calls of her friends.

Two Head-Centres and five Captains of the Fenian organization have been arrested at Merthyr in South Wales.

The message of Governor Swann of Maryland, was transmitted to the Legislature on the 3d inst. He endorses President Johnson's course, is jubilant over what he calls the reaction against the policy of Congress, and expresses great anxiety that the white people of Maryland may not amalgamate with the colored race, which, he fears, will be the case if suffrage is granted.

RECORDER FOR 1868

Many of our pastors find it difficult to spare from their small salaries, even $3, to pay for the RECORDER. We propose to furnish the RECORDER to each pastor who will secure us five subscribers for 1868, and the amount of subscription, viz., $15. A little labor will secure the RECORDER to the pastor, and accomplish good for the churches.

How many pastors will allow us to place their names on our books upon the foregoing terms?

NOTICE.

At the late session of the Baptist State Convention, held in Goldsboro, N. C., resolutions were passed requiring the Recording Secretary to collect and append to the minutes, the statistics of each Association, together with a revised list of the Baptist ministers in the State. Clerks of Associations are therefore earnestly requested to forward to me at Oxford, N. C., a full table of their statistics, and a list of the ministers in their bounds, with their Post Offices.

J. L. CARROLL, Cor. Sec.

STATE OF NORTH COROLINA,
EXECUTIVE DEPARTMENT,
Raleigh, December 28th, 1867.

By direction of his Excellency Jonathan Worth, Governor of said State, notice is hereby given, that W. W. Mitchell, Wm. S. Tayloe, Wm. Dunning, Andrew J. Askew, Edwin Ferebee, M. B. Gregory, Jno. Mitchell, Willie Riddick and L. T. Spiers, of State aforesaid, having made application to be made a body corporate under the name of the "Chowan Baptist Female Institute," for the purpose of establishing a school for the education of young females, and having in all respects complied with the Statute, in such case made and provided, have this day been created a body corporate under the name aforesaid by Letters Patent, signed by His Excellency the said Jonathan Worth, Governor of said State, and attested by the Great Seal of the State, a compy of which has been recorded in the office of the Secretary of State; conditioned, that the said corporation shall exist only for a term of Thirty years from the date of said Letters Patent.

WM. H. BAGLEY,
23-1t. Private Secretary.

MARRIAGES.

Near Morrisville, Wake county, on the 24th December, at the residence of the bride's father, by Rev. T. W. Young, Mr. J. B. Martin, to Miss Vallie A. Weathers. All of Wake county.

At Christ's Church, in this city, on the 20th December, 1867, at 1 o'clock, P. M., by the Rev. R. S. Mason, D. D., Mr. S. G. Ryan, to Miss Mary G., daughter of the officiating clergyman. All of this city.

At the residence of T. B. Nichols, Esq., near Plymouth, *N. C.*, on the 26th Dec., 1867, by Charles Latham, Esq., Mr. Wm. H. Leary of Edenton, to Miss Sarah R. Leary, of Washington county, N. C.

OBITUARIES.

Died at the residence of her father, Captain Timothy Hunter, in Elizabeth City, December 10th, 1867, Mrs. CARRE KELLINGER, consort of deacon Cornelius W. Kellinger. It is not the purpose of the writer of this article to publish a formal obituary merely for fashion sake. But to notice rather some of the noble traits of character which were so fully developed in the person of this estimable christian lady. An intimate acquaintance of eight years with the departed one has given the writer ample opportunity of forming some idea of the true character and merits of her whose loss we mourn. Her school days were the great harvest with her as they ever are to all such warm hearted, lively, pure, simple children of nature; before the mind becomes engrossed with the cold calculating world, and the heart grows callous from the indifference of those around us. It was then she formed so large a share of that circle of friends who were so dear to her even to the end of life; and of whom she was accustomed to recall and speak so tenderly of to the last. This bright, happy period of her short life was passed in the Baptist College in Murfreesboro under instruction of the venerable Doctor Hooper. In the winter of 1860, soon after leaving school, this young lady, though the mildest, and sweetest tempered of her sex, was suddenly arrested in her love of, and pursuit after the things of this world, and brought to the foot of the cross, through the mercy of that Saviour whose unsearchable love was so precious to her through the last seven years of her life; and whose great, never-failing promises were so consoling through many months of affliction, while the slow, but sure hand of consumption was doing its work. She professed conversion and was baptized into the fellowship of the Church in Elizabeth City in Feburary, 1860, by Rev. R. R. Overby, then pastor of that church. The first day of January 1862, she was married to Cornelius W. Kellinger by the same one who baptized her two years previous. As she ever had been a most dutiful child and faithful friend, so was she a devoted wife and affectionate mother. Indeed the marriage was a happy one, for her husband was a model one, whose sole thought and care seemed to be only in administering to the comforts of his good and amiable wife; and especially during the days of her affliction, did he perform this duty most tenderly, and by his close attention, and a seeming anticipation of her every want, serve to alleviate her sufferings and smooth the rugged and darkened pathway to that undiscovered country. Since her connection with the church, she has been a pious exemplary christian, and, with her mother Mrs. Hunter, has done much for the church in its struggles which it has had to contend with since the close of the war.

