

BUSINESS DAYS, AND HOW TO SPEND THEM.

A SERMON.

By the Rev. JOHN CLIFFORD, M. A., LL. D., London.

Let him that stole steal no more; but rather let him labor with his hands the thing which is good, that he may have to give to him that needeth.—Ephesians iv. 28.

Most of our days are days of business. Ere we reach the period of manhood's decline we are called to enjoy many "bright days," we are forced to meet some "evil days"; but in all probability we all pass through more business days than we enjoy of the bright, or confront of the evil. Three-sevenths of our time, most of us are compelled to devote to the work of gaining a livelihood. By the iron links of the strong chain of resistless necessity, we are held down to the rock of labor. We cannot escape, if we would. Every son of Adam is forced to hear the sentence concerning work, and in some form or other to proceed to its execution. If, then, we have repaired to Solomon for the precept (Eccles. xii. 1), directing us to prepare ourselves for the days which are evil, and the years in which a hoary godliness has wrung from it the bitter wail, "I have no pleasure in them"; and if, again, we have sought advice from the royal preacher (Ecc. iii. 12-13) concerning the fullest and safest enjoyment of the bright days of life, it much more behoves us to seek some reliable counsel concerning the best way of spending those more numerous days of our existence, in which we give our hands to labor and our heads to thoughtfulness. That search will meet with its satisfaction in the words of Paul, addressed to the members of the church at Ephesus: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to them that needeth"—words which set forth the character of the business in which we should engage, the law which should be obeyed, and the spirit which ought to characterize our business life.

I. Then, without lingering on the threshold of this important subject, we proceed to show, first of all, that your business days should be spent in a *worthy and beneficial occupation*. You are exhorted to labor, working with your hands that which is *good*. The business upon which you must enter must be free from the malediction of God, and the reprobation of most good men. Your toil must be worthy of the energies of a being commissioned to labor, not only for his own general benefit, but also for the welfare of society. In itself, your work must be characterized by beneficial qualities, and in its results, it must be free from all that is necessarily and permanently injurious to your fellows. You may not put money into your purse at the expense of putting suffering and misery, woe and curse into the hearts and lives of human beings. You are forbidden to plant your garden with fragrant flowers, or your field with nutritious corn, if you have only gained the roots and the seeds by a course of hateful and unmitigated robbery, on the one hand, or by wielding the unlawful sword of an injurious and soul-destroying traffic on the other. Paul may build a tent, and offer no insult to the Christian name; nay, he will thereby honor that name; but he surely would not suffer the Ephesians to make silver shrines for the goddess Diana without condemnation.

But the question must present itself to every thoughtful young man—How am I to draw the line between one business and another? Where is the measure, and what the criterion by which the lawfulness of trades shall be determined? Am I responsible for the deeds of others to such an extent, that if they pervert an occupation in which I engage to pander to their false tastes and develop their depraved passions, I share their condemnation? Where is that point, in the results of business, at which I begin forthwith to share the moral consequences thereof; and how shall I determine it? To my mind, the best answer—though perhaps insufficient for all who hate thought, shun trial, and court indulgence—is given in the words of Paul, when he directs the laborer to work with his hands the thing which is *good*—good for himself, good for his family, good for his neighbors, good for the nation, good for all concerned therein, and as long as they are concerned therein, *i. e.*, in the life which now is, and that which is to come. That there are trades undoubtedly good, essentially beneficial in their results; and that there are others most positively noxious to the best interests of our fellow creatures, are assertions universally accepted. The results of business stretch into eternity. They compass the highest parts of man's nature, and effect his destiny forever. There is not a part of his manifold being which they leave unaffected, nor a sphere of action allowed him where they do not intrude. They penetrate far and deep into all the nooks and crannies of our social life; and such is the interdependence of the branches of the social system, that they control the happiness or misery, morality, or immorality of three-fourths of the human race. Hence, by that cardinal question—the question of beneficial or injurious result to all concerned—is the

choice of occupation to be made. The effects of trade upon the individual and collective interests of society, so far as they are determinable by us, are to be seriously examined before we give ourselves to any employment. The necessity for labor is no authorization to any man to aggrandize himself upon the misfortunes and miseries of his fellow-men. No man has the least right to grow rich by the destruction of his neighbor, or to fill his coffers with gold by affording facilities for, and temptations to, the destruction of virtue and the enthronement of vice. In the kingdom of Christ, it is a catholic law that no one shall engage in the preparation or distribution of agencies whose sole result is the moral depravation and spiritual enslavement of the people. The Christian tradesmen will not touch a business that necessarily involves dishonesty or compels untruthfulness; but will watch with unceasing vigilance against allowing himself to breathe an atmosphere which is surcharged with the noxious damp of deception, and the injurious influence of a moral epidemic. Knowing that if he engaged all day in practising credulity with an air of sincerity—in palming off deceptions with an aspect of eager faithfulness—in perfecting cheats so that they shall defy detection—he is likely to suffer serious, even incalculable injury to his spiritual nature; he will carefully shun such an atmosphere, and desire to labor working with his hands that which is good. "Whatsoever is not of faith (that is, of full and unhesitating conviction) is sin," is a law which eminently applies to business. Enter no trade into which you cannot throw all your moral energy as well as your physical.

II. Passing from this general principle, we observe that business days are to be spent under the influence of a *supreme love of truthfulness and honesty*. "Let him that stole steal no more" is the exhortation of Paul. Very broad and mightily comprehensive is this principle, grasping in its hand not simply the thieving, which, with gross exterior, immediately excites the condemnation of civilized society; but also those more refined and less reprobated forms of dishonest appropriation of another's property, which, under the thin guise of false names, energetic business plans, or the vaunted spirit of pushing necessary to modern business, is sadly too prevalent in every variety of trade, and in every character of profession. This injunction brands with its mark of dishonesty the unfaithfulness of the priest, who shuts his mouth when he ought to speak, as well as that of the arrant rogue, who opens the purse which belongs to another. It regards as robbery all those premises which are made without any intention to keep them, as well as those bare-faced falsehoods which are uttered behind the counter for the sake of gain. It makes contraband all those equivocations which are intended to throw dust into the unwary buyer's eyes, as well as that unblinking effrontery which boasts night after night the numbers it has duped in the day.

Lengthily is the calendar of robbers to be tried by this judge. Guided by this precept, we call that robbery which spends in useless extravagance the money which has been borrowed from the hard earnings and wise economy of another, and to him we say, "Let him that stole steal no more." That we call robbery, which reclines on a superb couch for which the owner is not to be paid; lives in a house whose rent cannot be met; and feasts on luxuries which belong by right to some one else; and to all guilty of that we say, "Let him that stole steal no more." That also we call robbery, which gets into debt when there is no reasonable prospect of payment; makes covenants which can only be observed by a course of chicanery and deceit; produces and distributes means of bodily and spiritual destruction and shields itself under the plea of necessity; and to such we say, "Let him that stole steal no more." Nor less do we call that robbery which snatches from the soul its birth-right, even its Sabbath rest—deprives it of its proper spiritual nutriment, by appropriating that day either for business or for pleasure; and which does not "give unto God the glory due unto his name;" and to all such we would say, "Let him that stole steal no more."

