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INTRODUCTORY SERMON

By ELDER Wm. ROYALL, D.D.

DELIVERED BEFORE THE CONVENTION IN RALEIGH, WEDNESDAY EVENING, NOV. 9TH, 1870.

Text, "But I would ye should understand brethren that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Phil. I: 12.

The Apostle of the Gentiles assures us that the things which happened to him—his trial and imprisonment and the various indignities to which he was subjected, fell out rather to the furtherance of the gospel—so that his bonds in Christ were manifest in the palaces and in all other places And many brethren in the Lord waxing confident by his bonds were much more bold to speak the word without fear. Doubtless more good accrued to the cause of God on the whole by his afflictions than would have resulted from his prosperity.

Influences were set at work by his adversity which had a more decidedly beneficial effect upon Christianity than would all the personal influence which Paul possessed and all the moral power he could command when exerted in prosperity. His motives were seen to be devoid of ambition and self. Consecration to the cause of the Master appeared rather than devotion to his own glory. Others had shown as much active zeal in propagating their tenets, but few had ever manifested such patience—such entire willingness to be blotted out from being, provided God's cause could be advanced thereby. He made good by his conduct under affliction his claim to be a servant of Christ set up while in prosperity. He proved the solid ground of his boasting that "most gladly then will we suffer persecution and death," and that "neither height, nor depth, nor life nor death could draw him away from God." "And this proof of sincerity did more to promote christianity than perhaps his most active labors could have done. The example too of submission to persecution and what must have been worse to him, to being laid aside from the ministry—a submission borne in hope and in entire confidence in God's ability and will to accomplish his purposes—what untold power does it not possess and will it not continue to possess through the ages!!

But what we have said leads us to announce as our subject, God's method of carrying forward his cause by making the very difficulties in the way contribute to the end he contemplates.

It is not meant to be affirmed that God does not employ direct methods—that he rejects means and agencies, but simply that where in the use of these means difficulties seemingly insurmountable are met, even they are converted into his Providence into most powerful engines of offence and defence in the great war against sin and Satan. As the naturally impassable barrier of the Red Sea became the strongest defence against the enemies of Israel when once passed and even the occasion of their disastrous overthrow, so oftimes the horse and the rider on other fields of the church's history have been brought to grief at the feet of their own chosen strongholds and the strongholds themselves become the rallying points for God's soldiers and the centres whence flowed out God's hosts to gather fresh laurels and win unexpected conquests. "He maketh the wrath of man to praise him!"

How the opposition of his brethren to Joseph was defeated and the cause of truth advanced by the very means which were employed to bring it to naught—let Joseph himself tell us: And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. Now, therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me here to preserve life—to preserve a posterity in the earth." But even Joseph did not fully comprehend his mission, nor the inscrutable designs of Providence, in allowing him for a time to be the sport and victim of the rage of his brethren. His eye could not discover the far-reaching policy of Jehovah, and the distant consequences flowing from the course of events in which he figured so conspicuously. He confined his view merely to the "saving alive much people." But God raised up thus and endowed with special qualifications for the work he had for them to do—"a peculiar people," who have acted upon the world's arena a more important part in the grand drama of history than any other people under the sun.

The religion of Jesus Christ had to contend with systems of theology and philosophy, which had imbedded themselves as firmly in the minds of the nations as the rocks are lodged in the arches of the everlasting hills. Errors which had become venerable from age and formed part and parcel of the life of communities were to be subverted We may find an exemplification of this difficulty in the case of the Chinese. Our missionaries in that country report that barriers exist there far exceeding in moral power the physical strength of the Great Wall, which 50 years ago was supposed to present an insuperable obstacle in the way of an invading army. Superstitious beliefs have so interwoven themselves into the framework of Society and ramified through all the departments of life, that it is like tearing out the heart of the nation to dislodge them from their sure foundations. Perhaps the difficulties of the early apostles of the faith were greater than those of modern times in that the civilization of the then world being essentially Greek, all the forms and phrases of philosophic belief were cast in a mould more delicate and refined than elsewhere to be found, and were commended by minds of such masterly and gigantic proportions that their very names not only then but now command the respect of the learned and their influence is felt even in our schools of theology. We cannot, if we would, ignore Aristotle Plato and Socrates—any more than we can Bacon, Locke and Whately. Providence seems to have permitted the world to witness the utmost stretch of human intellect in its attempts to solve the mysteries of nature and interpret her laws, in order that after ages might see by actual demonstration the inefficacy of human power and knowledge and be impressed with the futility of unaided creature effort. But this end even, important as it is, was perhaps not the chief one which providence had in allowing the nations, through the influence of Greek Philosophy to attain to the eminence which they had reached. There is another side to the picture. God had a revelation to make. And how could the Infinite mind condescend to meet the Finite and the Finite rise to meet the Infinite. Had this revelation been made in earlier times than it was: had its full effulgence streamed upon the uneducated nations it would have been unintelligible and comparatively of none effect. Here and there some wise and trained mind would have dimly apprehended its meaning and caught its design. But it was necessary that a number of minds should have been tutored to think in the direction, which revelation should take and upon topics which were to form the subject matter of the revelation. So that although they could create no light—could not make the sun rise, they might be in a condition to receive its earliest rays and herald its feeblest dawnings. And it was necessary that the vehicle of thought should itself be at hand to convey in fittest terms the heavenly ideas and forms of thought, which earth must become familiar with, in order to its complete repossession of the truth. It would be a work of supererogation to do more than mention that Greek thought and Greek language—the chosen vehicle had reached a state of comparative perfection, and were the best possible in their adaptedness to the end contemplated by the divine mind. In the Greek we find a language unrivalled in its fitness to express the subtler and nicer shades of thought; and being in a different sense from the Latin or even Hebrew a dead Language, expiring almost simultaneously with the introduction of Christianity, its forms were not liable to change, but have lived and constitute the thread upon which have christalized the peculiar terminology of the Christian system.

Thus the difficulty, which had to be overcome was converted into the most potent auxiliary of Christianity. God took the very sword of the giant enemy and turned it upon him and his confederates. Forms of thought which assimilated as nearly as possible to the truth, and yet opposed, it had been thrown into a language, which then became the fittest to convey truth to the minds of others.

And how astonished would those Jews be who exclaimed "crucify, crucify!" were they now alive and could they trace the history of the victory gained over them by their dead foe in its remotest consequences. They thought vainly that when he was buried, and the mouth of the grave was stopped with the great stone filling it up, they had triumphed over him and his cause. But they were only sowing the seed which must of course die, but which would then spring up and become a mighty tree freighted with fruit and leaves for the healing of the nation The rejected buried, triumphed over Savior, gave occasion for the risen Savior. Indeed he could only be the intercessor—exalted to be a prince and Savior, as he had passed through the gates of death not meritoriously and in consequence of his own acts, but undeserving the death and suffering it by violent hands "having done nothing amiss." How did human and infernal enemies join hand in hand to slay the Lord of life, and what shouts of joy sounded through all the caverns of hell when the dead Jesus lay entombed—forever shut up in the grave. But oh! what songs of "glory to God in the highest" echoed through the corridors of the heavenly House, up and down the streets of the heavenly City, when on the third day the angel brought the intelligence "Behold he is risen." How the triumphant music of hell was converted into outbursts of impotent rage, and into fiendish cursings and the chorus of heaven peeled forth their notes of joy as the cloud hovering over the mount received him into its bosom and he was wafted on the air to his destination upon the mediatorial throne. And now the church universal takes up the refrain as it listens to the words of Paul. "God forbid that I should glory save in the cross of our Lord Jesus Christ &c." And the cross is the sign by which we are to conquer, the sinner's only hope, the boasting of his people, the world's only garantee of salvation, the theme of the preacher, the more than magicians wand of the lone missionary, the defence of youth, the strength of manhood, the stay of old age and the everlasting song of the redeemed.

And how many volumes not written on earth, but in heaven, record cases parallel to that of John Bunyan, in Bedford jail, whose might and influence of whose trial at the time when evil men felt secure of their prey and were satisfied that they had him in their clutches and had forever destroyed his power for good, have been tested by generations and wrought wonders in advancing the cause of the master. For Pilgrim's Progress has an unwritten history in addition to that which the already numbered and known cases of those blessed by it might furnish.

And who can calculate the power of that night's experience and conduct of Paul and Silas, when in the jail at Phillipi, they sang songs of praise? Who measure the strength of those influences put into operation on that night, making "a great company obedient unto the faith."

And is it too much to hope that when the history of redemption is written it will be found that all of Satan's devices to deceive the nations were turned against him, and tended to make more signal God's power in—complete and final overthrow?

May it not be that all forms of error, and everything that opposes the establishment of God's kingdom in the world, will be used by God for the furtherance of the gospel—not only the rage of Satan which opposes openly, but his darker and more insidious workings which, by the fascinations they possess, are intended to bring ruin upon the cause of God. Transforming himself into an angel of light, he may foster delusions which are near akin to the truth, and which are based mainly upon pious intentions on the part of those who embrace them, and thus the more assuredly gain the end which his malice prompts. And may not he who knows the end from the beginning be on a grander scale than we can conceive, and in a manner mysterious to us, carrying on the work of error's destruction and the upbuilding of the truth by allowing error (open or insidious) to reach the climax; or perhaps better still, reach a maturity and strength which will fit it all the better, as it possesses full manhood's power, for defeating Satan's malice?

May it not be that unmixed truth can only be received and impressed upon the mind as the example of error developed reaches the eye, and of error exploded leaves the contempt for it which attends the *reductio ad absurdum*?

May it not be that it is only as error is eliminated by the slow processes of God's providential government that the truth can be reached in such a form as to be never again liable to mutilation or mixture with error? It may be that such is the power of depravity—such the perverseness of the human intellect, it will continue to misapprehend until misapprehension becomes impossible. The human eye may be so evil that it can discern the outline of truth, and recognize it as truth only when full-grown, error lies prostrate at its side, blasted by the breath of the Most High, "consumed with the spirit of his mouth, and destroyed by the brightness of his coming."

We see the doctrine of justification by faith, as perhaps James and Peter and John did not see it—not only, I mean, in its intrinsic importance, but also in its direct and remote bearing upon the system of divine truth as a whole. We see it in its minute ramifications. We view it as the corner stone of the edifice of Christian doctrine. Human work eliminated by the Algebra of Popery itself, and human merit purged out by the very fires of Romanism, Luther had but to announce the result, and the doctrine stands forth a living fundamental principle. The temple of God among men stripped of its meretricious adornings and hollow shafts of man's manufacture is seen to rest upon this as its support, "Faith in Christ imputed to us for righteousness." And the hopes of all the billions of earth find their culmination in a being transformed into the image of Christ by a faith in him "which works by love and purifies the heart."