During last summer her husband carried her to Nag's Head, hoping the salt air might be some advantage to her fast failing health, but she came home little better than before, indeed so prostrate, that instead of going to her own home, she went to that of her mother, where she staid until carried to the grave. One of her children preceded her to the bright home of angels, one she has left motherless with her husband, one sister, mother and father, and many friends to remember her in coming days, who may yet hope to join her in that far-distant land if they but follow in her steps and keep her example ever before them. At the time of her death, she was twenty-seven years and three months old, and consequently died in the very bloom of life, when all a short time before seemed so full of promise. But we have the consolation to know that she has only exchanged an uncertain world for a sure and happy home, and that as the hollow pomps and varieties of this life faded from her dim vision, the bright realities of Heaven, lighted up by the glory of God, opened upon the enraptured eyes of the dying woman—soon the struggle of death is over—and now the new angel passes into that rest prepared for the people of God. As Elder Overby had baptized her and married her, she requested that he should preach her funeral which she did. The news of her death and last request were carried to him just before his intended departure with his family for the College at Wake Forest, the agency of which he had accepted, so that he delayed some days longer to perform the last solemn rite over the remains of one who was so very dear to both Elder Overby and his wife, who stilll cherishes the warmest regard for the quiet sleeper. She lies buried in the grounds near that church and school house where her childish days of happiness and innocence were sported away, and where in later years, she was punctual to worship in the house of God. There let her rest in peace till the last morning; when the Saviour shall appear in the East with the first streaks of the dawning day, and as they fly from the ocean, to light up the mountain tops, then shall the immortal spirit of this christian woman be called to join in the great army of the redeemed.

CHILDREN.—All parents should understand that children's shoes, with metal tips, will wear at least three times as long as those without. The new Silver Tip is decidedly ornamental, and is being extensively used on children's first-class shoes. Sold everywhere. 20-1m.

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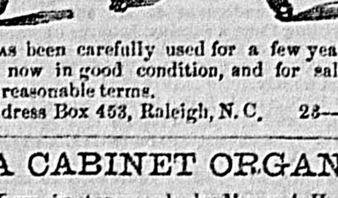
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NOTICE.

THE one hundred and forty-seventh term of the University of North Carolina, will begin on Saturday, January, Jan. 18, 1868.

Prof. Kerr will fill the chair of Chemistry, Geology and Mineralogy, and competent instruction will be given in the Department of Metaphysics, so that the programme of the Annual Catalogue will be continued until June, 1868.

Tuition $30 a term.

Board notmore than $15 per month.

For Catalogue or more particular information, apply to the President of the University,

HON. D. L. SWAIN, LL. D.,
23—3t Chapel Hill, N. C.

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MALE ACADEMY,

J. H. DUNN, PRINCIPAL.

Session opens on Monday, January 13th, 1868. Tuition per session of twenty weeks.

Primary English,	$15,00
Higher	20,00
Languages and Higher Mathematics,	25,00

Board, convenient to the school, $12,50 per month. For further particulars address the Principal at Forestville, N. C.