Thou shalt not steal! Thou shalt not steal the truth. Truth is every man's right. I owe it to you; you owe it to me. The business-man owes it to every customer that enters his shop. The master owes it to his servant; the servant to his master. Truth is of universal obligation. It is one of the great cardinal moral principles, binding on each moral being. There is no discharge from this duty. Every mode, whether it be by words, by gesture, by looks, or by deeds, every mode of conveying a false belief, is prohibited by the principle of universal truthfulness. Not mere veracity is required; but actual truthfulness. Great, my brethren, is the distinction between veraciousness and truthfulness. Veraciousness is merely a service of the lips. Truthfulness is an office of the heart. Veraciousness is on the surface, and may or may not reveal the hidden soul. Truthfulness goes down into the depths

of our spiritual being, and is the clear exhibition of the real man. The Pharisees were men of the utmost veracity, and equally of the utmost untruthfulness. Balaam was veracious. He would not utter a word against the people whom God had blessed. Did he not say to Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind: but what the Lord saith, that will I speak?" (Num. xxiv. 13); and yet this Balaam was most untruthful; for when he sees that God will not curse the sons of Jacob, he does all that he can to make them curse themselves, and suggests to Balak the Satanic plan of enticing and seducing the Israelites to idolatry by the fascinations of the daughters of Moab. (Num. xxxi. 16.) So there are men veracious in every conceivable respect, and who would consider themselves grossly insulted if charged with dishonesty, whose lives, nevertheless, are blighted with the mildew of untruthfulness, and whose spirits are devoured by the destructive canker-worm of deceit.

Business days must be spent under the dominion of the most inflexible honesty, and with the most transparent truthfulness, and they will be days of happiness and prosperity. Integrity must be your maxim, and it shall be your preservation. Righteousness must be your law, and it shall be your reward. "Unto the upright there arises light in darkness." Never rob, and you will never be ruined. Steal not, and whatsoever else may go, you will never lose the cheering light of integrity. You will be told that this supreme love of truth and thorough-going honesty are, first, unprofitable, and secondly, impossible. Both assertions are utterly false. Allow it, that in the sense of the worldling, the first is true. Say it is unprofitable. What then? Why this! The irreligious and dishonest tradesman has got the gold and lost his good—filling his purse, and emptied his soul of honor and uprightness—those jewels of inestimable value. He has his reward. He has cheated, lied, robbed, and got custom, and won wealth. But that is not all that he has won. Go on with the credit account; there is much more to be set down yet. There is the gnawing conscience, the mental degradation, the spiritual misery which he has won. Take stock of that! Dishonest success, my brothers, is a blighting curse. He who gets money by a false and unscrupulous procedure, gathers a host of tormentors round him, who shall destroy his peace and annihilate his moral power. I would not canonize poverty, nor eulogize pauperism as the highest state of man; but I will say that poverty and God's blessing are better than the gains of iniquity and the rewards of wickedness. Bad as a bankrupt house is, it is better than a bankrupt character. To lose a large capital is hard; but better lose that than the soul; "for what shall it profit a man, if he gain the whole world and lose his own soul?" Spend your business days, then, in the spirit of unflinching fidelity to your God, your conscience, and to truth; and you will secure the reward of a clear conscience, a pure mind, and a useful life, than which no man, whatever else he may enjoy, can ever win a better. What are ten thousand pounds worth, if you know, and cannot forget, that you have neglected the first principles of God's law to obtain them? Better far, be obliged to hold on to business to the last day: your life and strength, than to retire on the Devil's pension of misery, self-contradiction, and undying woe! Better far have a life of continued struggle, with your breast just above the waves of temptation, but hand and heart high above all sin, than do that evil and accursed thing which shall drown your soul in the miseries of hell! Better far part with all your luxuries, dispense with your comforts, than fling away the priceless jewel of a pure conscience, and the solid and salutary presence of a truth-loving spirit; for he who parts with these has lost both compass and ballast, and will be sure to be wrecked on that perilous shore, already strewn with the sorrowful mementoes of so many disasters! Do not steal, then, my brethren. Never rob your God, yourself, or your neighbor. "Provide things honest in the sight of all men." Follow holiness without which no man shall see the Lord.

III. Again: your business days must be spent in the *spirit of beneficence*. "Let him that stole steal no more; but rather let him labor, working with his hands that which is good, that he may have to give to him that needeth." Here is the essential difference between the trade spirit and the Christian spirit: The trade spirit says, "Every man for himself." The Christian spirit says: "Look not every man on his own things, but also on the things of others." The trade spirit says, "Masters get out of your servants all that you can, and give them as little wages as possible." The Christian spirit says, "Masters, give unto your servants that which is just and equal." The maxim of the trade spirit is, "Take care of number one." That of the Christian is, "Whatsoever ye would that men should do unto you, that do ye also unto them." The trade spirit grinds the faces of the poor, and fills its already overflow-

ing coffers. The Christian spirit continues to labor, working with the hands the thing which is good, in order that it may have wherewith to give to the needy. In fact the trade spirit is the spirit of Satan; the Christian spirit is the spirit of Christ.

The spirit of beneficence requires that the man of business shall employ his business days as a means of spiritual culture for himself, in order that they may be filled with the beauty and grace of liberality towards the needy.

There is no necessary antagonism between trade and piety. So far from that, it is one of the plainest results of Christian experience and observation, that business is one of the most useful schools ordained by God, for stimulating and maturing the religious life in the soul of man. Under the influence of a dominant spiritual purpose, a supreme and all-governing desire to enjoy the approbation of, and fellowship with God, and to perpetuate and perfect the spiritual principle in the soul, business becomes a handmaid to piety—a means for the culture of the affections, a test for received and professed truths, and a sphere for the conquest of evil. Introducing us to new scenes, multiplying our relations with men, presenting new phases of experience every hour, originating new necessities, it provides the fullest scope for the development of that which has been born within us, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Trade is, therefore, an essential factor in our education, a prime element in our culture. There is not a religious habit it will not strengthen; not an affection it may not develop; not a beauty it will not render more lovely; not a single worthful quality it will not endow with fresh grace and strength. As the child becomes wiser, and more fit for the duties of life, by the diligent use of the facilities of the school—as the apprentice is fitted for the responsibilities of master, by using well the opportunities of apprenticeship—as the discipline of the camp prepares for the battle-field; so the trade or business of human life, with its regularity of method, its posts of responsibility and government, its mutual dependence and mutual trusts, its countless opportunities for commending the Gospel's message, and exhibiting the Gospel spirit, is a mighty and beneficent ministry in the spiritual education of the Christian church. So that every believer in Christ is constrained by the name which he bears, and the purpose he professes, to render his business engagements subordinate to the development of a genuine, manly, and heroic Christian character. Engaged immediately on acquiring that which is necessary for the body, he is, nevertheless, to perform his tasks, with that aim to become holier, which shall render his labor helpful in the growth of all the graces of the spiritual life. As with No. 1, *faith in God* is to be the governing principle of life, whether he builds an ark to save himself and his family from drowning, or stands forth to preach the righteousness of God's character; as Abraham, by faith in God, delighted in the prospect of temporal prosperity and the inheritance of a fertile soil, and by the same power beheld the day of the manifestation of Christ, as a light to lighten the Gentiles, and the glory of the people of Israel; and rejoiced in the sight; as Moses, by faith, gave up the wealth of the Egyptian court, and by the same faith preferred even the "reproach of Christ;" so must you live and act on this principle of faith, as much when you build an engine, construct a ship, rear a house, sell groceries, or solicit orders, as when you come into the courts of the Lord's house to seek His face, and sing His praise. The secular and the spiritual lives are never justly divorced. They are married. The one is a helpmeet for the other, and we do injustice to the truth and to ourselves, if we attempt to put them asunder. Religion is not the temporal cordial, or the sabbatic ornament of our life, but that which strikes down into, and spreads its roots among, all the engagements and exercises of our existence.