It would seem to be a part of the divine economy that should embody itself that we should be able to view it in the concrete in order to our proper conception of it in the abstract. The poison being too subtle may escape detection as it floats in the air in invisible particles. These must therefore be collected and constitute one body that we may have an opportunity of seeing them. If the spirit of proselytism be intangible and indiscernible by the senses, then must the ethereal elements, which enter into its composition, blend and mix, until the stake and faggot, fire and sword, be the legitimate exponents of its nature and tendency. And huge systems based upon the support of civil power must be set up, with all their appliances for turning men to God and religion, and making men christians by human invention and by processes purely mechanical, and over which the tame subject has no control. Perhaps, at one time and in one place giant form is given to the error, and at other times and in other places less commanding and towering proportions are assumed by it in order that we may see its deleterious workings on a larger and on a smaller scale, and measure its pernicious tendencies, not by its size, but by the spirit which animates it. Sometimes error may have such a likeness to the truth and so harmoniously dwell with it for a long time and there may be such ease in coupling the two together and the disastrous effects of the cohabitation of the two may be seen after so long an interval of time, that God may allow some sect to spring up, holding this error unmixed with truth and unrelieved by the presence of the barest form thereof, that its hideousness may appear in any shape, which it may assume—and in all its disguises. Hence Mormonism and kindred monstrosities.

In the order of time the grosser and more palpable error were convicted and shown up in their true colors, and asterwards those of a more delicate nature. Long ago sprang up Mohamedanism claiming kinship with the truth and resembling it in some of its features, representing as it does the spiritual underforms of the grossest materialism, and presenting a Paradise indeed—but one of sensual indulgences—Mohamedanism which made its conquests by carnal weapons and embodying man's corrupt belief in the visible and his confidence in temporal power in opposition to spiritual. A dark cloud fraught with untold evil to the nations, it brooded over earth and poured out its waters to deluge the land But failing in his great design to reclaim the world to allegiance to himself by this device, and doubtless seeing that this caricature of truth would only alarm and disgust, as it did. Satan sent out from the boiling alembic of hell, a vapor more subtle and ingeniously compounded, which rising to the very zenith and spreading over the entire heavens, diffused its insidious but deadly poison into every breath inspired and bringing all the nations under the influence of its fatal spell well nigh extinguished hope in the breasts of the faithful, as it crushed out from the souls of its countless victims of the very power of resistance and made them even willing to to be duped. For such is the fascination of this monster that, those who are caught in his deadly fangs, seek to be devoured by it. But Babylon, the great is falling, if not fallen, and the once omnipotent stronghold of Satan in furnishing occasion for more vigorous assaults upon his kingdom every day, as its own guns are turned upon him, and the poor Infallible lifts his feeble hands and implores the pity of his merciless foes.

How are the mighty fallen—how he, who once sat in the seat of God and but yesterday said he was God, crouches down in his terror before those, to whom he was but yesterday a God—"with none so poor to do him reverence. "Oh! the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his way past finding out."

But let us not be too jubilant yet over the great event of the age, nor suppose the victory won, and the laurel crown already encircling the fair brow of truth. Bunyan in his account of the Holy War, tells us that when Diabolus was driven out from Mansoul, he availed himself of certain redoubts and minor fortresses, some of them quite formidable, which surround the town of Mansoul, in which lodging his forces, he carried on a very annoying and ruinous war for an indefinite period of time. And may we not expect in Mansoul Babylon the great, there are to be found many redoubts which formed a part of the system of defences of that august city, in which Satan, skilled as he is in the science of war by ages of active conflict will take refuge and fortifying himself with double care and under the advice of most proficient engineers, will harrass the captors of his stronghold and their confederates the world over, until he is driven a vagabond upon the earth, seeking rest and finding none, or until "he shall come whose right it is to reign." And error exterminated from its capital city, ever takes up the plea of Lot's family and desires to enter some Zoar because forsooth it is a small place. And it may be that the downfall of Satan's capital is but the signal for the dispersion of his forces, and the disintegration of the mass in its concentrated form but the prelude to a diffusion and dissemination of the separate elements which composed the system throughout the world and error become more widespread than ever, although less fixed and concentrated. Romanism being rather a system or conglomeration of nearly all religious errors and all beliefs spreading out its giant arms to embrace all superstitions, all myths, all approaches to truths, all philosophies, all sophistries, borrowing from Palistine, and India, and Africa, and all Europe and America, their several phases of religious belief, accomodating each and every one with his own God in her Pantheon more capacious than that of the ancient city is a mighty seething caldron in which are brewed all the poisons and drugs that hags ever gathered or witches concocted. Romanism, protean and salamandrine ever changing, hard to die may be expected to spring up as we see her already promising to do, with 20 heads instead of one, and furnish trouble for ages to come.

But let us never forget that her history is indelibly impressed upon the mind of man, the history of her doctrine, her lies, and that the light of her example is lifted high and is destined to tower above and above the heads of the generations, as they understand that history better, and prove as a beacon to warn off from that coast, where shoals and quick-sands wreck the luckless traveller. And we of this generation may expect to see flare out and flash upon us in every quarter, the lesser lights, which have been thrown out into space by the explosion of the central luminary. The battle must be with error in detail, the contest long and weary, but not doubtful. For the light which streams from every page of the past must serve to guide the investigations and direct the researches of those seeking to meet the separate and detached errors which have hitherto existed in union in that gigantic system.

May it not be too that error is allowed to develop itself under different circumstances and in connection with a different character of subjects, in order that its working may be seen to be pernicious under any and all conditions. Just as in the material world deleterious substances modify indeed the character of the compound according to the difference of the bases with which they unite, but always retain their own inherent evil natures and are accompanied with mischievous tendencies under any and all circumstances.

Perhaps no form of false doctrine has blended with the Truth in a greater variety of proportions and under a greater number of variant conditions than that of God's sovereignty as distinct from, and incompatible with man's agency. In learned minds and in educated communities it leads prominently to a presumption such as that which characterized the ancient Jews, as God's elect. On ignorant minds it not only begets a presumptuous claiming of all things as special prerogatives of certain ones, who agree at certain points; but it leads to a rejection of all means and a stupid folding of the arms and awaiting the arrival of divine help—it leads to the withholding of all efforts and the discarding of the human element at all times—stigmatizing even the effort to obey God's laws as an indication of the spirit of legality, and capping the climax of absurdities by berating all around the earth those who make sacrifices and who work for the salvation of men—classing even a concern on this subject among the presumptuous sins—inasmuch as it sets up a claim to divine prerogative. But to be allowed to observe the actual working of this form of error is to have sufficient proof of its being error—in the contradictions and vetoes upon God's own book and law, and upon the system of providence which it involves.

Perhaps an objection may be raised to the costliness of the method which we have assumed. God chooses in order to reveal clear truth and make it stand out at last in its true unadulterated essence, that it should require so many ages and involve so many victims to error—that such indirect and tedious routes of reaching the destination should be resorted to, may seem to some a serious objection to our theory. But we should remember 1st, That one day is with the Lord as a thousand years, &c. 2nd. That it may be impossible for the All wise even to treat beings constituted as we are in a different manner—and 3rdly, that the processes of nature are all analogous; but 4thly, that there is the most striking resemblance between God's treatment of the individual man and the world at large. As individuals, we learn best if not truly from actual experience. We learn sympathy mainly from personal suffering—the law of benevolence only when we are ourselves beneficiaries—the truth of many doctrines of Scripture only by being ourselves brought into conditions to test and for ourselves to prove their reality and efficacy. Human helplessness—human need of a Savior may be faintly apprehended, but never be made the subjects of knowledge in the highest sense until by a protracted period of trial and then of mental anguish they present themselves as the only possible solution of a very vexed and vexing question. Sometimes a whole lifetime is spent in unconsciously, it may be, collecting the data upon which to found a belief in the Bible and an unqualified assent to the plan of salvation, and then it is fastened upon us with rivets of steel only after long personal trial of other expedients and experience of other methods and other remedies. Generally we cannot believe in Christ or know what is meant by it, until by the most painful attempts to observe the law, we from sheer exhaustion fall into his arms.

Indeed the truth may be designed to greet the eye only of him who carefully seeks for it. It is the pearl of great price to obtain which one must sell all that he hath and buy it. It may be that it can only be reached by the most assiduous attention to it as an object, and that if found in other way it may not possess the value and perform the functions of truth. It may be that in proportion as pains have been taken in eliminating and disengaging foreign elements, in that proportion it blesses the finder.

Nor, 5thly ought the objection in question to hold when we consider that with earnest, honest inquiry, Truth may be discerned and embraced even under the greatest disadvantages—that Job and Abraham and the old prophets felt it even in its life giving power and that notwithstanding the mists by which it was obscured and the difficulties which surrounded it. And is it not reasonable to suppose that in the most corrupt so called christian organizations there may be enough of the truth however modified by error to furnish the hungering soul with the bread of life—that even in the most corrupt of all christian communions there may have been instances of persons, whose spiritual cravings guided them to Christ, amidst the mazes of error which hindered their progress and bewildered their minds. The man intent on reaching the object may feel his way in the dark or be guided to it by the twinkling stars at midnight. While he who only speculates and yearns after the confirmation of a pet theory or the solution of some problem in morals or religion may die under the light of the noonday sun, without attaining to the truth and achieving life's great object.

Again the human mind seems in some cases incapable of seizing upon the bare truth and appreciating it as such at first, and must see it in some extreme form, perhaps exaggerated or commended by association with some pleasing human fancy. This human element, which blends with it, and occasions its reception, must of course be disengaged and sloughed off; and the residium of pure truth will be seen then as that alone which possessed vitality. Sometimes in order to give it its due weight and importance and sometimes in order to its being seen as possessing any weight it must for a time be pushed to an unwarranted length, and fill a greater space in the public eye and heart than properly belongs to it. That the pendulum may work at all and perform its proper office, it may be necessary to drive it forward with greater force than is requisite to keep it at work. It is often as great and fatal an error to fail to limit the truth as it is to oppose it. But the very failure to limit, itself, leads to such extravagant and absurd results as to set the thinking world at work to throw around the truth proper restrictions and boundaries that it may for all time to come bear only its true proportion to the body of truth, and not again be the occasion of disturbing the equilibriam of the system We may be able to learn how to adjust the forces of christianity to one another, and to measure their relative power only by actually seeing the system disorganized and its workings confused and even hindered in consequence of the excessive length given to the arm of some lever or of the undue size of some wheel or even some cog. It is possible that although the pattern of heavenly things is to be found in the book of patterns, we may read so carelessly, as to need the test of actual experiment, attended by temporary failures, that we may read and read again, until we grasp the conception of the Grand Architect.