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THE Spring Session of this School opens the 3rd Monday in January next.

The price of board and tuition is ninety dollars per session of twenty weeks, without extra charges.

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THE next session of my School will commence on Monday the 13th January to continue until the 13th June 1868. All pupils will be charged from the opening of the School, unless unavoidably detained. Bills for payment will be presented monthly.

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Tuition from - - - - - - -	$15 00 to $25 00
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THE Spring Term of the Session of 1868, opens March 4th. Course of instruction, CLASSICAL, MATHEMATICAL and COMMERCIAL. Address

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For the Biblical Recorder.

THE SNOW.

BY L. H. G.

The winter twilight swiftly falls,
Shrouding dead day with leaden palls.
The low-hung snow clouds heavily brood,
Almost touching the tops of the wood,
Waiting 'til darkness, chill and gloom,
Have buried the day in its dreary tomb,
Then to send down, to earth below,
Wreathed flakes of bright, white snow,
Beautiful snow.

I stand at my window to watch it fall,
Merrily flitting, clinging to all,
Dancing gaily before the breeze,
Robing afresh the bare-armed trees,
The pines like white-haired seniors stand,
The cedars seem touched by a fairy's wand.
Over the earth is a sheet of snow
Keeping the violets sleeping below,
Generous snow.

Flake by flake they're falling fast,
A brief bright greeting—and on they pass,
The sombre, rough and grim are gone,
Smooth and fair they will show to the moon,
The snow birds have chatted about it to-day,
Flitting about o'er bough and spray,
Eyeing the cloud whence the beauty must flow,
Laying at night that the morn will show,
Beautiful snow.

Bright, white flakes, ye are purity's own,
Ye bring me a dream of the life that is gone,
Of a brow as open, an eye as clear,
A garment as fair as the robes ye wear,
A heart and soul as pure as your own,
And a lip clear ringing with truth's own tone
When a child, I watched, as now, your flow,
And I said to myself, I will be like the snow,
The stainless snow.

And now, as I peer through the waning light
To catch the gleam of your downward flight,
The thoughts that over me throng and roll,
Press tears to my lashes, and sadden my soul.
The robe is soiled, the fine gold dim,
And discord clash in the spirit's hymn,
The heart cries out for the long ago
When life was fair as the driven snow,
The pure white snow.

But though ye show me the wand'ring rays,
The broken vows and wasted days;
I know that beyond the cloud there lies
A sinless Heaven in radiant skies,
Where love reigns ever o'er angel bands,
And vestures bright not made with hands,
Await the redeemed who will go
Adown where the living waters flow,
Beyond the snow.

The Family.

RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold and being placed in a conspicuous position in every household:

1. From your children's earliest infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you are sure you can give them what you promise.

4. If you tell a child to do anything, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to do good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of obtaining happiness.

EVILS OF TIGHT LACING.

Sometime ago the death of a young lady passenger, Miss Stainsby, in one of the cars of the London underground railway was reported, caused, as then alleged, by suffocation, due to the bad state of the air in the tunnels. A legal investigation ensued from which it now appears that one of the causes of her death was tight lacing.

Prof. Rodgers, lecturer on medical jurisprudence and on chemistry, was the first witness, and at his request the evidence of Dr. Popham as to the appearance of the body was read to him.

Dr. Popham added that he had found the deceased was tightly laced, and that the result would be to compress her chest and impede the free action of her lungs.

Prof. Rodgers said he had examined samples of air taken on four different occasions from the tunnels of the Metropolitan Railway, and also from various other tunnels.—The air in its pure condition contained 2,080 volumes of oxygen per 10,000, and from 3·7 to 6·2 of carbonic acid. On the 4th of September he found that in the worst tunnel (i. e., Gower street), there were 1,870 measures of oxygen, and there was but a slight trace of carbonic acid. The highest amount of carbonic acid he had found on any one occasion was 18·7 per 10,000; but the atmosphere of a theater four feet above the stage was 23·7. The slight deficiency of oxygen which he found would not act injuriously, even upon delicate persons, passing as they did, rapidly through the tunnel in trains. Thought that under the circumstances under which the deceased had entered the train—that was to say, considering that she had eaten heartily, was tightly laced, had diseased heart, and was already faint before she entered the tunnel—her death had resulted from natural causes. The jury heard other evidence, and then, without hesitation, brought in a verdict:—"Died from natural causes."