Thus, carrying into our business the Christian spirit, we shall not fail to carry therefrom those blessings which God gives to us to distribute among the needy. We shall labor, that we may have the power to be beneficent. Our toil will become sweet through the devotion of its results to sacred and liberal purposes. We shall delight in our work, so that we may delight in giving to them that have need—remembering the words of the Lord Jesus Christ, who he said, "It is more blessed to give than to receive." The true disciple of Christ sees in his wealth an instrument by which he may show his love for God, and his gratitude for the salvation which He has given. As one has justly said, "To him money is a talent and a trust; and he will feel it a fine thing to have a fortune, because it enables him to do something notable for some noble end. And whether, like Granville Sharpe, he spends it in pleading the cause of the oppressed and the friendless; or like Howard, devotes it to reclaim the most depraved and degraded; or, like Simon, purchases adonissims in order to appoint faithful ministers; or, like Thomas Wilson, multiplies places of worship in a crowded metropolis, there is no fortune which brings to its possessor such a return of solid satisfaction as that which is converted into Christian philanthropy! Liberality to the poor and needy is its own reward. Beneficence is bliss. Doing good is sowing seed which shall spring up and bear a harvest of the finest wheat ever gathered into the granary of human experience. Engage in your business, then my brethren, with this spirit of beneficence towards your needy neighbors. Think of those in the darkness of temptation, passing through the agonies of want, and enduring the miseries of repeated trans-

gressions. Remember your brethren in distress, perishing for lack of knowledge, and do what you can to send them light. Give to him that needeth. This will sweeten your labor, lighten its burdens, take away the pains of its anxieties, and renders your shop a Bethel and your daily labor a means of grace. Thus you will attain that sublimity of all results possible to you, viz.: that of a Christian tradesman—a man working in a business that in itself is fruitful of good, with inflexible obedience to the law of justice, truth and honesty, and with the spirit of genuine benevolence and practical help towards all that are needy.

Does the question yet haunt you, "Is all this possible?" If so, unhesitatingly I answer, "Yes!" I have seen something of business life, and I believe I may fairly say, that I have taken some pains to make myself familiar with its difficulties and their conquest; and from considerable inquiry and observation, I can assure you that it is possible to spend your business day in the manner and with the spirit recommended by Paul, even under the conditions of modern business. Nay, more: I can certify to you that it is actually done. I rejoice to know and to share the friendship of men who are Christian tradesmen, who would rather lose a five pound note than cheat or lie, though assured of non-detection; who hate all deception, abhor all trickery, speak and live the truth, as it is presented in the law of God; and if you need the further inducement, I may say that these men are not burdened with poverty—may, they have wherewith to give to the poor, and find increasing delight in "going about doing good." These men are living witnesses of the possibility of such a character; and their existence leaves you without excuse, if you venture to engage in any business that is immoral in its results, or in any good and honorable trade with a lying and selfish spirit. Therefore, I commend to you the precept of Paul: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

[From the Charlotte Southern Home.]

The Forest Wealth of North Carolina.

Among the numerous natural resources of North Carolina, the productions of her forest claims a peculiar and commanding interest. To illustrate this subject fully, and introduce statistical details would far transcend the proposed limits of this article—in fact, would "fill a volume" of no mean dimensions. Nothing more, therefore, will be attempted on this occasion than to present brief, practical notices of our most valuable native trees. The first group, or natural order claiming especial attention will be the Pines, of which we have within the State eight species. Of these, the most valuable, and too well known to need a specific description, is the Long-leaf Pine [*Pinus australis*]. It constitutes the great pine forests for which North Carolina is celebrated. Its most northern limit is South-eastern Virginia, a few individuals being found in Nansemond and Southampton counties. As soon however, as the traveler enters this State he beholds, in growing numbers, the tall, columnar trunks of this noble tree, from 60 to 80 feet high, bearing leaves from 10 to 15 inches long, and displaying lofty, over-arching canopies of ending grandeur. In North Carolina, it has a greater geographical area than in any other State, stretching for hundreds of miles southwardly, and occupying nearly all the dry, sandy plains of the Atlantic States to Florida. It is pre-eminently the tree of the South, and indispensable for a variety of purpose in civil and naval architecture. But it is not the wood only of this tree that makes it truly valuable. The resinous matter, under its various forms, is exported in large quantities to all parts of the United States, and to foreign countries. Its most valuable derivation, the Spirit, (properly oil), of Turpentine as it flows from the trees, including the hardened "Scrapings." Its other productions, Pitch, Tar and Rosin are also extensively used for a variety of well known purposes. The commercial statistical tables of our own and other ports, furnish ample proof of the immense and increasing value of the productive resources of the Long-leaf Pine. Should we not then cherish it kindly feeling for the "Piny Woods" of Carolina, and place a high estimate upon their intrinsic importance, covering, as they do, nearly the whole area of our poorest sandy lands with a valuable tree peculiarly their own? So great indeed have been the profits in the turpentine business, with other available pursuits, that capital thus invested has generally proved to be more remunerative than agricultural operations upon the richest lands. These facts should be encouraging, not only to our own people to remain upon their native soil, and enjoy the benefits of their semi-tropical climate, but also to the immigrant from abroad to come among us, stick with us, and share our sure destiny under well directed industry. Loblolly, or Old Field Pine [*Pinus taeda*]. This common species of pine as we usually see it upon our exhausted fields thrown out of cultivation, presents a rather humble appearance, but in its native forest locations it attains a large size. This, and the Yellow Pine [*Pinus mitis*] are the prevailing and most useful species diffused, more or less extensively, over all the rolling uplands of the interior, and a few of the western counties to the base of the higher mountains; and constitute the most abundant and available material for house-building and other necessary purposes of rural economy. The Swamp, or Slash Pine, also called Rosemary Pine about Wilmington, a valuable variety of the Loblolly, or Old Field Pine, is worthy of particular notice. It is found in the primitive forests, bordering on Albemarle Sound, in the rich, flat lands of the Roanoke and Tar Rivers, and in the best gum lands near the Dismal Swamp. In its favorite localities, it attains an astonishing size, and is extensively used in naval architecture. In 1854, *assessors* *must* sticks were cut by Mr. Herbert, Navy timber contractor in Bertie county to be shipped to Amsterdam for the Dutch Government, one of which measured 55 feet long, and 23 inches square, nearly all heart wood. A still larger stick than either of the preceding ones was cut at a previous time in the same country, which measured 80 feet long, and 36 inches at the lower end, tapering to 29 inches at the upper extremity. This immense piece of timber was sold in New York to a dealer for \$500, and the purchaser soon afterwards re-sold it for \$600—truly a handsome sum for a single monarch of the forest.

