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For the Recorder.

CHRIST'S CHURCHES NEVER PART AND PARCEL OF THE PAPAL HIERARCHY.

In my last article I adduced some negative proof of this assertion, to-wit: the doctrines and practices of the Romish establishment being wholly and horribly contradictory to the doctrines taught by Jesus Christ, it *cannot* be His church. It stands out declaredly, openly as a monstrous system of the grossest idolatries and the most awful blasphemies. It teaches that salvation can be had through a creature, viz: the Virgin Mary, to whom prayers and supplications are continually offered. It even teaches the worship of relics, such as human bones, pieces of wood called pieces of the cross on which Christ was crucified, and pieces of bread called Christ, the body, soul and divinity of Christ, viz: the Mass; and has always persecuted to the death all who opposed it. It "is a detestable system of impiety, cruelty and imposture fabricated by the father of lies."

The question then naturally arises, where was the Church of Jesus Christ during all the time that the Great Abomination ruled grimly and savagely in Europe? Was it in that fold? Some dare to insult Jesus Christ by holding this. The readers of my last article will remember the claim of Papists then quoted; for the benefit of any who may not have seen that article, I quote again: "* * * "For 1,500 years after the death of Christ, all acknowledged the Pope as their head in religious matters, * * * and there was no other Christian Church known in the world, nor had any other *ever been thought of.*"

is that true? It is altogether untrue: as false as any of the falsest statements that were ever uttered. It was made by one who was either hooded by the most profound ignorance, or else inspired by the most unscrupulous prejudice.

"What!" say the advocates of Popery, "will you indeed dare to tell us that Christ gave up the world wholly to the Devil for 1,200 or 1,500 years? Yet this you must do; you must thus stand forward, with bold and unblushing blasphemy, or you must confess guilty of the most shameful calumny against the Catholic religion."

Answer: Jesus Christ was born about 2,400 years after the deluge, and during most of that time *all the* world, during the whole of that time all the world *except* Palestine, a little country about as large as the State of Delaware, WAS LEFT wholly to the Devil. THIS IS HISTORY. Besides, since Christ's death and ascension, until within 100 years, China, India, the vast steppes of northern Asia, all of Africa, and most of the whole American continent, HAS BEEN left wholly to the Devil. THIS ALSO IS HISTORY. Is history a bold, unblushing blasphemer? Ah, bah! the abusive charge about calumny is but a new expression of an old habit, a new specimen of a favorite resort of this enemy of truth; it always did curse and revel in vile epithets.

Christ's Churches never were within the fold of Popery. "What!" cry the champions of this system, "will you tell us that Christ, who promised to be with the teachers of his word to the end of the world, wholly left them, and gave up hundreds of millions of people to be led in darkness to their eternal ruin?"

Answer—1st. He *has* left hundreds of millions of people to be thus led to eternal ruin, *because* of their sins. See China with her 400 millions left for 4,000 years; Burmah ditto; Thibet and the vast north, ditto; Africa, with its uncounted millions, in the same condition for 4,000 years.

2nd. Christ did *not* break his promise, but He has always been with the teachers of His word in all the ages until now, and will ever be with them to the end of the world. Those teachers, however, *with a few* exceptions, were not in the communion of what the Bible calls "The mother of all abominations and iniquities." I am to endeavor to show where they were, as they were not in the bosom of the Papacy where the Redeemer's churches existed *during* the black night that for so many centuries hung like the shadow of death over the most of Europe. To this end it is necessary to produce impartial and reliable testimony: the testimony of those who, having examined into the matter, have put on record the result of their researches. Of course as to a simple matter of fact they are perfectly competent to testify, and this is all that we shall ask of them. Let the reader notice:

"If the truths of religion were to be judged by the readiness which a man of any sect shows in suffering, then the opinions and the persuasions of no sect can be truer or surer than those of the Anabaptists, for there have been none for these 1,200 years past who have been more generally punished than they."—(Cardinal Hosius, President Romish Council of Trent, A. D. 1545.) One thousand two hundred years would carry us back to 345 years after Christ, only a short while after the "Bloody Superstition" was born, and when it had got strong enough to persecute. And here we have the declaration of one of the greatest dignitaries in the Papacy itself that a large body of Christians—Anabaptists, *not* Romanists—was then in existence, and always had existed up to his day, and had always been persecuted.