The Children.

"Blessed Spirit, Dwell in me."

"Mamma," said Katie, "does God send his Holy Spirit into the world now?"

"Yes, dear, God will give his Holy Spirit to every one who really wishes him to do so. Every little boy and girl may have God's Spirit to teach them to do right, to help them love Jesus, and to show them how to please him. We should never want to love and serve the Savior at all, if the Holy Spirit did not first put it into our hearts to do so."

"But mamma," said Ernest, "we do not see the flame of fire and hear the rushing sound, as the disciples did. How do we know God gives his Spirit to us?"

"We can *feel* some things that we do not see, Ernest."

"What things, mamma?"

"Yesterday, when you came in from your walk with auntie, what did you tell me?"

"Oh, I know. I said it was very windy and cold, so that auntie thought we had better not stay out any longer."

"While you were out, did you see the wind, Ernest?"

"Oh, no, mamma."

"Then how did you know it was windy?"

"I felt the wind, mamma; it blew in my face, and it nearly blew my hat off."

"Well, my darling," said his mother, "and though we cannot see God's Spirit, yet we can feel him working in our hearts. If we love Jesus, it is his Spirit who helps us do so. If we try to please him, it is his Spirit helps us do it. If we think of Jesus, it is his Spirit who puts the good thoughts into our hearts."—*Child's Paper.*

A PRAYER ANSWERED.

The following charming little story is published in the *Children's Hour.* Nelly came home from school one afternoon and complained bitterly of her teacher.

'Did you ever pray for your teacher, that God would make her more gentle and loving?' said Nelly's father.

'Why no,' answered the little girl looking up, half surprised at the question, in her father's face.

'Well, suppose you try that, and see how things get on to-morrow.'

That night, when Nelly said her prayers, she added these words at the close:

'And please, Lord, make teacher Annie kinder and more patient.'

Then rising, she got into bed; but she did not feel so sleepy as when she bade her father and mother good night a short time before. Her thoughts went back over the day; to what had happened at school; to her own conduct as well as that of her teacher. Just what her own conduct had been we do not know, but this we can relate. In about five minutes after she was in bed, Nelly rose up and getting on her knees again, added to this to her evening prayer:

'And please, Lord, help me to be a better girl at school.'

Then her head sank back upon its snowy pillow, and in a minute or two was fast asleep.

On the next day Nelly came home from school with a bright face and a bounding step.

'I think your prayer for teacher Annie, must have been answered,' said Nelly's father, as he drew the little girl to his side.

'I guess it was; she was so kind and patient,' replied Nelly.

'God has many ways of answering prayer, my child,' said the father, 'and may be that one of the ways he took was to make you more studious, and more respectful to your teacher.'

'I shouldn't wonder,' said Nelly, a new thought coming into her mind; 'for I did try to do everything I could to please her. After I had prayed that the Lord would make her kinder and more patient, I couldn't help trying to be a good scholar, and to worry her as little as possible.'

'It might have helped some if you had prayed for yourself as well as your teacher, remarked Nelly's father.

'Oh, I did do that,' she said, quickly. Then added after a pause, 'And may be it was my prayer for myself that God answered, when I thought it was my prayer for teacher. May be she was kinder to me because I said my lessons better, and did all I could to please her.'

'I think that was just the way your prayer was answered,' her father replied. 'Our prayers for others cannot do them much good, unless we try to help them as well as pray for them. When we pray for others, God puts it into our hearts to be more loving, and kind, and thoughtful of them; in this way he answers our prayers.

Only Brick Upon Another.

A boy watched a large building, as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "you seem much interested in the bricklayers. Do you think of learning the trade?"

"No," he replied: "I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works: all your learning is but one lesson added to another. If a man could walk all around the world, it would be by putting one foot before another. Your whole life will be made up of a succession of moments. Learn from this not to despise little things. Be not discouraged by great labors. They become easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the largest building rose by laying one brick upon another."