White Pine [*Pinus strobus*]. This beautiful tree, of such great value to Canada, and the New England States, extends along the Alleghenies to our mountains where it is found in considerable abundance. In the rich, cool valleys of Ashe, Mitchell, Vance and a few other western counties it forms handsome forests. It is soft, light, free from large knots, easily worked and durable. It presents a fine symmetrical outline, has attractive soft green foliage, and is well adapted to the ornamentation of lawns and pleasure grounds. Hemlock Spruce [*Abies canadensis*]. This handsome tree is found from the mountains of North Carolina to Hudson's Bay. Its wood is of little value; but in the Northern States, where our oak growth is

scarcely found or entirely absent, its bark is extensively, and almost exclusively used for tanning. In its light spreading spray, and delicate foliage it is the most graceful of our Spruces. Although it does not attain here the same size as in higher latitudes, yet the writer has seen it near the Black Mountain from 60 to 70 feet high, with a diameter from 3 to 4 feet. Balsam Fir [*Abies Fraseri*]. This is the handsomest of our firs, being similar to the Silver Fir of Europe, though much smaller. It is an inhabitant of the higher mountains from Pennsylvania southward to this State, but only on the declivities and summits of those 4,000 feet and upward above the sea. The dark color of masses of this species, and the Black Spruce, [*Abies nigra*] also common on our high mountains at a lower elevation than the Balsam Fir, has given its name to the Black Mountain. The Balsam Mountains, a lofty range, south of the French Broad River derive their name from the prevalence of this fir upon them. The turpentine or balsam, a clear thin fluid, obtained from small blisters on the bark of the trunk by means of a sharp horn, spoons or scoops, is frequently used by the inhabitants for fresh cuts. When the branches are loaded with cones which in this species only stand erect, the tree is very beautiful. The drink so popular at the North and known as Spruce Beer, gets its name from the use of the small branches chiefly of the Black Spruce, which are steeped in the brew. The White Spruce, [*Abies*] is rather rare in our mountains, but is occasionally met with similar situations is used in the Northern States for wood yards and topmasts of vessels.

Many persons, residing far beyond the swampy districts of Eastern Carolina, are too much disposed, without proper investigation, to attach an idea of perfect worthlessness to these great outspread morasses. The name of the most extensive morass (Dismal Swamp) lying partly in Virginia and North Carolina, carries with it an ill-foreboding sound; typical it must seem, of horrid gloom, and pestiferous exhalations. Such, however is far from being the case. Numerous odoriferous trees, and abundant shrubbery, studded with fragrance, and the songs of birds in early Spring, everywhere cover their surfaces with vegetable life, and impregnate its waters with corrective and medicinal properties. By this wise provision of nature these immense tracts of swamp lands are made healthful and habitable in their higher portions, and susceptible of yielding an abundance of valuable timber. A brief examination of their forest growth will best illustrate our position.

White Cedar [*Cupressus*]. This highly useful tree is generally known in North Carolina, and other portions in the South by the name of Juniper, in the Northern States it bears the appropriate name of White Cedar, as the true Junipers have berries, and not burs, as in this species. It is found as far South as Florida, but more abundantly in the low, swampy lands of the eastern counties of this State than elsewhere. It there attains very large dimensions, and the various uses to which its wood is applied make it one of the most valuable trees of our country. It is fine grained, soft, easily worked, and after seasoning, acquires a light rosy tint. It has a strong aromatic odor, which is regarded as healthful and is imparted for a time to water contained in vessel made of this material. Where it abounds, it is used in the frames of buildings for shingles which will last from 20 to 35 years; and extensively in cooper work—its odoriferous properties preventing the attacks of insects.

Cypress [*Taxodium*]. This is the only species in this group which has deciduous instead of evergreen leaves. It is one of our most remarkable trees for its peculiar place of growth. It only flourishes, and grows to perfection in deep, miry soil, and imparts some degree of attractiveness to its otherwise dreary abodes. It extends along the lower region of the Atlantic and Gulf States from Delaware to Texas; but no where is it found in such abundance as in our swamp lands. It there attains unusually large dimensions, being from 10 to 80 feet high, with a circumference above the swollen base, of 30 to 38 feet and occasionally of still larger size. The wood has much strength and elasticity is fine-grained, lighter and less resinous than that of the pine. The shingles made of it, are of the most durable kind, always command a fair price, and will last for forty years. The shingle making business is an important and lucrative branch of industry in the lower swampy parts of the State. The supply of timber is not always obtained from the living forest. In cutting a canal through the Matamoras Savanna lands large quantities of dead but sound wood of these trees, cedar and cypress were exhumed from the peaty swamp earth, and afterwards converted into shingles. And such is the estimate placed upon this kind of timber that, companies or individuals who own large bodies of cypress lands, deem it more profitable to use the swamps to produce shingles and lumber, than to drain them for agricultural purposes. In fact the whole vast area of the swamp lands of Eastern North Carolina, estimated at two million of acres, is a great mine of White Cedar and Cypress timber long since buried, and preserved in its own peaty soil, constitute the most available source of supplying these necessary elements to our own and other States.

C. L. H.

S. S. CONVENTION.

The next annual session of the S. S. Convention of the Mt. Zion Association will be held with the church at Mt. Pines, Chatham county, commencing at half past nine a. m., Saturday before the fourth Lord's day in April.

This Convention is composed of the pastors and deacons of the churches, and superintendents, officers and teachers of the various Sunday schools in the Association.

All the friends of the Sunday school cause are also, not only invited, but urged to attend this convention, as its success depends entirely on the continuance of its friends. It is furthermore insisted upon that all the churches in the association be represented, no business affecting the success of all the Sunday schools in the Association will be before the Convention.

W. T. PATTERSON, Sec.

Meeting at Cedar Creek.

There will be a meeting at Cedar Creek on Saturday before the 1st Sabbath in May on the subject of Education. Elder Wm. Wingate promises to address the people. The canvassers of the Raleigh Association are invited to meet for organization.

A. B. BLACKWOOD.

SOUTHERN BAPTIST CONVENTION.

The next session of this body beginning May 8th will be held with the St. Francis Street church of this city.

All those who propose attending that meeting are requested to send their names to the undersigned, at once.

By complying with this request they will greatly facilitate our arrangements for the entertainment of the Convention.

A. B. WOODFIN.

Mobile, Ala.

The sixty-seventh annual session of the Chowan Baptist Association, will convene with the Church at Connerite, in Bertie county on the 20th. May 1874.

If any of the churches failed to get forms for making their statistical reports, in the distribution of the minutes, they can be supplied by making application to

W. C. PARKER, Cl.

BIBLICAL RECORDER

APRIL 30th, 1873.

THE WONDER-WORKING WATER.

Did the water in the pool of Bethesda cure all diseases? The Bible says:

Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

This is very plain language, and it seems that we must believe it. We must believe that God imparted divine power to a mud hole, and then without any discrimination enabled it to cure the first man that happened to be able to scramble into it, whatever might be his disease. To us this story is incredible, and we state concisely our reasons for not believing it:

1. It is not mentioned by any historian or geographer. It is alluded to in the Bible as a Jewish tradition only. In the early copies of the Bible the reading is as follows:

Now there is at Jerusalem by the sheep-gate, a pool, called in the Hebrew tongue Bethesda, having five porches. In these lay a multitude of the infirm of blind, lame, withered. And a man was there who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

This is all we can find in the ancient original Greek. So the Jewish superstition is merely mentioned as believed by some; but not endorsed by the Holy Spirit. It is not therefore supported by any history, either sacred or profane. If any one shall wish to know why the present reading is retained in our English Bible, he must ask those who persist in printing, as a part of the Bible, what all scholars agree does not belong to it.

2. When the bars of the gloomy prison staggered the faith of John the Baptist, and made him long for some confirmation of the voice he heard from heaven, at the Savior's baptism, he sent two disciples to ask: "Art thou he that should come, or do we look for another?"