The present is an age of strange features. There is an upheaval of religious as of political establishments. Ideas and theories are undergoing a sifting which seems at times to threaten the destruction of good and bad together. Obstructions to the progress of the truth from new and unexpected quarters, are springing up, putting to the test the virtue and integrity of its defenders, and trying the patience of the saints. Old errors long ago exploded, but assuming new forms are rearing their ghostly heads to haunt and perhaps disturb the fancied security of God's elect. Wild theories, extreme views, often but caricatures of the truth are broached and contended for with almost bloody zeal. Bigotry and exclusivism are erecting again the bed of Procrustes. The material and formal rise in importance above the spiritual. In the tide of the church's progress we seem to form that wave which, having receded as far as possible form the shore-line and gathered up the scum of ages as it for a moment lingers at the lowest ebb, is slowly returning towards high water mark to break and leave (it is to be hoped) on dry ground the sickening freight which fills its bosom.

And then there are mighty changes which leave millions—yea, whole nations a prey to the demon of infidelity, or which, on the other hand, open wide the door for the herald of the Cross. The proud pretensions of the old man at Rome, and the failure to maintain himself in his own patrimony must spread, broad-cast, over the nations, hitherto subject to his sway, the seeds of suspicion of all faiths and all forms of religion—and perhaps prove the occasions of spiritual wreck to countless multitudes. But there is hope for the nations even in these troublous times. The bars may be in this very way the sooner demolished by the spirit of indifference thus begotten and the door thrown wide open to the preachers of the gospel.

But is it not cause for rejoicing that God over rules and rules as well as that he will "make all things work together for the good of them who love him;" that he "is guiding" the ship through the waters and knows all the straits and sounds as well as the open seas—that, the to us, trackless ocean of his providence is all mapped down in heaven's chart and though winds blow, and it be very tempestuous, and all nature frown, he is calm and unmoved and will safely guide the vessel with her precious cargo to her destination. It is hard for us as we handle the ropes and reef the sails and cut away the masts amid the howlings of the tempest, and oftimes by the light only of the streaming lightning and amid the deafening roar of thunder, to be composed, or even at times to hear the orders given; and much of our work may have to be done in utter darkness—we may not see our own hands at work, but God is with us, and the very violence of the storm and strength of the wind will under divine manouvering only serve to urge us more swiftly on to the coveted port.

The grand army of invasion may often have to fall back, but the heavenly tactics will not only retrieve past failures, but give a fresh impetus to every succeeding advance, and carry the war more deeply into the enemy's territory. Only let each soldier stand by his colors even on the retreat and each sentinel plant himself at his post, and the issue is not doubtful. The scarred veterans of Jesus from America and India and China and from the mountains and swamps of our own State, shall on the close of the day of victory, meet around the camp fires for the last time to recount the history of their perils and toils, and as each mentions the hour and the occasion to him of greatest gloom and deepest grief, all will unite in declaring that even "these happened for the furtherance of the gospel."

At the request of the Baptist Church at Kerr's Chapel, I herewith send you the following resolutions:

WHEREAS, Our pastor, Elder F. M. Jordan, has tendered his resignation as pastor of this church, which position he has held for eleven years, with great acceptance, therefore

Resolved, That we tender to our beloved brother F. M. Jordan our warmest sympathy, and most devoted prayers through life, desiring to share with him that rest, to which he has so faithfully pointed us.

Resolved, That as a christian and gentleman we entertain for him the highest regard, and take pleasure in recommending him as such to the Christian regard of all among whom, in the providence of God his lot may be cast.

Resolved, That the Clerk of this church present our brother with a copy of these resolutions, and send one to the BIBLICAL RECORDER for publication.

Done by the church at her Nov. meeting.

T. W. GRAVES, Ch. Clk.

Night Schools.

From this period to the last of March, people could have night schools. Many young men who have to work every day could go to school at night and get an education by going to such schools every winter. Who can tell how much a person might learn in 2 hours every night during the winter.

NEWSPAPERS.

The BIBLICAL RECORDER, $2.50, *H. and F. Journal*, 50 cts, and *Kind Words*, 50 cts, total $3 50, equal to one visit of a physician 5 miles to a family, which any poor man can pay. Ladies can sell butter, and children can sell apples and chestnuts for these papers. But young ladies can raise $15 by subscription and supply a whole congregation with the *Journal* and *Kind Words*.

Every Baptist family in N. C. should take the RECORDER. Send the money by a registered letter or by a post office order.

E. DODSON.

The RECORDER is eagerly sought and read at Leaksville. I think it is doing a good work over there. The brethren have remodeled and nearly finished their house of worship since you were there. It is neater more convenient and comfortable now. I have recently baptized fifteen willing converts at Leaksville. Others have been received and will be baptized soon. I have also recently baptized two persons at Burk's School-house, two at New Friendship church, one at Kerr's Chapel, and eight at Friendship. F. H. JONES.

PHRENOLOGY IN SUNDAY-SCHOOLS—I am engaged in the sunday-school of the Episcopal Church. Can you give me any hints that would assist me in promulgating the teachings of Phrenology among my pupils?

Ans. If you desire to make the arena of the sunday-school the field for the dissemination of phrenological science, you can do it much in the same manner in which you would teach other subjects. Not that it would be necessary to introduce any of our text-books, but you might, from time to time, explain the fundamental principles of the science.—*Phrenological Journal.*

We warn parents against all those sunday schools, in which hypocrites *promulgate phrenology* and "teach other subjects." A sunday school should be devoted to the study of the Bible; otherwise it is a neighborhood nuisance, a stupendous crime.

TABLE CONVERSATION.—A great deal of character is imparted and received at the table. Parents too often forget this; and, therefore, instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring disagreable things to the table in your conversation, any more than you would in your dishes. For this reason, too, the more good company you have at your table the better for your children. Every conversation with company at your table is an educator of the family. Hence the intelligence, and the refinement, and the appropriate behavior of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotten hold of the fact, that company and conversation at the table are no small part of education!—*Good Health.*

BIBLICAL RECORDER.

December 7, 1870.

We leave out articles intended for these columns in order to present unbroken Dr. Hooper's admirable conclusion of the controversy with Elder Gold.

In our denomination, were many practical anti-missionaries. If Elder Gold has drawn any of these out from us because they were not of us, we sound a loud Amen! Many of our churches, reduced to poverty by the war, and by the opportunities it furnished for oppression, have felt themselves too poor to break the bread of life to starving souls in foreign lands. Robbing God of tithes and offerings, we have been deprived of many expected blessings. Now at the close of a year in which unusual crops have filled the land with plenty, our duty to the heathen has been set before us by a learned and venerable father in Israël. We have also been brought face to face with a devout and consecrated citizen of China, who pleads for help in preaching the gospel in the regions beyond.

To Elder P. D. Gold.

My Dear Sir:—Although your last article which appears in the Recorder of the 30th Nov., seems to indicate a disposition to close our correspondence, yet I find it hard to forbear writing when I see a man of God, like you, a man of sense too, so manifestly deluded and misled by false reasoning and by a palpable misunderstanding of Scripture. I can not help making some further effort to reclaim you and your section of the Baptist Church from an error which is crippling your energies, withdrawing your strength from the great interests of the common cause, and bringing on the Baptist name the reproach of civil war and endless divisions. I see no good reason in the world for this split in the old Baptist family, who ought to battle for the truth with one front and one heart, as under one Leader. I will therefore touch again upon the matters in despute between us, trying to make them more clear by treating them under distinct heads, and endeavor to meet all your objections and arguments, as they occur.

1. And first, as to the insinuations against your character. I have not countenanced anything of that kind, but discouraged it, taking the view of it that you have, that even if you were vulnerable on that score, it had nothing to do with the merits of the controversy between us, and evidently wore the inviduous aspect you ascribe to it, namely, that it was brought in as an aid to a weak argument and a tottering cause. The spirit of all my letters, I trust, will bear witness that my opinion of your piety and sincerity has been unshaken by your unfortunate secession and your manner of defending it.

2. Your claims to the exclusive support of the Bible. Your confident assumptions on this subject savor not of that humility with which you so freely confess your sinful nature and practice. Pride of understanding is as opposite to the spirit of the Bible as pride of might and pride of riches. "Let not the wise man glory in his wisdom," &c "Seest thou a man that is wise in his own conceit; there is more hope," &c. Now, I admit that you are at liberty to return the compliment, and claim an equal right to apply these Scriptures to us; yet we have this in our favor, that the large body of wise and pious Christians interpret the Bible as we do, and that, by so understanding that sacred book, we are stimulated to a course of self-denial, hardship and activity, which is achieving prodigies of blessed changes on the earth, from all share in which your principles exclude you.

3. You take not the least notice of what I have again and again pressed upon your consideration, the proofs that God has owned and blessed our labors, and those of other christians by accompanying them with his power in changing the hearts of the heathen, and producing in them repentance and works meet for repentance. Here you feel yourself weak, you must either deny the truth of the accounts given by these missionaries, or you must venture upon the old evasion of the Pharisees, that this is not the work of God, but of the evil one, irritating and trying to disgrace the divine operations as the Egyptian magicians counterfeited the miracles wrought by Moses. To adopt either branch of the alternative would be dangerous and discreditable; for if you assume the first, you cast reproach upon men who have given up all for Christ, and make them out false witnesses or incompetent judges of those marvelous transformations from bad to good which they "have seen with their eyes and heard with their ears, and handled with their hands." If you assume the latter, then you give Satan the credit of producing those glorious fruits of love and holiness which all acknowledge it is his trade and triumph to prevent and defeat.

4. You endeavor to get round my illustration of Paul's using human means to execute God's known purposes by saying that the purpose was a mere *natural* event, and of course natural means must be used to effect natural events. But this turn will not extricate you from the entanglement. For the whole of God's plan is one connected chain; everything animate and inanimate—the bodies of all animals and the minds of all men are links in this chain, and are necessary to work out the intended result. In the case of the shipwreck which you call a natural event, the mere saving of the crew was not the only or the principal design. The principal design of God in the whole transaction was to bring Paul to Rome, that he might appear before Cæsar, and bear testimony for Christ within and without the imperial household—and for this *spiritual* end, he gave Paul his own life and the lives of all his fellow-passengers, and prompted him to use the sailors for the rescue of the ship, until it could be safely abandoned. The very same God who *prepared* and fitted Paul for preaching his gospel every where, and filled his soul at that time with ardent zeal to carry the truth "to them that were at Rome also"—that same God conducted all the intermediate steps of natural means, without which Paul would never have got to Rome, unless he had been carried to Italy through the air, as the Romanists declare respecting the holy cottage in which Jesus was brought up at Nazareth, and which is now safely deposited at Loretto, a visit to which a pious crawling up its staircase has a wonderful virtue in saving souls and "hiding a multitude of sins."