CURE FOR POISON IVY.—Immerse the poisoned parts in soft soap for thirty or forty minutes.

The Farm.

SHORT RULES IN RURAL ECONOMY.

1. Paint all tools exposed to the weather, and if with a light colored paint, they will not heat, warp and crack the least in the sun.

2. Dip well seasoned shingles in lime wash, and dry them before laying, and they will last much longer and not become covered with moss.

3. In hitching a horse to a common rail or worm fence, always select the inside corner, which will be more secure by its bracing position, and the halter will not become entangled among the projecting ends of the rails, as when hitched to an outside corner.

4. Always tie a halter by making first a single loop and then thrusting the end of the halter through this loop. This is quickly untied, and will never come untied of itself.

5. Dip the ends of the nails into grease and they will drive easily into any hard wood, where otherwise they would double and break.

6. In screwing nuts into any part of machinery, in cold weather, be careful not to heat them first by the hands, or they will contract after being screwed on tight, and become immovable afterwards.

7. In ploughing or teaming on the road in hot weather, always rest the horses on an eminence; and where one minute will be worth two, in a warm valley.

8. In setting out young orchards, always register the varieties immediately in a book, where they may be referred to in a few years when the trees commence bearing and after the labels are lost and the names forgotten.

9. In laying out gardens for fruits and vegetables, place everything in drills or rows, so that they may be cultivated by a horse, and thus save the expense of handlabor.

10. Plant a patch of osier willows on every farm. A rod square will furnish as many bands for binding corn stalks, straw, &c., as an acre of rye straw.

11. Remove every stone from the track in the highway. A single projection which might have been removed in a minute, has battered and injured a thousand wagons, at a damage equal to a hundred days' labor.

12. When board fences become old, and the boards begin to come off, nail upright facing strips upon them against each post, and the boards will be held in their place, and the fence will last several years longer.

13. Always set a post fence over a ditch, or near good drainage, and the post always remaining dry, will last many years longer than those standing in wet subsoil.

14. In writing on wooden labels or marking sticks, with a common pencil, if the wood is first wet, the mark will last two years; if written on dry, one or two rains will wash it all away.

15. Always keep a supply of copperwire on hand, of different sizes, for repairing tools—it is greatly superior to either twine or iron wire.

16. Every farmer should have a neat tool-room, against the smooth walls of which a suitable place should be provided for hanging up every tool. An accurate outline of each tool should be painted on the wall to remind every man of its obsence where left out of its absence when left of its place.

17. Oil paint, applied to houses and barns, out buildings and fences, will last much longer, and harden better, if put on as late as the middle of autumn, instead of during the heat of the summer.

Shearing Geese and Ducks.

I write a few lines to suggest a remedy for the barbarous mode of divesting geese, ducks and other feathered fowls of their feathers for market, or to furnish materials for beds, pillows, etc., namely: to shear them as shorn.

The usual mode of plucking geese—of course I refer to live geese—is barbarous in the extreme, as the frequent shrieks of the tortured creatures testify. Shearing them would secure the finer and more choice part of the feather, and I have no doubt that but the geese or ducks would thrive better, and yield a coat oftener—and if not with better grace at least with better feelings.

Those who persist in plucking their live geese and other fowls, by tearing out their feathers by the roots, deserve to make their beds in sorrow, to "feather their nests" with pincers, and receive the *foul* blows and pinches of fortune, and be half suffocated in the offensive odors that are emitted by the gaseous oils contained in the butts of the feathers they tear from the living victims.—*Cor. Farmer's Advertiser.*

COWS—PROFITS PER HEAD.—The proprietor of one of the largest cheese factories in Loraine Co., Ohio, states that the net profits of cows supplying milk to his establishment, the past season, was between fifty and sixty dollars per head. This is a munificent return—better, probably, than any other farm product can show.

Man doubles all the evils of his life by pondering over them. A scratch becomes a wound, a slight becomes an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

Good Advice.

Hon. Josiah Turner says to the farmers of North Carolina:

The sea shore counties of North and South Carolina furnish a market for New England hay at a dollar and fifty cents per hundred. I say, quit your cotton and tobacco, and cultivate grass for hay.