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

In another place the Savior condemns the Jews because they refused to believe him, even after he had "done among them the works which none other man did." Now suppose these same works had been wrought by a mud-hole; would the Savior have blamed the Jews for not accepting them as proof of his Messiahship? Would he have proved to John that he was "the Lamb of God that taketh away the sin of the world" by doing what a mud-hole had done before him?

3. God discriminates in his grace and mercies. There were many widows in Israel in the days of Elijah; but the prophet was sent to only one. The Savior chose to raise from the dead the quiet man who had entertained him, rather than the great preacher who had baptized him. He suffered the rich young man to turn away, though he loved him, and met and converted Paul even in his mad career of persecuting the saints. God chooses to bless whom he will; he never holds up a blessing to be bestowed on the man who happens to be the first in jumping into water.

4. The miracles mentioned in the Bible were wrought for special purposes, and to accomplish certain ends. The miracles in Egypt were wrought to display God's power over the gods worshipped by the Egyptians. The Savior raised the dead to strengthen the disciples' faith in him, and their resurrection. He cured the leprosy of the body to illustrate his power to heal the leprosy of sin in the soul. But no one can even suggest how any divine purpose could be subserved by giving a mud-hole power to heal all the diseases of any man who happened to be the first to go in after a motion appeared in the water.

5. This "Holy Water" superstition was at first appended as an explanatory foot note, and afterwards crept into the text without authority. Poets delight to revel in the moving waters, and romantics often invite inquirers to "come, while the pool is troubled;" but our safe course is to fix our faith on language uttered by the Holy Spirit. If John, or any other inspired writer, had ever endorsed the story as true, it would be our duty and pleasure to except it. But as it is unfounded and unreasonable, it certainly ought not to be inserted in the gospel written by him who said: "If any man shall add unto these things; God shall add unto him the plagues that are written in this book."

JOGGING ALONG.

Having business at Company Shops, we went down at 10 o'clock to be in good time for the eleven o'clock freight. Mr. Wilson happened to be on the same route, and entertained, with music on guitar and accordion the impatient passengers who involuntarily played "Waiting for the Wagon." Eight minutes before one, the eleven o'clock train started westward. Carey is still growing and improving. Morrisville also is taking a start. New stores are drawing trade, and a steam saw mill is supplying lumber for new houses. Hillsboro is very quietly waiting for its time to come. This venerable town ought to be and will yet be a great summer resort for the people of the East. Just think of mountain water and no mosquitoes! Good society and splendid fruit!

Durham is live and lively. Mr. Blackwell's tobacco buildings present an elegant front. Mr. Tomlinson is building on the opposite side. A new hotel is to be built, numerous factories and two ware-houses, and saws and hammers sounding in all directions, make an impression of a driving, thriving business. The people are making money, and building a town.

Mechanville is the quiet retreat of the Bingham School. Col. Bingham's loss is public calamity, but Major Bingham is an excellent scholar and teacher, and the school will continue to prosper. Haver River and Graham are both prosperous, and even Company Shops threatens to spread itself over the area of an average city. Mr. C. S. Allen, the General ticket Agent, has married a wife and moved to Greensboro. Schools and churches are moved here; but in their absence, the boys and girls amuse themselves with "Italian Wizard Tramps," and other demoralizing humbugs. The hotel has just gone into new hands. We went to bed giving the servant orders to have us up in time for the morning train going to Raleigh. At 11:30 he called us loud enough to raise the (almost) dead, and would have sent us on to Charlotte, if we had not discovered that the train was going the wrong way. At 3, the train came and we found Prof. Taylor and a crowd of the Methodist clergy on board. The trustees of Greensboro Female College had just adjourned after a laborious session in which Rev. Turner M. Jones, D. D., was elected President, and the 27th of August was appointed as the time for opening the school. Major Smith, the Receiver of the Road from Salisbury to Old Fort is also on board. He will improve the condition of the road and extend it three miles further towards Asheville during the summer. But here is Raleigh again, and we are off to Wake Forest College for the SENIOR SPEAKING.

Dr. Brooks is neither sick, nor well. A trip to the mountains and a month of active, vigorous health would do him good for all the year. The brethren in the West would be glad to see him at their meetings, and he must prepare to go. Dr. Walters is busy on his farm. He took an old field full of gullies, ditched the hill-sides, and now makes a bale of cotton to the acre where once a blade of grass could hardly find a foot-hold. He has observed that when clouds come and remain for some time without rain, they generally go away without rain. It thinks we may also with the Jews "In the morning" predict "foul weather to-day; for the sky is read and lowering," when in the morning the red extends from the East to the West, the sign is always followed by a heavy rain. Dr. Wingate is much encouraged in the endowment, and is sanguine of success. Elder Ivey is feeble from sickness. He ought to take time to get well. The College campus is converted into a model farm; the wheat, and oats, and clover seem to be growing well. In one part of the campus, cotton is to grow and displace the wire grass. We consider wire grass more appropriate than cotton for a college campus. The best plan to remove it, is to winter an old razor-back sow upon it.

The chapel has been supplied with better benches fastened to the floor. The speaker now has the mass of the hearers before him, instead of the broad aisle of former times. The new and improved speaker's desk and lamp posts denote progress. The present class is six strong. A young lady supplies the music, on the organ. Prof. Simmons is master of ceremonies and the exercises begin.

1. Mr. E. W. Timberlake, of Wake, discusses "The Ravages of Time." He is a pleasant speaker and has a wide field.

2. Mr. H. J. Trantham, of Kershaw, S. C., instructs us on the advantages of "Perseverance." A trite, but very important theme.

3. Mr. N. B. Cannady, of Granville, inquires if the "Press ought to be without legal restrictions." His ideas of the power and value of the press are worthy of serious attention.

4. Mr. J. J. Vann, of Hertford, inquires "What do we live for?" A very solemn question, and wise is he who can answer it.

5. Mr. R. T. Vann, of Hertford, discusses the man for the times. This is a sad speech. The times, he points in gloomy colors, and the man he wants will be hard to find. And yet we should be diligently sought.

6. Mr. A. R. Jones, of Wake. Subject: "On earth there is nothing great but man. In man there is nothing great but mind."

Yes, the human mind is the great wonder of earth, and its value is inestimable. The speeches were all good. Some were very good. These young men are needed in the world. Some expect to preach, others to study law, and some we hope will teach, as teachers are needed more than any other class of people.

Early Thursday morning, we are off to Forestville, to take the freight for Raleigh. Waiting again at the Depot would have been dull, but for Dr. Chappell's hot coffee, ham and eggs. Alas, how cold is the morning, and how heavy the frost on the 26th of April! Fruit, cotton, corn, potatoes and beans are killed. The loss is supposed to be very heavy. The freight fails us, and we take the Mail to Franklinton. Here is a couple returning from Florida to Granville. Sad experience has taught them the absurdity of moving away from Granville. At Franklinton, we provide for the transportation of some orphans to the Asylum, and sit down to a splendid dinner at Mrs. Tucker's Hotel. How she finds so many good things in such a dry season, we are not able to tell. She knows how to keep a hotel, and that is more than we can say for some men.

On the evening train, we return and find the office standing where we left it.

Elder John H. Daniel, a prominent Anti-Missionary Baptist Minister is dead.

Elder J. M. Dawson, a prominent minister of Kentucky, is dead.

To the Baptists of North Carolina

DEAR BRETHREN:—You will please allow me the privilege of informing you that I have this day, April 25th, 1873, read in the RECORDER of April 23d 1873, the opinion of bro. Mills with reference to my call to the gospel ministry and that this day I enclose and mail to the clerk of my church, to be handed over to that body, my License to preach the gospel; and I do this simply on account of the respect entertained for aforesaid opinion. Hoping that this act is entirely satisfactory to you.