Again, you thus plead: "I have never denied the propriety of employing natural means to secure natural ends. Now from the fact that *natural* means such as voluntary human agency are used to produce natural results, you attempt to prove that natural means such as voluntary human agency, can bring about spiritual results. By analogy, if you had said that inasmuch as natural means are necessary to effect natural ends, even so only spiritual means can produce spiritual ends, your argument would be consistent."

Now let me tell you that it amazes me and all your former friends and fellow-laborers, that a man of fairness and tolerable discernment can deceive and satisfy himself with such reasoning as this. You must know and you ought to admit that we ascribe all the power and give all the glory of spiritual changes to the Holy Ghost; and we believe that while he uses the whole world of instrumentalities to convey the Bible and its preachers to "earth's remotest bound," its welcome reception to "earth's remotest bound," its welcome reception and its converting efficacy are due altogether to his divine influences. How can you then persist in misanderstanding and misrepresenting our sentiments in this matter, when I have shown you clearly that you act on the same principle, and that I can as justly accuse you of believing that natural means will produce spiritual effects when you ride to a church to fulfil your appointments, as you can accuse us of trusting to outward means to achieve the conversion of sinners.

Who more ready than we to admit, and who more frequent in culcating that "Paul may plant and Apollos may water, but that it is God who giveth the increase?" Yet we insist that Paul must plant and Apollos must water in order to bring about the increase, for so God has appointed.

5. You say I am fond of quoting the command: "Go ye into all the world &c." but that the command to each man is to "go himself, not to send another," especially by means of a board. I admit that the precept is binding upon every disciple of Christ to have an agency and a share in this great work of evangelizing the world. But I read that "He gave (constituted) some apostles and some prophets and some evangelist and some pastors and teachers." For what various purposes?" "For the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ," Eph. iv: 11. This surely indicates that some must stay at home to take care of the seed when sown, of the babes when born, and to carry on the building when the stones are hewn and the foundation laid. How did the Holy Spirit order such matters in "primitive" times? He did not tell all the church at Antioch that they must every one turn out and go into all the world; but that they must "separate," for that purpose, "Barnabas and Saul," men preeminently fitted for it, while the rest staid at home and fulfilled other duties of church members. But what do *modern* primitive say: "All of you stay at home, and none go into the heathen world, for God has not sent you. When he is ready for you, you will know it, for he will open a plain way before you." This doctrine will keep you supinely resting on your beds until some sign from heaven, which will never come, shall rouse you from your slumbers and all the glorious vintage of the world shall have been reaped by other sickles. "What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others."

6. You very complacently claim the Bible as always on your side, while you have me to lean upon that poor arm of flesh, Andrew Fuller; and I suppose that your party do believe it when you tell them that I set up Andrew Fuller against the Bible, and make him our authoritative standard, the Bible to the contrary notwithstanding. Must it not be manifest to every sound and fair reasoner that all which is meant by a man's being called the standard of a religious body is that they have found him, in general, to be a wise and correct expositor of Scripture, and that they may rely on him with a good degree of certainty that his opinions are in conformity with the mind of the Spirit? *You* have a standard as well as *we*. Hundreds of the Kehukeans follow Dr. Gill with as much deferential submission as any Missionary Baptist can follow Andrew Fuller. Nay, I question if the bulk of anti-missionaries don't receive Elder Gold's authority and Elder A. B. and C. D's. authority for Bible truth with as much tame docility as any of the most devoted Fullerites do the opinions of their professed leader.

7. You say you are accused of undervaluing learning, but that it is not so; you value it in its place, but not as a qualification for preaching. Now I trust I have said enough in my former articles to vindicate us, in the eyes of all candid readers of this discussion, from the belief that learning without piety is a sufficient qualification for the ministry; or that any but a truly pious man should enter the ministry. Nor do we hold that none but learned men should undertake the ministry. We believe that many pious men, without education have been valuable ministers, and have been blessed of God in the conversion of souls. But we say that any such good man and minister will become more useful in proportion as he increases in knowledge. How many of these humble, excellent men have I heard deplore their disadvantages, wish that they had had those opportunities of culture in their early life which the younger ministry now enjoy, and hail with heartfelt joy the measures adopted in these latter years for furnishing the minds of preachers with matter "new and old," for the feeding of the sheep. These good and sensible men saw that, although the main truths of God's word were felt and understood by them, and that by preaching these God did convert souls through them, yet that there were many parts of the Bible on which they desired more light; and that they were glad to have learned commentaries to assist them, and they always bought such commentaries if they had money for the purpose, (*for money is sometimes a good thing to help a preacher.*)

These good and sensible men thought that as the Bible is a large book and has come down to us from distant nations, and distant ages, and foreign languages, it must require a great deal of knowledge historical, grammatical, geographical and miscellaneous, to understand it thoroughly, and defend it when attacked and opposed. How often have these good but unlettered men felt grieved and mortified when some of their church members or children asked of them information about some things in the Bible which they could not explain to them! And sometimes, no doubt, an infidel or scoffer has come in their way, who puzzled and silenced them with captious questions, which they were unable to solve, and thus the enemy went off in triumph with a laugh on his face and hardened in his unbelief, when a little learning would have removed all difficulty and turned the laugh the other way. Again! how many deep questions respecting the *doctrines* of the Bible, which have perplexed the heads and pained the hearts of many sincere and humble believers, can be more clearly and more satisfactorily explained by men of sanctified learning than by plain unlettered ministers. Who does not see from all these considerations, that God employs all the various faculties and gifts of men, to fill the various wants of the church, and of the world, that while we are not authorized to exclude from the pulpit, any who come up to the qualifications enumerated by Paul in his directions to Timothy and Titus, yet that one indispensable requisite: "apt to teach" may be possessed in very various degrees, and admit of indefinite expansion, while the unlettered preacher, of good sense, moderate knowledge, and some gift at speaking, may be "apt to teach" and much blessed in a plain country congregation; an educated man of the same piety and advantages of utterance, would be more "apt to teach," a city audience, consisting of the refined, the intelligent, the critical, the fastidious. Don't we read that the Lord of the servants gives talents unto each one according to *his several ability?* and while he expects of each a proper improvement of his gift, he surely expects more and higher work of those who are more richly endowed. The one who receieved five talents would not have been so commended by his lord if he had gained only one or two talents by his stewardship. Yet you speak contemptuously and reproachfully of Theological Seminaries as if they were set up to be independent of the Bible; whereas their sole object is to assist preachers to understand the Bible better themselves, and to explain it better to others.

8. On the subject of the *human will*, it seems I am still misunderstood and misrepresented by you. In your last communication you say of me: "You state that God's gracious purpose to convert the world is to be effected by voluntary human agency." Now if it is to be done by *voluntary human agency*, how can it be by God's inclining men to use their mental and bodily efforts? And if it be by God's inclining men to use their efforts, how can it be by voluntary human agency? I cannot reconcile these statements. It amounts to about this: It is of God, but not of God; it is of man but not of man &c."

I thought I had said enough in my former articles to clear up this matter so far as it is comprehensible by our limited understanding. Does not God work in us to will as well as to do? And when he has wrought this new will in us, is it *God* that wills or *we* that will? Is it not the exercise of our own faculty of *willing?* Then it is not *we* that will, but God that wills, and we are but machines in his hands, incapable of moral action. But if God so operates on our minds as to change our wills, in a manner perfectly consistent with free agency, then he uses our *voluntary* agency. Would you say he uses our *involuntary* agency? Then man's service of God is no more a subject of approbation or praise than the beating of his heart or the play of his lungs, and God never would praise him as a "good and faithful servant" when he had done his duty. I repeat what I said very emphatically in a former article, that a man never was more *willing* nor his act more *voluntary* than when he gives up all opposition and cheerfully and cordially accepts the gospel. God would not have an *unwilling* servant, nor a passive, irrational human nature for a servant. All that is good in man we ascribe to the influence of God's spirit, and yet that spirit operates on his heart entirely in conformity with his rational nature, and his obedience, the fruit of a change of heart, is quite different and of far nobler character than that of the brute he rides. Take away man's free agency, and there is no moral difference between him who blows the gospel trumpet and the trumpet itself.

9. This letter has already been extended to such a length that I have no room for the discussion of the sunday school question. I will only say in the briefest manner, that if parents are directed to "bring up their children in the nurture and admotion of the Lord," it is because that careful tuition contributes (under God,) to their salvation. God uses *means* for effecting our salvation. The preaching of the gospel itself is one of those means. Domestic discipline and instruction is another. When parents have not time or knowledge, or capacity for giving their children religious instruction, the members of the church, by committing their children to other able, and pious members of the church to be instructed and trained in religious principles and habits is carrying out the spirit and intention of the divine precept. And how successfully and beautifully the sunday school is fulfilling the task delegated to it by the parents in each church, is thankfully and joyfully acknowledged by the united voice of Christendom.

I mean not to say that parents should consider themselves acquitted of their personal obligations to bring up their children religiously under their own roof by good example and pious training; but I mean to say that where there is a well regulated sunday school under judicious and conscientious teaching, parents may consider themselves as discharging their duty and conforming to the divine injunction where they trust their children on Sunday to the managers of our sunday schools. That the children learn better, are happier, imbibe more favorable opinions of religion and are oftener converted than where this mode of instruction is not adopted, will be attested by the suffrages of all who have any experience on the subject. This is an inviting topic, and it would give me pleasure to dwell upon it if our room allowed it.

Wm. Hooper.

For the Biblical Recorder.

A Christmas Offering.

Brother Yates, after a brief visit to the home and friends of his childhood, is now on his way back to his church and family in China. It was a great privilege to see him and hear him; a greater privilege to enjoy his society even for a little while. Who that attended the late session of the Convention can ever forget him? While he was with us, he asked for money to enlarge his meeting-house in Shanghai, which is now too small for his congregations. He has succeeded in establishing a church of native christians, but they need a larger house of worship. Something was given for this object during the session of the Convention in Raleigh, but not enough. Will not the readers of the Recorder finish the work? One dollar from each of them will do it. The pastors who read the Recorder, if each of them will make a collection in his churches, can more than do it. Only a few ladies, with their hearts set on it would do it. Will they not try?

What a grateful Christmas offering to our great missionary and his devoted church this would be. Shall we not send it? "Of course"—— so the readers of the Recorder will say. Let us send it by all means. Who will begin this good work? It will afford me pleasure to receive contributions for this object and to publish the names and amounts.

In behalf of the Board of Missions.

J. D. Hufham.

Raleigh, N. C.

A Request.—I have been written to repeatedly for copies of the Recorder containing the debate on baptism between myself and Rev. H. B Pratt. If any brother has preserved the copies desired, he will confer a special favor by sending them to me. I should be willing to pay ten cents a copy for them.