We kill our grass, which might feed and fatten our cattle, to make cotton which does not bring enough money to pay for the counterfeit guano wasted on the land.

COTTON IN CHINA.

BY LING LOH CHI.

It appears that the cotton plant was not an indigenous production of the soil of China, but introduced from abroad. The first notice of it we meet with is that contained in the "Tribute of Yu," mentioned in the Shu King, or "Historical Record," as early as 2000 years B. C.—soon after the general dispersion mentioned in Scripture history. More than two thousand years later it is again mentioned as tribute brought to China by "distant foreigners." According to the researches of Dzu Kuang Ki, of the Ming dynasty, it further appears that cotton was not introduced and planted in China till the 12th or 13th century, only the "lint" or manufactured goods of that article having been previously known; for up to that date, says he, "no tax was levied on it, nor was it mentioned among the occupations of the people, nor in the registers of food and commodities."

From whence it was introduced, or by whom, Chinese history—as far as I have been able to ascertain—is silent, beyond the bare mention, as in the "Tribute of Yu" of "island foreigners," and at a more recent period of "distant foreigners." Perhaps the most satisfactory clue to the source whence it was derived, is to be found in the etymology of the word used at that remote period to designate it. It is evident that the words *Kih pei* and *Ku pei*, by which it was first known, are not of Chinese origin, but are meaningless and inexplicable aside from their particular use in designating that one object, and the names were given in imitation of the people to whom they were indebted for a knowledge of it. The same term occurs in the Latin, Greek, Hebrew and Persian languages, modified to suit their different dialects, and variously written *carbasus, karpasoo, karpas* and *karbhas* all of which are of undoubted Indian origin, the Sanscrit being "karpasa" and the Hindoo "kupas." We are further led to believe cotton was introduced from India by the statement in Chinese history that the provinces of Shansi, Shensi, Fuhkien and Kwantung, first derived advantage from it, it being brought by ship to Canton and Fuhkien from the outside foreigners, while the people of Shansi and Shensi received it from over the western frontiers.

Soon after the introduction of the plant in the Sung or Yuen dynasty, it spread through all parts of the empire, and compared with silk and hemp was pronounced a hundred fold more useful. The several provinces of the north and south vied with each other in its production and manufacture, and numerous treatises and manuals were written to encourage and direct in its cultivation; but owing to certain causes, it seems to have degenerated in China, and is now far inferior, both as respects its quantity and quality, to that produced in America and the western hemisphere generally.

INSURANCE.

We have in our Office a Chart, giving the sworn statement of a number of Life Insurance Companies, made to the "Insurance Department of the State of New York, for the year ending Dec. 31st, 1866," in comparing which we see that the CONNECTICUT MUTUAL LIFE is larger and far exceeds the five other Companies represented in this State—as follows: The Ætna Life, Brooklin, Equitable Manhattan and North America. Their total Assets, combined, are $12,886,867,14; Connecticut Mutual Assets, $13,316,275,97, larger by $429,408,83. Their dividends, paid to policy holders, 221,942,99; Connecticut Mutual dividends to policy holders, $531,458,00—larger by $309,515,01. Their expenses and taxes, in 1866, $1,372,169,55; Connecticut Mutual's—$723,230,42 less by $648,939,13. Their ratio of expenses to premium and interest, $20,13; Connecticut Mutual's $11,11—less by $9,02.

One can see at a glance, how much more it costs, in proportion, to work a small Company than a large one. Their dividends paid to *Stockholders* $78,762. The Connecticut Mutual's only Stockholders are its 55,000 Policy holders, and they now hold (Dec. 1867) $17,000,000. A large amount of this money is invested in real estate and State bonds, so there is NO SAFER, nor CHEAPER investment for a man to make for his family. It has become such a prosperous institution that *its interest alone more than pays losses*—notwithstanding the large dividends it annually returns to its Policy holders.

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W. A. DARDEN, SR.
Wilson, May 11th, 1867.

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WILSON COUNTY, SEPT. 19, 1867.