W. M. BLAND.

Mayesville, S. C.

We have in our State nearly five hundred white Baptist ministers. Yet many churches are without pastors and ninetenths of the remainder have preaching only once a month. Two hundred ministers can do all the preaching and all the pastoral labor now performed among us, and do it more efficiently. If the rest would fall back into ranks and strengthen the churches, their usefulness would be a matter of astonishment and devout gratitude. During the Confederate war, our great complaint was "so many officers, so few soldiers." The same trouble now weakens our churches: so many ministers, so few working laymen. There is only one remedy. When companies were consolidated, how honorable in superfluous officers to resign their commissions and resume their muskets! Now when a man finds himself superfluous in the ministry, let him feel that we need him and want him in the laity, and it is just as honorable to do his duty in one place as another. If any man is more anxious to be conspicuous than he is to be useful, then he has no right to be a church member, and much less to be a minister.

Brother Bland has acted in a spirit of christian kindness. We feel sure that his happiness and usefulness will be greatly augmented. He can now be efficient as a teacher in the day school, and in the Sunday school, and active and influential as a layman. We commend him to any community in want of a teacher.

"AFRAID NOT TO GIVE."

"Are you going to help them again?" said a brother to a sister in a neighboring association. The canvassers will soon be here. She answered promptly, "I am afraid not to give."

And wasn't this natural? Think of it:—To sit down by myself during all this memorable year; to sit apart from the rest and watch the agitation and of fervorance all around me; watch it as it mounts heavenward and brings its blessing down, warming hearts, and filling to the brim the cups of so many,—why, 'I should be afraid.' With so many giving, some giving time and money; with so many praying that the Lord may crown the year with success; with so many well informed citizens and friends of other denominations saying that this Educational agitation and effort is the great movement of the time; and, then, for me to reserve myself from the company of givers, to bring neither pence nor pounds, to be counted neither among the rich nor the poor, neither as man, woman, or child, well, I do think like the sister, 'I should be afraid.'

And yet it is possible, just possible, that there will be some brother, a good brother, some sister, a good sister, who will sit down in just this way all through the year, and see their brethren, moved as by a common and almost unanimous impulse, toiling, giving and rejoicing, and themselves not helping at all. O if we, could all see eye to eye and face to face this year! Is it possible that so many of our oldest and wisest and best brethren have made a mistake in supposing that this is the great movement of our Baptist brotherhood? If they have not, I am afraid to be left out. I want some one of the canvassers to see me. And should sickness, or bad weather, or something, prevent it, I want to seal it up in a letter of loving remembrance, and send it. I am not supposing that the amount will not be made up. But to think that it has been done, completely, without me, without my raising a hand or moving a finger; and, then, when they all sit down with hearts so full at the joyous completion, that I—well, I cannot bear it, 'I am afraid not to give.'

W. M. W.

"Whip the Old Gray."

This was the heading of an article some months ago, and in some ignorance of the subject, was thought to be necessary at the time. The writer is now satisfied however, that there was no necessity. He desires to take it all back. Old gray will pull without whip or spur. The brethren in Oxford who gave the most promptly, and, certainly most liberally, were the brethren who, in every effort that has been made, have always pulled and never flinched. And it will be so every where. Is it strange that giving prepares for giving again, when our Lord has said, "It is more blessed to give than to receive?" A brother in the Chewan, of comparatively limited means, who had just finished his payment of \$500, said to a canvasser early in the year, "Well, I thought I should rest for a while, but I shall give another \$500." Give and give again, and then there is the Scripture for you, "Rejoice, and again I say, rejoice."

W. M. W.

Is IT POSSIBLE?—A minister of the gospel making selling and drinking brandy! He hires a man to make it; but he sells it himself, he drinks it himself. When people talk temperance in his presence he becomes uneasy: "Don't tear up your church!"

TO OXFORD AND BACK.

DEAR RECORDER:—I have just returned from Oxford. The canvassers had fixed the apportionment of this church at \$600. When I left, the church and citizens had contributed nearly \$1000. And still the work goes on. This is the first endowment meeting held in the Flat River Association, and the canvassers and brethren are much encouraged. It is to run over, this way all over the State! It was not intended, brethren, to raise \$166 666 663, but if it should run over everywhere in this proportion, how inevitable such a result would be. And yet it was done at this place so easily, so cheerfully. I have in past years had some experience in asking for money, but I am sure I have never asked for contributions where the response was made more promptly and willingly. There was another promising and pleasing feature in their contribution. Some of the citizens who were approached gave as cheerfully as the church members, and expressed themselves with enthusiasm in regard to this great movement among Baptists. No one surpassed Mr. Jas. Horner, the Principal of the well known and long established classical school in their expressions of sympathy and co-operation; and he gave the best evidence of his appreciation by a liberal contribution. These gentlemen of other denominations not only speak in high terms of the object we have in view and the great need of a general awakening on the subject of education, but in higher terms. If possible, of the plan by which it is proposed to be accomplished.

But enough. I have returned home cheered and refreshed, feeling that it can be made a very pleasant thing to beg for money. The Lord bless the church and the people of Oxford. W. M. W.

A VISIT TO WILMINGTON.

For the past two weeks, it has been my privilege to labor with brother J. C. Hiden, in a meeting held with the First Baptist Ch. of Wilmington. Bro. Hiden does not believe in what he calls *revival machinery*, though he has a hearty love for a genuine work of grace, and rejoices in a meeting which results in the increased piety and zeal of the membership, and the conversion of sinners. We had no anxious seats, but preached the word from night to night, held a prayer meeting each morning from 7 to 7:30, and inquiry meetings at 5 p. m., almost every day. The congregations were good uniformly; but the morning prayer-meetings were remarkably well attended and very delightful. The instruction and encouragement given inquirers were chiefly, in private conversation.

The meeting, while not one of great power, was a good one, and the pastor hopes to see good resulting from it, for many months to come. Up to the time I left, nine or ten had joined the church, and there were probably twice as many more persons interested about their souls' salvation. The meeting will continue so long as the Lord may seem to bless the labors of his people.

I was much pleased with the prosperity, enterprise and hospitality of the people of Wilmington—its better classes afford a society of a very high type of intelligence and refinement, and we don't know many places that are more enjoyable; but that which interested me most, was the condition and prospects of the First Baptist church. When brother Hiden became pastor, a few years ago, there could be found only about 125 members and the church was worshipping in the City Hall. They have now, by far, the most elegant and excellent house of worship in the state, with a membership of 240, and a good and constantly increasing congregation. The pastor, brother Hiden, is not only one of our ripest and most accurate scholars, a preacher and writer of rare originality and ability; but he is one of the most faithful and industrious pastors in the state. He has the city districted off, and regularly visits all the members of his church and congregation four times each year, besides holding meetings twice a week at the two extremities of the city. We were gratified to see the affectionate confidence the church reposes in their pastor, and the respect and esteem in which he is held throughout the city.

Wilmington church has the best financial system we have ever seen in practice, and they have the moral courage to enforce the system. They require every church member, unless excused, to contribute 10cts per week to the support of the gospel, and more than this amount in proportion to their ability; and if any brethren fail to give of his substance according to the rule of the church, he is disciplined, and if the charge of covetousness be sustained, he is turned out.