T. H. Pritchard.

We have also had many calls for these papers. Mr. Pratt has published a pamphlet giving his side of the controversy and presenting a much more creditable appearance in print than he really made in the debate. Mr. Pratt says: "Baptism may be administered by immersion." The *North Carolina Presbyterian* says: "Immersion is not the Scripture mode." Still this same paper urges the people to buy Mr. Pratt's pamphlet, because the money goes to the "benefit of the Barranquilla Mission."

It is our deliberate opinion that Dr. Pritchard owes it to himself and to the gospel he preaches, to republish the debate as it occured or to review thoroughly Mr. Pratt's pamphlet.

Senior Speaking.—The Senior Class of Wake Forest College, will deliver original orations in the College Chapel, on Friday Dec. 9th, at 7 o'clock, P. M.

There will be a meeting of the "Baptist Sunday School Association" in the basement of the Raleigh Baptist Church on 7th December at 2 o'clock, P. M.

Jno. G. Williams, Pres't.

Letter from Dr. Skinner.

Dear Recorder:—I have been greatly cheered by the accounts in the Recorder, descriptive of the late meeting—in my old church, of the N. C. Baptist State Convention.

And yet it was only a description. The power of such meetings goes far beyond your own State lines. For one, the meeting revived my own cold heart. Blessed testimony is that of our state of acceptance in Jesus, "that we love the brethren." Further yet am I from my first love; away down here in Georgia, just within the cotton belt. This is the South proper, and very difficult in all respects from the border States, formerly called slave States. Some might be at a loss, for a reason to change the name.

Columbus Georgia is a beautiful city of 15,000 population, situated on the Chattahoochee River, which is the line between Alabama and Georgia. This is the head of navigation, where Steamers run from the Gulf. We are 100 miles from Montgomery by rail, and the same distance from Macon by rail, and 130 miles from Atlanta. Three rail roads pass through Columbus, and two others are projected.

The water power of Columbus is of the first importance, and we already have some dozen factories, mills and foundries on a large scale, and of the most improved styles of machinery. These factories give employment to some four thousand operatives (white) who reside on the Alabama side and not within the city limits. Over 70,000 bales of cotton received last year.

At no place in the South, or North, of the same population, would one probably find so many elegant and in some instances magnificent *suburban* residences. The climate is mild, the country around undulating, as about Raleigh. It is a healthy climate; the summers however are long and enervating to strangers. The social element is of a high order and the people very cordial generally.

Columbus is well supplied with churches. Two Methodist, one Presbyterian, one Baptist, one Roman Catholic and one Episcopal, besides several colored churches.

The Baptist church is the largest and best edifice in town, situated in the heart of the city, on a two and a half acre lot, with two hundred trees, and well enclosed. The church contains 800 sittings, with large and elegant organ and fine bell—enough like the Raleigh bell, to ring my heart.

The membership is a little over 300. The church was finished in 1859, the same year in which we finished our church in Raleigh. It is a better house than yours in some respects, but not when taken as a whole. It was built during the pastorate of the noble De. Votie, who is now pastor of the church in Griffin Geo., and greatly beloved by all of the people of Columbus.

We have been greatly refreshed with a visit from our noble friend and consecrated missionary, Dr. M. T. Yates, who left us on Monday last, the 28th, for Shanghai, *via* Richmond, New York, San Francisco. Dr. Yates lectured for us last Sunday night to an immense audience—estimated at 1,000 persons. The Presbyterian and the two Methodist Churches closed their houses and came out to hear him. For one hour and a half he entertained the hearers, who voluntarily contributed $100 to aid in the enlargement of his chapel without the walls of the city of Shanghia. The visit of Bro. Yates to Columbus has done great good, and the impression made upon the community in behalf of Foreign Missions will not be soon lost I trust. Several of the citizens were at the depot to say good-bye to their newly made acquaintance. Among these were Col. R. S. Mott, one of the wealthiest of our citizens, and Judge Milburn, who has gone wholly out of the law into the gospel. It was deeply affecting, to see that aged man, Col. Mott, not a professor in Christ, weeping as he bid adieu to his guest and intimate friend of Mrs. Mulford, the accomplished daughter of the Colonel.—This lady became endeared to Bro. Yates and wife in Geneva, where they resided under the same roof for two years during the war in the States. Mrs. Mulford is a communicant of the Episcopal Church, and an honor to the social life of our city. So heartfelt is her devotion to her Missionary and his superior wife and accomplished daughter that my family and myself have shared no little in the pleasures of social intercourse, extended under the hospitable roof of her elegant mansion.

Dear Yates, shall we meet no more till discharged below, we rise to higher joys above, where assemblies never break up, and where the saints are at rest!

His last words, as I walked along with the moving car, clasping his hand, unwilling to let go, unable to hold on, were, "Remember, my brother, I am in the advance, you in the rear. One minute of gazing attention, and the smoke of the locomotive was all that was left us, as it curved out of sight. Then how vacant within, and the reflection silently swelled on and over us, "In the advance—in the rear. O yes, we must send forward supplies—we must support the van guard We must daily appeal to the great Captain above, and ask Christ's commissary generals below to furnish supplies in quantity and quality, the largest and the best. Georgia holds out her hand to the "good old North State." Yes, good yet, despite all enemies and afflictions, to enter the lists for Christ in China. Jesus is over these, brethren, opening a door wide and effectual. For every true missionary we send there and support, he will give us two true preachers of righteousness here, and crown them with honor and blessing. The hope of the people of God, in these out-of-joint and backslidden times, is to rise above our own selves and plant the gospel of peace and salvation in the darkest regions of earth's domain, and then stand, challenging the faithfulness of Christ's word of promise. Let us kill in our own hearts first, and then in the people's, that distrust of the word of Jesus when he said by command: "Go! preach the gospel to every creature, and then cheered us by the word of consolation, "And lo! I am with you alway."

We close, brother editor, with this proposition—Let every church in North Carolina take up a collection on the 1st Lord's day in January 1871, in behalf of the work of Jesus in China. Fifteen states of this great Republic on last Sunday witnessed in every denomination, a singular devotion to the memory of a man, whom we all delight to honor. Lee was great among men, because he was good, and good because he was Christ's. To-day, if he could speak, he would say give it, all to Jesus. Let us build a monument for Jesus in China, out of prayers and alms-dimes and dollars,—so strong and lofty and lustrous, that of the five hundred millions of blind idolaters, none can be too blind to cry out, "Jesus thou son of David, have mercy on me."

With a heart of love for all the brethren in N. C.,

T. E Skinner.

Columbus, Ga., Nov. 30, '70.

Dear Editor:—I was informed by a visiting brother that he had promised to furnish you with an account of the meeting of the Catawba River Association, consequently I did not forward to the Reccrder a sketch of the doings of that body at its last session. At length an article did appear; but was so far from being a fair statement of the facts in the case, that it is considered by all with whom I have conversed, full of sarcasm, inuendoes, reflections, and in fact, some very gross-errors to say the least. The article alluded to sets out, by giving the locality and description of the meeting house at Bruington. Some members of that church are anxious to know what the readers of the Recorder have to do with the kind of a house they choose to worship in. There are explanations which might be given that would account for the condition of the church building. One is the fact that the house is so situated as that it can easily be blockaded by persons owning the lands surrounding it. An effort therefore has been on foot for some to move the church and build a new house; owing to various conflicting causes this has not yet been accomplished. If the complainer would learn to preach even out in the open air like many men as good as he, perhaps he would be more useful to his fellow men.

The next complaint originated in the election of officers of the Association. "An outsider would advise the body not to elect its preachers to office." I presume that there were very few members of the Association that thought there was anything really criminal in exercising a right which they had to manifest their preference for those whom they desired to fill the offices in body. I leave this matter where every sensible man would leave it—just where it is, with those who are particularly interested.

After alluding to the visiting preachers, the writer says that the Association has a host of its own preachers. I believe it is the first time I ever heard the word host applied to the number of preachers belonging to an association. In what sense the Association has a host of preachers I am at a loss to determine.

There used to live an old gentleman, some of his children, I believe, are yet living, who writes down words in a book and puts opposite it the word what it means; a stranger, or one that entertains a visitor, in that sense it is applied to an individual, not to a large number of persons taken collectively. Taken collectively, the word means a multitude, a large indefinite number. I can not see the force of the expression taking either definition. The writer, to have been fair and stated his true meaning, he ought to have added a clause in these words. After the sentence, "the Association has a host of its own preachers. (Such as they are.) This evidently was meant.

The writer says that the Executive Committee reported that E. Allison had labored seven months, preached 130 sermons, baptized 40, and collected 43 dol Irrs. Now the Committee did not make the report alluded to. The Board reported to the Association that E. Allison had reported to them that he had labored as stated above. Some members of the Catawba Association want to know into what churches in the bounds of the body were these persons baptized.

The first meeting of the Sunday School Convention was not appointed to be held with Warlick's Chapel as stated in the article in question, but at North Catawba, Caldwell Co., N. C.

The writer says a constitution was offered to the Association, containing clauses on temperance and dancing, which created a warm discussion, and that he was glad he was not in the house. As much as to say it was so disgraceful that his garments would have been stained by the pollution thereof. What are the facts in the case? He (the writer) was in the house, and made a spreech on the very subject under debate, and attempted to cram down the throats of men whose knowledge of the Bible and the ordinances of the gospel will compare favorably with some who lay claim to high attainments in theology, doctrine as rotten and unscriptural as it could have been made.

It is true he left the house during the discussion alluded to, and I have no doubt but that he was glad to have an opportunity to avoid what he might have otherwise endured if he had remained in all the while. "All profess to be temperate and anti-dancers, but are not willing to make it constitutional."

As much as to say they are all hypocrites—their professions are false.

I presume if the Brother had been a little more particular in getting the facts in the case he might have avoided many errors into which he has fallen by stating things he did not know to exist. In the first place, if he had alluded to the two articles in the constitution to which objections were made he ought to have quoted them as they were precisely, and stated fairly the grounds of objection, as they were plainly stated by those raising objection.

If I go to a brother's house by invitation, or if I am treated well when I do go, although he may make many professions, I will not go off and impute bad motives to him simply because he may not agree with me in every particular. I do not propose to enter into a discussion of the points involved in the matter of dancing and the question of temperance presented to the Association, but am ready at any and all times to defend the position I occupy in the matter.

The writer gathers little bits and detaches portions of little speeches in the Association, and pronounces the Catawba River Association an anti-missionary body.