Dr. J. J. Lawrence:

DEAR SIR—My youngest daughter, aged five years, has been dreadfully afflicted with Scrofula nearly all her life. I tried a great many physicians, but without relieving her much; in fact, most of them said there was no hope of cure. During the last Spring she was worse than ever, her body and limbs being covered with sores and blotches—with face and eyes badly ulcerated and swollen. Whilst in this condition, I was advised by Dr. L. A. Stith to try your ROSADALAS. I at once procured three bottles, and commenced giving it to here *The effect was magical. In less than a month*, to my great astonishment, *she was entirely well.* I am sir,

Yours with respect and gratitude,
W. W. BURNETT.

P. S. I have a colored boy (Daniel) at my house, who had what some of the Physicians called *Consumption*. At any rate, he had a deep-hollow cough, and was so weak that he was totally unable to do any work for several months. He has also been *cured* by the *Rosadalis*, and has gone to work.

W. W. BURNETT.

Rosadalis is a Potent Remedy in all Chronic Diseases.

CERTIFICATE FROM G. W. BLOUNT, ESQ., ATTORNEY AT LAW, WILSON, N. C.

This is to certify that I was afflicted with Chronic Inflamation of the Ear, from about 1858 until this Summer, when it assumed such a troublesome form as to give great pain. I was at times partially deaf—and the suppuration and almost continual flow of matter kept the outside of the ear badly inflamed. I was induced to try Dr. Lawrence's Rosadalis, and I now think I am *entirely cured*. The *suppuration has ceased, I can hear as well as ever*, and there is not that itching sensation in the ear which before so much annoyed me.

My general health has also been greatly improved, and I have been *entirely free* from my usual bilious symptoms, &c., at this season of the year. I can *confidently recommend* the Rosadalis as an *extraordinary Blood Purifier*, &c.

GEO. W. BLOUNT.
WILSON, SEPT. 13TH, 1867.

Chronic Liver Complaint Cured.

This is to certify that I was *cured of Chronic Liver Complaint* by Dr. Lawrence's Rosadalis, after having been confined to my bed and house for a long time, and trying various medicines without benefit.

I know of several others in this County, *cured* through the use of the Rosadalis, and it can be found in nearly every house in my neighborhood, and they all praise it as a great medicine.

THOMAS THORN.
GREENE COUNTY, August 16, 1867.

Rosadalis cures all Skin Disease

SALT RHEUM CURED!—REMARKABLE CURE!!

MONTREAL, CANADA, April 4th, 1867.

Dr. Lawrence, Wilson, N. C:

My Dear Sir:—For the last *ten years* (until recently,) I suffered with an *inveterate eruption of the skin*—called by physicians "*Salt Rheum*," with which I suffered terribly; the pain and itching was almost *intolerable.* I tried several of the best physicians in Europe and this country—have visited several celebrated Springs—spent thousands of dollars—and *failed to get any better.* In December, 1866, being in Charleston, S. C., I was told by a gentleman at the hotel, that he had been cured of a bad tetter by a medicine called "*Rosadalis.*" I resolved to try it, without any hope though of its doing me any good. I procured a bottle of Messrs. King and Cassidey, and commenced taking it. Finding to my surprise that I was improving, I bought four other bottles; and before commencing on the last two, I found I was *completely well*—the disease having entirely *disappeared.*

Enclosed find "One hundred dollars," which please accept as a token of my gratitude. Why do you not make your invaluable *Rosadalis* widely known.

Your sincere friend,
W. T. SELTZER.

SOLD WHOLESALE BY

D. BARNES & CO., 21 Park Row, New York.
CARR, BOYKIN & CO., 29 Hanover Street, Baltimore.
E. WILLIS, Wilmington, N. C.
J. H. BAKER, 14 Roanoke Avenue, Norfolk, Va.

PRICE, $1,50 PER BOTTLE.

☞ BEWARE OF COUNTERFEITS! ☜

See that J. J. LAWRENCE & Co., is blown on the bottle and stamped on the cork.

ALL LETTERS OF INQUIRY, &c., PROMPTLY ANSWERED.

Address, Dr. J. J. LAWRENCE, Wilson, N. C.

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