I for one should be glad to see their system fully explained in the RECORDER. Next week I propose to give a description of the monument erected to the memory of Rev. J. L. Prichard, once the pastor of this church. T. H. PRITCHARD.

DELEGATES FROM THE BAPTIST CHURCHES OF N. C. TO SOUTHERN BAPTIST CONVENTION.

This body will meet in Mobile, Ala., on the 8th of May next, and the following brethren have been appointed to represent this state in the Convention:

W. M. Wiggins, J. H. Mills, A. F. Redd, R. G. Lewis, A. D. Blackwood, C. Durham, Wm. Hooper, S. W. Westcott, B. Oliver, W. M. Kennedy, J. C. Hiden, H. Lennon, G. W. Hill, W. McDaniel, Wm. Bryant, S. G. Mason, John Kerr, J. B. Richardson, J. B. Boone, H. Hill, Wm. Turner, T. B. Jackson, D. B. Yalson, John Mitchell, T. J. Knapp, C. T. Bailey, R. H. Marsh, T. J. Horner, G. W. Purdy, and J. B. Marsh and James Collins. Brother Knapp, Haden, and myself expect to attend the Convention, and will give the Board pleasure to insert the names of other brethren, who may find it convenient to go. T. H. PRITCHARD, Ch. Bd. Miss.

THE EXTERMINATION OF THE MODOCS.

Northern as well as Southern, papers are condemning Gen. Sherman's policy of exterminating the Modocs.

The *Working Christian* says:

The visitor in Sullivan's Island sees, amid Fort Moultrie, a simple tombstone, bearing the name of Ocoela. This was the name of Seminole chief, who, after defeating the troops of United States in several engagements, was invited to a conference, under a flag of truce, October 23, 1837, near St. Augustine, and there treacherously seized and taken to the fort, where he was kept in confinement until his death, in 1838.

Gen. Canby, like Ocoela, trusted to a flag of truce, and he also has been betrayed. The savage has imitated the example of his civilized superior. No right-minded person can have any sympathy with treason or assassination. The act of Capt. Jack, the Modoc chieftain, is indefensible, but it cannot be forgotten that the Indian has been subjected to harsh and cruel treatment. He has been despoiled and oppressed. Government agents have robbed him and polluted his household. A friend who was once connected with the army of the United States told us that he often heard from his tent the cries of Indian girls in the hands of the brutal invaders of their purity. These and other similar outrages have exasperated the savage against the white man, and especially the representatives of the Government. Las Casas and Penn treated the aborigines with justice and humanity, and, therefore, had no trouble with them. Our people have outraged them, and hence their animosity.

SAD ACCIDENT.

Yesterday at 12 o'clock, William I. Jordan, 2nd son of Elder F. M. Jordan was accidentally shot by his school mistress. She was adjusting something about a pistol which she unnecessarily carries for the protection of her person, which fired off. Willie was standing in the yard near the door, was struck by five shot, one went through his lip into the mouth. One entered his shoulder, and another the breast. Fortunately the wound is not mortal, he is doing well to day.

Let this be a warning to all school teachers, and everybody else to have but little to do with pistols. F. M. JORDAN.

DEAR RECORDER:—Are there not thousands of mothers in North Carolina, who will respond to the proposition of sister Knapp? We take the liberty of publishing the following private note hoping that others will imitate the worthy example: W. T. W.

I heartily accept sister Knapp's proposition to the mothers of N. C., and enclose in this note to you, for the endowment of Wake Forest College, \$1.50, \$1.00 for myself and 50 cents for my little boy. Hoping earnestly the College will soon be endowed. L. B. S.

A house of worship is needed in Williamston. Here is an extract from a private letter. Read and ponder:

I must say a word about our house of worship. If some one will help us we will soon be able to have a very neat little house, we are very much in need of five or six hundred dollars at the present. I hope you may be encouraged to speak to persons that would give us aid; if they knew how I have worked for two years, I have bought the lot, and have nearly money enough to get the timber. I have begged for it all without any help! Now won't you help a worker in the vineyard out of her troubles, just by asking a few kind-hearted Baptists around you to contribute something for Christ's church? If I were a man how much good I could do, I am only a woman; but I don't murmur at my lot. I only ask for a little help, will you not give it, if in one way or another? Just ask a few around you to help build this church, and God will do the rest.

Mrs. D. SIMMONS.

The Catalogue of the Baptist Union Theological Seminary reports five professors and fifty students.

In order to secure good and cheap board in the seminary building, the following plan has been adopted: A Matron is appointed by the Board who has charge of the boarding department, and employs all necessary help to run, and also has the oversight of all the rooms in the Seminary building, to see that they are kept in proper order.

All who board in the Seminary unite in a club and appoint one of their number as steward, who, under their direction, purchases all supplies for the table, kitchen and dining-room, including lights and fuel and collects and pays all bills pertaining to the boarding, and divides the expenses equally among the members of the club. All donations of provisions or supplies for the boarding department go to the general benefit of ministerial students in the Club, unless the donors designate them for the benefit of particular students. Then the appraised value of the donation is placed to the credit of such student or students. By this arrangement, board will be furnished at the absolute cost of provision and labor, and has cost this year from \$2.30 to \$2.80 per week—the price being paid by those who use tea and coffee.

IN, OR INTO?

It may seem a small matter whether we baptize the candidate *in* or *into* "the name of the Father and of the Son and of the Holy Spirit;" but in reality the difference is not slight. What is it, to do anything "in the name of God?" It means to perform the act on the authority of God, as his representative and lieutenant. A civil officer acts in the name of the state; an attorney in the name of his principal. Has any one authority to perform official acts on behalf of God? The Romish priest claims that he has; and accordingly he acts intelligently and consistently, when he blesses bells, consecrates buildings, and forgives sins, "in the name of God." But we do not hold this view. The minister has no special authority from God, no authority that is not shared by the brother at his side. The minister does not mean that he does this or that act, as the peculiar representative of God, by virtue of an authority especially vested in him. What then does he mean? We apprehend that the words "in the name" are often employed when no meaning is attached to them. It is wise to use a phrase that either has a superstitious and false significance, or has none at all? It is also to be considered that in the phrase usually translated "baptizing in the name" etc., the preposition should be rendered *into*. There is no reason in grammar, or in the connection, for translating it *in*.

And what is it to baptize *into* "into the name of the Father?" The word "name" is significant. It is not, in this sense, synonymous with the person himself. A man's name is not the man. The name merely represents the aspect which he bears to us, the relation in which he stands to us. Yet more, it is implied in the passage that the word name is distributive, is to be repeated in idea. In full, the phrase would be "into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit." The Father holds a special relation to us, and bears a special name: so the Son; so the Holy Spirit. The Father is our Creator; the Son is our Saviour; the Spirit is our Sanctifier. When we are converted, when we enter on the new life, we recognize the relation in which each person in the Deity stands to us, and we, on our part, enter into a corresponding relation; all this is proclaimed by our baptism, which is an outward symbol of the inward change, and which holds the same relation to the commencement of the Christian life that coronation does to the commencement of the reign of a new monarch. The believer's baptism is an expression of the new relations into which he has entered. He is baptized *into* the Father, *into* the Son, *into* the Holy Spirit, and *into* the Kingdom of God.

Into is full of a profound and beautiful meaning; it has no meaning, or one that is false and superstitious.—*National Baptist*.

THE NEW ASYLUM.

By Mrs. CORNELIA SPANGLER.