I will venture to say that there is as much missionary labor performed in the bounds of the Catawba River Association by its own preacher, as any others body of its size and strength in the State. The Baptists in this country are tired of paying money to men to ride from one easy point to an other on rail road cars, at large salaries, while there are so many pressing wants near their own doors. It has come to pass that if associations and churches do not respond to the calls of every agent, that chances to pass by and just to the extent the agent desires; they are set down as being anti-mission and anti-temperate &c. My own opinion is that this whole thing is conducted upon similar principles to the United States revenue tax, while the government may be entitled to a stipulated amount of tax, still it takes a little more than that amount to pay the agents to collect it. I therefore wish at this point to put on record a fixed determination to which I have come by which to be governed in the future, and that is I do not intend to agree to a collection being taken up in an association of which I am a member if it is within my power to prevent it for no object whatever.

I have no doubt but that every church in the State would have been working under a regular system of contributing for the support of the gospel, if agents had been dispensed with twenty years ago. The present system of agencies has had a tendency to lull the churches to sleep. I do not pretend to say that good has not been accomplished by the present system of agents, but I am clearly of the opinion that a great deal more might have been done to advance the cause, if the time spent by ordained preachers in travelling over the country, had been spent in preaching to destitute portions of the country and building up churches.

There is too much talent and physical force spent in prosy harangues for money, while the very same men might have been preaching the gospel of our blessed Redeemer and offering the way of salvation to dying men. Whatever of error there may be in this communication the Catawba River Association is in no way responsible, but it rests entirely upon the shoulders of him whose name is hereunto subscribed.

E. A. POE.

Dallas, N. C., Nov. 21, 1870.

If Catawba Association has been injured, Elder Poe is entitled to a hearing, but his article needs *long explanation.*

RALEIGH, N. C

December 7, 1870.

On to Richmond.

Gen. McDowell once started to Richmond; but when one Lee objected he changed his mind and returned to "Abraham's bosom." After a long time however, a general permission to visit Richmond was Grant-ed.

On Tuesday before last, we took the Weldon train—passed Wake Forest College, the crown and glory of a famous Hill—passed the granite quarries, the thriving villages of Henderson and Ridgway—saw the same hard-boiled eggs and chicken wings fried in batter at Warren Station—glided down and across the rolling Roanoke—ate some fried catfish at Stony Creek, and a tolerable supper at Petersburg depot.

Reached Richmond in company with an Oxford friend who tells a good joke on the preacher and the radishes.

RICHMOND.

This city has a history; but we are not going to write it. It has been occupied—evacuated—burned—flooded. It still survives with increased population, mostly rebuilt and very prosperous. Its factories, shops, warehouses, stores, schools, (male, female and medical) its churches, eloquent divines, famous lawyers and distinguished statesmen, combine to make it a great city. It is not only a rail-road centre, but James river is navigable, and canal boats do a large business with Lynchburg and the regions beyond.

The water-power is wonderful, and, though doing much, is not one tenth employed. Near Richmond is Holly-wood cemetery, a romantic and attractive dwelling for the dead. It is very highly improved and is crowned with a lofty monument of undressed granite and sienite in honor of the Confederate dead. We attended a good meeting at Dr. Burrows' church. Dr. Williams, 20 years pastor in Baltimore, was helping him. His sermons were good and the exhortations of Dr. Burrows were full of power and unction. He received 5 members in the midst of the meeting, examining them by searching questions and taking the vote by raising the right hand so that the women could vote without speaking in church.

We dined with Dr. Jeter, at Elder Wilson's, and saw all the children of the latter who are the great-grand children of the venerable Elisha Betts of Halifax.

We also visited the hospitable home of Dr. Jeter and were utterly astonished to find his house filled with a family of interesting adopted children. We no longer marvel while seeing the vigor of youth in his sermons and editorials. He very kindly gave us a pleasant drive and enabled us to view the city, the James and surrounding landscapes.

We called to see Dr. Burrows in his study, or sermon-shop as we are tempted to call the room so well supplied with books and adapted to his work. Some of the most elegant utterances we ever heard came from Dr. Burrows, and it is impossible to describe the tenderness with which he pleads for his people. His heart seemed to be melted down when he stated that 94 parents in his church have children outside of the fold of the Shepherd of souls. His meeting now seems to be growing in interest, and the Lord is present in power. Elder Wilson is also making a very fine impressions in his new field. Dr. Jeter considers him a very remarkable preacher.

On Friday, Dr. Yates arrived and we met him at the bookstore of Starke & Ryland and dined with him at Dr. A. G. Wortham's. We are glad to find that Dr. Yates is as highly esteemed in Virginia as in his own native land. His southern tour seems to have done him good. He proposes to go by New York and San Francisco, and sail for China on the first of January.

HUMBUGS.—We saw two humbugs in Richmond. The Madagascar family with white hair on their heads and square pupils in their eyes. The show wound up with the feats of a man who pretended to do many things which a close observer could see that he failed to do. The other was a Narragansett Indian rigged up like a circus horse and claiming to cure all diseases. He boards at the Exchange Hotel and attracts much attention by his gay plumage.

His hair and his features prove him to be a mulatto. The humbug is palpable.

THE MARKET.—Fat beef and pork are abundant at 10 cents a pound Winter fruits and vegetables are offered at reasonable prices. Hares at 20 cts. Coons $1. Fowls about as in Raleigh Sausage is plentiful at 15 cts. In Raleigh it brings 25. Goats very fat run in the streets.

The fish market is not very tempting, as the Norfolk people are too slow in starting them to market. Too much time expires between the flap in the water and the flap in the pan. These two flaps should be as near together as possible. Upon the whole, in spite of the drought, Richmond is very well fed.

Parting with Elder Yates.

After sitting till bed-time. we took leave of the kind family of Dr. Wortham, and Elder Yates walked with us down to the Capitol Square. We stood under the lamp in front of the Governor's house where the bright moon gave us a full view of the splendid equestrian statue of Washington, surrounded by Henry, Jefferson, Nelson, Marshall, Mason and Lewis. He delivered to us his part of the proceeds of his father's estate to be returned to his kindred, because he could take nothing from those whose means of living were so much reduced during the late relentless war. He also sent a large subscription to the State Mission Board. His salary is small—too small, and we told him he was not able to send so much. "I must help brother Hufham in the beginning of his work," was his reply. He made arrangements to send us in a short time for publication an address to the Baptists of North Carolina. He will also send by every mail contributions to the RECORDER. After a warm shake of the hand, he turned, but talked till his feelings choked his utterance. Once more extending his hand in silence, he walked away, and we felt that he was gone.

Elder A. B. Earle is conducting a meeting with the Raleigh Baptist Church. Great congregations attend, and several have professed conversion. His sermons and exhortations are just such as are found in his book, "Bringing in Sheaves." We purpose to give next week a full account of the man and the meeting.

Elder Hufham is now moving his family in order to devote himself to his work. He expects to use the RECORDER freely in talking to the denomination. Will the pastors help us place it in every family, so that he may talk to all?

Any pastor or friend, sending us a club of ten subscribers during the next fifteen days, will receive by mail as a Christmas present, a copy of Dr. Broadus' great work on the Preparation and Delivery of Sermons. Here is your opportunity! Will you improve it?

THE WAR IN EUROPE.—The Prussians have a line of about 40 miles around Paris. During the last week the French have gained some victories and lost some battles, but have not relieved Paris. This they must do in a short time, or the city must surrender.

The Legislature.

The election of Gov. Vance to the Senate of the United States, gives satisfaction at home; but excites some ire in the North. The office of State printer having been abolished, a committee has control of the public printing.

Many bills on various subjects have been introduced and referred to committees. The present prospect is that a Convention bill will be passed and the per diem be fixed at $4.

SAN FRANCISCO ASSOCIATION.—Churches, 31, Membership, 2,041, Ministers, 29, Increase 123. Some of the delegates came 400 miles, and 15 of them were females.

Church sunday schools number 2,530. Mission Sunday Schools 417. Chinese Sunday Schools 250.

DR. SMITH'S BIBLE DICTIONARY.—Hurd & Houghton are publishing a great unabridged edition of this wonderful work, in consecutive numbers. Drs. Hacket and Abbott are the revisers and editors. It combines the benefits of the researches of all commentators, historians, Geographers, and travellers. It is costly, but valuable.

A HANDSOME PRESENT.—Our friend T. J. Starke of Richmond has sent us an elegant copy of Elder Earle's "Bringing in Sheaves." Brother Starke made himself very agreeable during our Convention, and Starke & Ryland of Richmond have a large supply of Baptist books for sale. Orders sent to them will receive prompt attention.

We have received a map, charter, and by-laws of Oak Wood Cemetery in this city. We have also driven Samson around, over and through that very romantic dwelling of the dead. Citizens and strangers coming to the city should never fail to see where death converts us all to dust, and be sure to remember that after death will come the judgment.

Mr. Joseph Minor near Oxford attended a sale on last Wednesday, retired at night in usual health, slept in the same bed with a brother, and was found dead next morning. He probably went to sleep and died without knowing even the approach of death. He is supposed to have died of heart disease.

R. H. MARSH.

Correspondence.

J. W. Jones,	No. 19	Vol. 36
J. H. Jones,	19	36
Matthew Jones,	19	36
J. G. Jones,	19	36
B. Auston,	19	36
H. Auston,	19	36
J. J. Farmer,	19	36
M. G. Gulley,	19	36
A. J. Ellis,	19	36
McRae Smith,	19	36
Miss Susan M. Harper,	19	36
M. G. Gulley Thanks.		
A. R. Foushee,	8	36
Mrs. Sarah Monroe,	34	35
Mrs. Dennis Simmons,	18	36
L. D. Roberts,	9	36

J. A. Perry. Paper changed and money advanced.

Mrs. Mary W. Powell,	No. 19	Vol. 36
W. E. Bowers,	19	36
Mrs. Susan Parker,	19	36
Mrs. Caroline Herbert,	19	36
Mrs. V. A. Brinkley,	19	36
Mrs J. T. Ausley,	19	36

J. M. Pound. We are glad to receive *presents* at any time, but we make no charge for changing a subscriber's address. We gave you credit on your paper for the money sent.

W. N. King,	No. 19	Vol. 36
E. B. Jones,	19	36
A. Olive,	18	36
Mrs. M. C. Newsom,	20	36
James Newbold,	29	36
Mrs. M. B. Owen,	33	36
J. L. Battle,	19	36

J. B. Strain. Have no back numbers

J. W. Tripp,	19	36
Mrs W. R. Kenon,	19	36
Mrs W. Ward,	10	36
J. W. Rhodes,	10	36
R. R. Savage. Name changed.		
R. B. Cobb,	No. 24	Vol. 36
Miss Amelia Holt,	20	36
Mrs E. Matthews,	19	36
Mrs C. Watson,	19	36
J. F. Marsh,	19	36
M. Sanders,	20	36
D. Fisher,	20	36
Wyatt Cates,	20	36
Miss Mary E. Ward,	20	36
A. Black,	19	36
D Jones,	19	36
W. J. Russel,	19	36
T. J. Johnson,	19	36
W. H Tomlinson,	19	36
Mrs Mary A. Cain,	19	36

CENTRAL ASSOCIATION OF ALA.—We find nothing remarkable in the proceedings. The clerk was too lazy to add his columns of statistics and so are we.

To the Trustees of Warsaw High School, viz; Lewis Highsmith, J. M. Wooten, A. Guy, C. S. Best, J. P. Faison, W. M. Kennedy, H. S. Averett, H. McAlpin, A. M. Faison, D. G. Middleton, D. K. Kornegay, H. E. Carr, B. Oliver, A. W. Carlton, J. D. Carroll, J. L. Stewart, Lewis Carrol, J. N. Stallings, J. W. Swinson, Joel Lofton, J. L. Carlton, Hez. Brown, J. W. Lane, V. M. Seawell, J. K. Williams, F. M. Southerland, J. T. Albritton, W. S. Larkins, G. M. Roberts, Benedict Matthews.

You are requested to meet at the Seminary in Warsaw Friday the 23d of December 1870, at 10 o'clock A M. for the transaction of business pertaining to the school. By order of the Board.

J. M. KENNEDY. Pres'd't.

MARRIED:

On the 7th inst. at the residence of the bride's father in Statesville N. C., by Rev. Wm. Wood, Miss M. E. Summers to Mr. C. T. Morrison.

In Granville county, on Tuesday Nov. 29, by Elder R. H. Marsh, Miss Louisa Knott, to Mr. Jas. Flemming Hester.

OBITUAL.

DIED, October 29, 1870, at his residence n Hertford County, N. C., William Dunning, aged 61 years.

Brother Dunning had been, from his youth up, a faithful and exemplary christian. No reflection can better comfort his afflicted family, bereaved church, and sorrowing friends, than the confident belief that, having ceased from his labors and sufferings here, he has entered on the rest prepared for the people of God.

"Thus star by star declines.
Till all are passed away;
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

J. A. DELKE.

Raleigh Provision Market

REPORTED BY

UPCHURCH & DODD.

Apples, dried,	3 to 4
green,	60 to 100
Bacon, Western	18 to 20
Beef,	8 to 9
'on hoof,"	6 to 8
Beeswax,	25 to 30
Butter,	30to 35
Chickens, Spring,	15 to 20
Coffee,	22½ to 45
Corn,	1 00
Cotton,	13¼
Cotton Yarn,	1 50
Eggs,	20 to 25
Fodder,	1 25 to 1 50
Flour,	6 00 to 6 25
Hay,	75
Herrings, ℔ bbl,	10 00
Lard,	20 to 25
Meal	1 00
Molasses,	40 to 60
Mullets,	8 50
Oats, per hundred,	1 25 to 1 50
Peas,	1 03
Peaches,	
Potatoes, Irish, fresh,	75
sweet,	50
Salt, per sack,	3 25
Shucks,	75
Sugar,	12 to 18
Soap,	5 to 10

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CIRCULAR
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Under date of March 29, Hon. Horace Greely, of the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition.

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: Without my spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a daily newspaper, and all with the unassisted eye. Truly am I grateful to your noble invention, may heaven bless and preserve you. I have been using spectacles twenty years, I am seventy-one years old. Truly Yours, Prof. W MERRICK.

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A Life.

An infant lay on its mother's knee,
And clapped its hands in innocent glee,
As it gazed on the print of a soldier tall,
Hanging high on the dark old wall;
And it went to the mother's soul like a dart,
And she wept the tears of a widowed heart.

An urchin played 'neath the mulberry shade,
And his toy was a sword in miniature made,
And he smilingly thought of the time when he
Great and grand and noble should be;
When the vanquished foe to him should yield,
On the crimsoned turf of the battle field.

'Neath the spreading boughs of a grand old yew,
As the gold of the sun into silver grew,
Paused a stalwart youth for one lingering look
At the home of his childhood, the meadow and brook,
For years shall come and go in their flight
Ere the picture again shall gladden his sight.

A warrior lay on the blood-stained snow,
His dead face lit with the sunset's glow,
And around him many a broken brand
Firm in the grasp of a pulseless hand;
But the news went home of a battle won
And the warrior, youth and babe were one.

For the Biblical Recorder

Upon the rock-bound coast of Scotland, tall and precipitous cliffs arise. Isolated in their grandeur—sublime in this inaccessible pride, they are objects at once of admiration and awe. To scale their summits, to explore their darksome caverns is a perilous achievement. Yet the same impulse, that induced a Livingstone to brave the heats of equatorial Africa, and a Kane to search out the secrets of a Hyperborean clime, has guided the steps of the bold cragsman to the loftiest pinnacles of Scotland.

Around their summits and on their rugged sides, countless thousands of sea-fowl, scream and cluster, either when the storm-king is abroad on their favorite element, or when the time of incubation draws nigh.

High over the roaring waters, in many a niche and snug recess, they congregate in the Spring, to deposit their eggs. Guided by instinct they seek spots apparently inapproachable; but human reason has learned their haunts and human appetite demands their eggs. It is a profitable and favorite amusement with the hardy mountaneers to gather vast quantities for home and foreign consumption. Once upon a time three youths, with baskets, ropes and iron-shod staves assembled upon one of these cliffs that overlook the Jolway Firth.

Bending over, far down its shelving sides, amid blinding mists, they saw the object of their pursuits—miriads of eggs. Making fast the rope to a giant rock, one of them, stave in hand to push away from projecting fragments of stone, rapidly descended. Down, down, he went. Beneath him was the roaring ocean, with its hungry waves—around him, the screaming fowls with flashing eyes and fierce beaks—above him, the bending vault of heaven.

Down, down he went, clutching that rope, which seems as a gossamer thread in the eddying blast, until he lands upon a flat terrace, two hundred feet below. Rapidly he collects the eggs and places them in basket after basket, drawn successively up. The last are sent above. Fearlessly he stands upon that narrow space and looksout upon the deep and dark blue sea. His comrades lower the rope, but ere it reaches him, a sudden storm in fitful gusts, blows the end far beyond his grasp. A sudden fear creeps over him. What if the blast continues and he is forced to pass the long dreary night upon that solitary rock. The cold will chill his limbs and ere the morning dawns, he will be food for the voracious shark. But, no, it lulls, and back comes the swinging rope. Carried on by its impetus, however, ere he can grasp it, it is far away again.

Thus for many hours, the pitiless storm swings it before his staggering gaze and reeling sense. He is eager to clutch it, as it passes by, but he is fearful for well he knows, that if he misses his leap is for eternity. Night's sable folds are closing round him, he hears the wish of angry waters, he sees the phosphorescent sheen of brean, and with a firm resolve, come, what may, to seize the rope, when within reach again, he stands with throbbing heart, he sees it coming, it comes with eager wish and sudden spring, he leaps. He grasps it and now he is safe, as hand over hand, with eye heavenward bent, he rapidly ascends and finally stands rescued, while the glorious light of day yet plays around his head. Sinner, moralize upon this simple story.

JULIAN.

For the Biblical Recorder

To the Pastors and Churches in N. C.

Having been appointed agent for the Sunday School Board, Southern Baptist Convention, and finding it impossible to visit all the churches, I take this means of inviting your attention to the Sunday School work, and its claims for a share of your contributions.

There is no field of christian effort more inviting than this; and past experience shows that none has yielded happier results.

The Sunday School Missionary goes to the neglected, searches out the destitute, and preaches the gospel to the poor. Will not every Baptist that sees this do something to aid in this good work? and will not pastors bring this matter to the notice of the churches? Dear brethren, even a small sum from each church would enable us, through God's blessing, to accomplish a great work.

It is desired that the Sunday schools turn their attention to the work also.

Shall I not have an immediate response? Send your contributions to Rev. T. C. Teasdale, Memphis, Tenn, or to me at Ashville, N. C.

Very truly yours,
JOHN AMMONS.

DEAR RECORDER:—In an address, at Chapel Hill, on Sunday Schools, I alluded to Dr. Mitchel, and to the fact that he rests on the top of Mt. Mitchel, and that around this mountain there is great destitution, many children knowing nothing of Jesus' love, having no Sunday schools, and seldom hearing the gospel; that we desired to gather all these dear children into schools, and place them under the care of those who care for their souls.

In the collection was a two dollar bill with an accompanying slip on which was written: "In memory of Dr. Mitchel, for Black Mt. School." Now are there not others that will do likewise? Would not the friends of Dr. Mitchell rejoice to know that all the children in the gorges of that consecrated old Mountain were every Sunday, meeting in their Sunday schools to learn God's word, and sing his praise.

Send contributions to me at Ashville, N. C.

JOHN AMMONS.

Aids to Sunday School Workers.

BY E. D. JONES, A. M.

EVERY CHRISTIAN A TEACHER, AND EVERY TEACHER A CHRISTIAN. American Baptist Publication Society, 530 Arch St., Phila.

The man to tell you how to do a thing is the man who has done that thing himself; and I do not know a person, North or South, who has so successfully put into practice "the sunday school idea," as bro. E. D. Jones, the author of this admirable little book.

The Benton Street Mission Sunday School of St. Louis which bro. Jones originated, and which now numbers about nine hundred, has developed into an active and vigorous church of more than four hundred members, and bro. Jones' idea of the legitimate end of a sunday school, as well as the efficiency with which he has labored for the attainment of that end may be seen from the following anecdote: During the past year, the brother to whose instrumentality, under God, he owed his conversion, visited the school over which bro. Jones presides. Introducing this brother to the school as his spiritual father, he expressed a desire to know how many spiritual grand children that brother had there present; in other words, he asked all those who regarded him as the means of their conversion to stand up, when four hundred and seventeen persons rose to their feet! Surely a man whose labors have been so much blest in the sunday school ought to be able to tell others how to work wisely and well, and in my humble judgment, he has done it. Nor am I acquainted with any book which is so sensible, so practical and so valuable to sunday school workers as this little volume, which may be had for 75 cents.

T. H. PRITCHARD.

THE INDEPENDENT SECOND READER.—We love children—they have not learned any tricks—they neither flatter nor deceive. They are full of simple faith and tender love. So we are glad when a man does them a favor, and take pleasure in telling them of it. A. S. Barnes & Co. of New York have published "The Independent Second Reader" for little boys and girls. The stories are very good, the printing is splendid and the pictures will make the little prattlers forget to cry for candy. It is one of the best books for children we have ever seen.

THE FARM.