DEAR EDITOR:—I am really very much obliged to you for sending me a copy of the new charitable enterprise at Oxford—namely, an asylum for the white children. I have seen the ages of eight and thirteen, where they may be fed and clothed, and taught gratitude; and so fitted to become good and useful citizens in their native state.

A STEP-MOTHER.

I was particularly glad to see with my own eyes, that such an institution was in existence in North Carolina, without having invoked state aid: for I happen to live in a place where I have daily evidence that North Carolina is quite capable of neglecting and disowning her children,—a very step-mother "injusta severa," and it would be a pity, if an asylum for orphans should ever become an orphan itself, and be turned out of doors to perish. People, generally however, are so prone to call on Jupiter for help, instead of putting their own shoulders to the wheel, that I confess I went over to Oxford the other day somewhat incredulous as to seeing anything begun, and carried on by voluntary enterprise at all worth the journey.

GRANVILLE COUNTRY.

The ride from Henderson to Oxford was so entirely pleasant, that I comforted myself with the reflection, that I was having a good time, even if the Asylum should turn out to be no asylum at all; but only an attempt at one. Granville county had on her prettiest and gayest dress, being a suit of light green trimmed up with pink and white, and shot with the gold of an April sun. And the town of Oxford was a pretty town to arrive at, with its wide streets, groves, and especially other-looking white mansions. The country around it is open and gently rolling, presenting an agreeable and varied combination of field, forest and farm-house at every turn.

EMIGRATION.

What do people mean, Mr. Editor, who emigrate from North Carolina to Texas, or Arkansas, or California? The Almighty must have some special end to accomplish in the destiny of states when he permits the delusion, that carries our population away from the unbroken forests, the pure air, the delicious water and the superb climate of our central counties to the hardships, the isolation and miasms of Texas. I have but little doubt, that three-fourths of those, who leave N. C. for the states West or South West of the Mississippi, bitterly regret their move and would return, if return were possible.

A SURPRISE.

The day after arriving at Oxford, I walked up to the noble grove, where the college of St. John stands, lately donated by the Grand Lodge of North Carolina with a hundred acres of land attached, for the purpose of an Orphan Asylum, to which splendid gift they added the annual income of \$500. At every step I turned, I looked around with something very like astonishment at the beauty of the situation and the surrounding scenery. One may live a long time, Mr. Editor, and yet know very little, even when every attempt has been made to impart information. I presume you know how it is yourself. For myself at any rate, I plead guilty. I did not know that there was so handsome and inspiring a public building in North Carolina as this. I did not know anything of its value, nor of the beauty of its situation, and I could not be made to take in, and appreciate the fact, that the Free Masons of the state had given it, freely and beautifully to all the orphan children of the state, without other distinction than that of color; all classes and all creeds are represented there. The Masons have done this much, and now the appeal is to all christians to come over and help; come over and see, and understand what the undertaking is; come over and wonder, and admire, and be melted and come over and help.

AND A NEW SITUATION.

As soon as I could get to get to starting and exclaiming, we entered the building and were politely received by Mrs. Robards, the Matron of the establishment. After a few words explanatory of the object of our visit, she introduced us at once to the school-room, where were thirty-two North Carolina orphans, busy with their spelling books. About ten or twelve of them were boys. Only one of them could read sufficiently well to have a small History in hand.

A METHODIST.

The presiding Genius of this room was a young lady. I will not hurt her feelings, by saying anything of her fair face and her modest address, nor deprive a noble act of its crowning grace by mentioning her name; but she was there giving her mornings to gratuitous instruction of those two and thirty orphans. Think of that, young ladies, who live at home at ease! She was trading as closely as she could in the footsteps of her Divine Master, giving the cup of cold water to the little ones mentioned in the last will and testament. Would to God I could see more of our N. C. girls thus employed. This young lady, I was told, is a member of the Methodist church. If such a work as hers is one of the fruits of Methodism, let us have more of Methodism in the country.

FURTHER VIEWS.

Thence we were shown into the chapel, an ample and well-proportioned room occupying the corner of the main building, and from that, were conducted through all the rooms on every floor. In the second story we were joined by the Principal, Rev. Mr. Cohen, who was showing the Hon. A. W. Venable over the premises. The presence of these two gentlemen gave additional interest to our visit. Mrs. Robards showed us her store-room and the wardrobe-shelves devoted exclusively to the clothing of the children. Of all these, the mending, the making and the general care and responsibility of the moral and physical welfare of the pupils, Mrs. Robards is supervisor. Her idea is to teach them by degrees to do everything for themselves. The little girls must be taught to cut out, make, mend, wash and iron, to scour, to cook, and to do well all plain house-work, such as falls to the lot of all women, in plain, every-day life. The boys must work the garden and the farm adjoining the Asylum; they must keep the grounds in order, bring in water, pick up chips. As far as is consistent with their being taught at the same time the elements of a good, plain English education, they are to be taught to work, to know the value of time, and the benefits of steady industry.

These are the lessons most necessary to be taught that class from which these orphans will mostly come. Our poor white people do not know how to work, and they do not love it. Perhaps for a generation to come, they will continue to associate the idea of labor or of service with degradation. When I hinted at the possibility of the Institution turning out a class of well-trained house servants, I was assured that if the uncles, aunts and grand mothers who had consented to let these children go there, were to suspect such a future, they would endeavor at once to remove them. Many of the children show discontent and restlessness under the restraint of enforced habits of order and industry.

I was much pleased with Mrs. Robards' apparently clear appreciation of the duties and responsibilities of her post. She seemed to be on excellent terms with her charges; motherly, kind and cheerful, but prompt and vigilant. These are early days as yet for the Institution. Only two months have elapsed since it was opened. Much of course is incomplete, and in a transition state. What was especially encouraging was the spirit with which the day of small things was recognized and made the most of. We are poor—we live by faith, but we are resolved to go on, and devotedly believe, that God will help us. This was the tone of all that I heard. Thirty-two children were already entered, and are to be fed, and clothed and taught. How? The sum of \$500 a year is all they have sure to them. It was just to see the store-room, so called in faith of stores yet to come, and for surely twenty dollars would have provided all I saw there. A few pairs of shoes, two or three bolts of factory cloth or calico, and a parcel of garments ready made by the kind hands of the Oxford ladies, a few second hand articles, some cotton yarn for knitting. Was this all? This was about all. Many of the children came bare-footed, and with but two scanty garments on. Some had a little bundle in hand, containing an extra shirt or so. No uniform, of course, is as yet possible. They wear what they can get, and are thankful. The display of millinery in the girls' hats was very various. Here was a bran new, smart store-bought white lace and pink artificial—the gift of some merchant; there a somewhat soiled affair of felt and feather, left off by some more fortunate little girl and given to an orphan; near by, the most suitable of all, a plain brown straw, with a bit of green ribbon on it.

WHAT IS WANTED.

We need everything, said Mrs. Robards, and are thankful for a spoon of bread, or a paper of pins, or a set of knitting-needles. There are only two sets of knitting-needles here, and I want to set all my girls at work knitting; we need cotton yarn as well. We are thankful for second hand clothes of any description. I give up such as will not do for outside, and save them for lining. We do not want any cast off finery. The plainer the clothes, the better. One of the little girls has a dress made with an overskirt—I am making her wear it out as fast as possible. I wish such things all to be in a simple, plain, and useful style. I wish to see that the girls are neat uniform; but can't hope for that yet. Mr. Robards is an Episcopalian, and a very comely and pleasant old lady she is. I wish we had as many Episcopalians as possible in North Carolina, just as it is.

(To be continued.)