We have been deeply impressed with the importance of devoting more attention to provisions, and less to the raising of cotton; and have, in several articles recently, called attention to the subject. It seems to be the settled conviction of farmers that half of the quantity of cotton raised by the South would bring as much money as is received from the whole crop. Why not then plant only a half crop and devote the balance of the time to such crops as will sustain the life of man and beast? The argument that the whole country will not be induced to adopt the policy and hence I cannot afford to do so, will perhaps continue in our present folly until general bankruptcy will compel us to desist. But is the argument a sound one? Even if cotton shall continue at its present low price, will not the farmer who produces only a half crop and at the same time makes his own corn and pork have really more surplus money at the end of each year than the man who makes double the quantity of cotton but who has to buy his provisions? We think the experience of the past few years has answered the question for many who were well-to-do when reconstruction was first inaugurated. Let each farmer make the calculation for himself and let us at once abandon a policy which has brought financial ruin upon thousands of individual farmers, and threatens us seriously with general bankruptcy.

We are glad to know that many of our most intelligent farmers have determined to change their policy the coming year. Our agricultural journals throughout the South are urging it, our interest demands it. Why hesitate when both individual and national interest require it.

Just here let it be remarked that to raise corn enough to supply the demands of the farm may be rather a different matter if hogs and cattle are dependent entirely upon the crib, but if proper attention is paid to clover, peas, etc., it becomes an easy matter. We know farmers who have this fall a beautiful supply of pork and who have raised it chiefly upon clover. Hogs thrive finely upon it and are much more healthy than when raised exclusively upon corn. Besides clover costs scarcely any labor, and therefore yields almost a clear profit while with all hoe and plow crops cost of labor must be deducted from the amount produced, And again the former crop benefits the herd while the latter is more or less exhausting.

Deep Culture.

My experience and observation, on this subject are illustrated by a controversy between two successful farmers, on the preparation of plant beds. The one contending very earnestly, that it was best to dig up the land very deeply and mix the whole thoroughly. The other farmer agreed with him in all except the deep breaking up. He liked to have his land chopped up fine, but he never disturbs the subsoil, thought it injure the land, and knows that it will not bear plants if the subsoil is broken up, and mixed with the soil.

An inteligent bystander, remarked that the difference in the experience of the two farmers, on the subject of plant beds, was on account of the difference in the land on which the said farmers, raised their plants. The first named cultivated land of a deep rich soil with a good subsoil. The other farmer cultivated land of a thin soil with a very poor subsoil.

Some land has lime in the subsoil, which if turned up with a subsoil plow, will enrich the land. While the subsoil of other land has no properties, that can be of use, as plant food, and if plowed up, is injurous to the growth of plants of any kind. But if cultivated with a small plow, or harrow, will produce corn, oats, and some such land, in Granville, bears the fine tobacco. It is not generally good wheat land.

There is much land, which has a strata between the vegetable soil and clay, which I think, it best, not to interrupt, for the reason that when this strata is broken up, there seems to be no foundation for the land, and in very wet weather, the water sinks and leaves the land in a dead state, as if all the strength of the ground was drained out of.

J. P. MONTAGUE.

In answer to inquiries of correspondent in regard to the "Japan Clover." We would say that we have grown it for the past two years, and could furnish a limited supply of seed.

It is as Mr. Mott says, difficult to gather the clean seed, and one could scarcely receive pay for the labor bestowed; but they can be gathered by raking up soil with the seed under the plants in sufficient quantity to propagate them. A young man living with us proposes to furnish, say a peck of soil containing as full a supply of seed as he may be able to get up for $1 a peck. Letters directed to BIBLICAL RECORDER, Forestville, N. C., will receive prompt attention.

How to Hold the Fertility of the Soil.

Gypsum attracts. It is not only a manure in itself, but it attracts the manure from the atmosphere that comes in contact with it (which is abundant on windy days); but it catches and holds the fertility of the ground that in some soils escapes. Lime will also do this—so will clay. Clay, dried and powdered, is an excellent thing to put on a barn yard, or to cover a compost heap with, or work through the heap; hence we use gypsum and lime in our stables and privies. Gypsum is best; it has the most attraction, besides other properties. A little should be kept by every farmer for use, even at a high cost, as the benefit is sometimes more important than the high price. But we waste our manure. We not only permit its strength to escape, but we are glad to get it out of the way. The same recklessness extends to the land. It is well our soil has a good proportion of clay to hold its strength. We must conserve. The time is not far distant when we shall be compelled to do it. Already there are symptoms of lack in our soil; we do not raise as heavy crops as we used to—here and there a field, here and there a farm is less productive. It is not so much that we need plaster here in the West to hold the strength of the soil as to use it to abstract it from the atmosphere, and to save the ammonia of our barn-yards and stables. For this let us always keep a little on hand. Let us save and improve our manure, and thus save our farms. —*Colman's Rural World.*

Home-made Guano.

In a previous article I urged the necessity of making more manure. I wish now to draw attention to the manufacture of a domestic guano from resources easily accessible to every farmer. By utilizing these we may avoid the expenditure of large sums which go annually to the purchase of the guano of commerce.

Any farmer who keeps 70 or 80 chickens can by following the plan which I will proceed to explain, produce a very large amount (relatively speaking) of excellent manure. Let your fowl house be floored either with planks, or with clay well rammed in and beaten down to a level. Cover the floor with a layer of dry muck or rich earth mould. In a few days it will be covered with dung. Then remove the entire mass down to the floor, and place it in a box, under a shed. It is best to have the shed attached to the fowl house. Mix the contents thoroughly, adding the waste ashes of the place, some plaster of Paris, with as much night soil as can be dipped up around the lot. This mixture is as good an application to land as Peruvian guano.

This process may be repeated every two weeks. The night soil may be rendered inodorous by mixing with charcoal, dust or ashes. To test the strength of the dung of fowls, deposit seeds in a pile of it pure, and they will be destroyed as it covered in hot embers. By the foregoing process two or three hundred pounds of manure may be made every two weeks, with no outlay except a small one for plaster of Paris which is a cheap substance. Farmers try it.—*Ex.*

KILLING SASSAFRAS AND PERSIMMON.—W S. Walker, Kent Co., Md. says: "Cut them off just below the surface of the ground and apply a small handful of salt to each. I have killed thousands in this way. Do not attempt to grub them up, as you seperate the roots, and hence do not get the salt into general circulation, which you will do by cutting them just below the surface. My plan is to arm every man with a grubbing hoe and make him apply the salt to each plant as he cuts it off." Joel A. Burton, Mitchell, Ind., writes: "Say to 'J. A. M. R.,' of Georgia, top his persimmons three to four feet from the ground, about the middle of June, at the same time removing all the laterans. Then rub off the sprouts as often as they are four inches long. None of them will live over two summers. I have tried this treatment and know it to be effectual."—*American Agriculturist.*

Said Thoreau, "If you would convince a man that he does wrong, do right."

A Wife Overjoyed.

A man, at whose house I was a guest, says Gough in his autobiography, told me he had been a hard drinker and cruel husband; had beaten his poor wife till she had almost become used to it.

"But," said he, "the very moment I signed the pledge, I thought of my wife—what will my wife say to this? Strange that I should think of my wife the first thing; but I did; and as I was going home I said to myself, 'Now, if I go home and tell her all of a sudden that I have signed the pledge, she'll faint away, or she'll up and do something; and I must break it to her by degress.' Only think of it. Why, the night before I'd have knocked her down, just as like as not, if she hadn't *looked* to please me; and now I am planning to break good news to her, for fear it would upset her."

As near as I could gather from what he told me, he found his wife sitting over the embers, waiting for him. As he came into the house he said,

"Nancy, I think that—"

"Well, Ned, what is it?"

"Why, I think I shall—that is—I mean to—to—Nancy, I mean—"

"What's the matter, Ned? Anything the matter?"

"Yes," said he; "the matter is just this—I have signed the temperance pledge, and so help me God, I'll keep it."

She started to her feet, and she did faint away. I was just in time to catch her; and as she lay in my arms, her eyes shut and her face so pale, thinks I, she's dead, and I've done it now. But she was not dead; she opened her eyes, and then she put her arms around my neck; and didn't know she was so strong, as she pulled, and pulled, till she got me down where I had not been before for thirty years—on my knees. Then she said,

"'O, God! help him;' and I said 'Amen;' and she said, 'O God! help my poor Ned, and strengthen him to keep his pledge;' and I hollered 'Amen!' just as loud as I could holler. And she kept praying, and I kept hollering. You never heard a Methodist, in the biggest revival you ever saw, holler as loud as I did. I had like to split my throat, I believed 'Amen' so loud. That was the first time we ever knelt together; but it was not the last."

Raleigh & Gaston Rail Road.

Daily mail trains leave Raleigh at 8.30 A. M.; Mill Brook, 8.51; Huntsville, 9.05; Forestville, 9.22; Franklinton, 10.08; Kittrell's, 10.40; Henderson, 11.11; Junction, 11.46; Ridgway, 11.55; Warrenton, 12.23 P.M.; Macon, 12.37; Brown's 12.55; Littleton, 1.13; Summit, 1.34; Gaston, 1.47 and reached Weldon at 2.30.

Daily Mail Trains leave Weldon at 10.15 A. M.; Gaston, 11; Summit, 11.11; Littleton, 11.31; Brown's, 11.48; Macon, 12.06 P. M.; Warrenton, 12.20; Ridgeway, 12.41; Junction, 12.52; Henderson, 1.18; Kittrells', 2.17; Franklinton, 2.52; Forestville, 3.35; Huntsville, 3.53; Mill Brook, 4.08; Raleigh, 4.30. Distance 97 miles. Mail trains pass each other at Warrenton.

Daily Through Freight Trains leave Raleigh at 4.30 P. M., and arrive in Weldon at 2.30 A. M.

Same leave Weldon at 11 P. M., and arrive in Raleigh at 9.30 A.M. These trains pass each other at Forestville.

Daily Local Freight Trains leave Raleigh at 5.30 A.M., and arrive in Weldon at 6 P. M.

Same leave Weldon at 6 A.M., and arrive in Raleigh at 7.45 P.M. 20 minutes for dinner at Henderson.

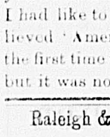
Chatham Rail Road.

Daily Trains leave Raleigh at 7.15 A.M.; Carey at 8; Apex at 8.39; Merry Oaks at 9.35, and reach Haywood at 10. Same trains leave Haywood at 1. P. M; Merry Oaks at 1.25; Apex at 2.30; Carey at 3.05, and reach reach Raleigh at 3.45 P. M. Distance 30 miles. Passengers from Fayetteville come directly through. Going to Fayetteville they stay all night at Haywood and arrive in Fayetteville at 3 P. M.

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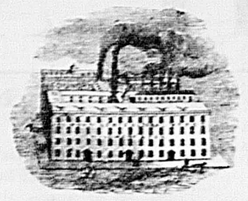
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