"Before the rise of Luther and Calvin, there lay concealed in all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, that the Kingdom of Christ, or the visible Church, was *an assembly of true and real saints.*" * * * "The origin of that sect, which acquired the denomination of Anabaptists, by their administering *anew* the rite of baptism to those who came over to their communion, *is hidden in the depths of antiquity.*"—(Mosheim's Ecc. History, Vol. II, Chap. 3, pp. 127, 128.) Another witness that outside of the fold of the Pope a large body of Christians holding the truth as it is in Jesus existed all over Europe, hiding as best they could from this savage persecutor; this "system of iniquity, cruelty and imposture."

* * * "It must have already occurred to our readers that the Baptists are the same sect of Christians which we formerly described under the appellation of Anabaptists. It is but justice to acknowledge that they reject with disdain the latter appellation and maintain that, as none of the forms adopted by other churches are consonant to Scripture, the baptism of those churches is in reality *no baptism.* Hence, in their opinion they do not *re*-baptize. Indeed, this seems to have been their great leading principle from the time of Tertullian to the present day." * * * (Edinburgh Encyclopedia, pp. 86—88.) Here we have more testimony, this time from a purely literary work, written in the interest of science, and NOT in the interest of ANY religious denomination. Its statements therefore are impartial and the result of thorough investigation. Let the reader remark this testimony. This sect of Christians *utterly* and *always* repudiated Romish forms, and *were known to exist* FROM THE TIME OF TERTULLIAN to the present day. Tertullian, as every body knows who knows anything about it, was born *only seventy years* after the death of the Apostle John. He was born A. D. 160, and died A. D. 245.

I produce but one more extract.

* * * "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. *On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages.* The perfectly correct internal and external economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reform brought about in the 16th century, was in the highest degree necessary, and at the same time *goes to refute the erroneous notion of the Catholics that their communion is the most ancient.*" * * * (Hist. Neth. Ref. Church.) This work is one written by order of the King of Holland, and at the government expense. [The Dutch Reformed Church is *not* Baptist, as of course every body knows.] It was prepared by two most learned scholars who had access to abundant historical information, and neither pains nor expense were spared in its preparation. Its testimony therefore is as valuable as testimony can be: that testimony is that "THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL IN ALL AGES."

Nor have I quoted all, or even the hundredth part of all. Neander, Limborch and scores of others declare in substance the same thing, to wit: Popery was not the sole occupant of the world for 1,500 years. Nothing is more firmly established by unimpeachable and abundant testimony, than that before the rise and establishment of Popery, *and all during* its horrible supremacy, there existed in all the countries of Europe large religious communities, bands of pure and holy Christians, churches of the Lord Jesus Christ, *who never came out* of the fold of the Great Apostacy, *who utterly rejected both its doctrines and authority,* and who were fiercely persecuted by the "Woman in Scarlet," whenever she could lay her bloody hands upon them, as she sought continually and savagely to do.

Where were the churches of the Lord Jesus Christ *as they were not* in the Popish fold? does any one ask. I look for them amid the gloom of the long night of mediaval wretchedness, and I see them amid the wilds of the northern mountains, the virgin mantles of whose snow covered crags were many a time reddened with their precious blood. I look, and there again they are to be seen amid the thickets of the darksome woods, God's pristine temples, mingling their low voiced anthems with the rustling of the forest leaves. I gaze backward, with eyes nearly blinded with the tears that will come at the thought of what they had to bear and suffer, and behold! they are there amid the clefts even of the rocks on which the sea fowls hatched their young. Upon the lonely, desolate moorland, hiding like the hunted partridge, amid the tall broom sedge: in the deep caverns of the earth, sharing with the beasts of the forest their lair: even in gloomy catacombs the little flocks of the Good Shepherd are to be found, praying to and worshipping the Saviour amid the ghastly skeletons and mouldering bones of the dead. They *would* worship God as He enjoined, and not as Popery enjoins; and although butchered by hundrds and thousands, though the Woman in Scarlet "seated on a scarlet beast" (Rev. x: vii) was drunk with their blood, they could not be exterminated—could not be rooted, because Jesus kept His promise to them and was with them always.

Thus is the position taken by Rome proven utterly false. It is not, it never was a church of Jesus Christ. It is, it has ever been "a detestable system of impiety, cruelty and imposture fabricated by the father of lies," and our bounden duty to God and to truth is to expose its frauds and impositions wherever and whenever we can. Let us never be betrayed by false "rules of courtesy" into silence on matters and about pretensions that are laden with the ruin of immortal souls. As one has well said, "To employ soft and honeyed phrases in discussing questions of everlasting importance; to deal with errors that strike at the foundation of all human hopes as if they were harmless and venial mistakes; to bless where God curses, and to make apologies where God requires us to denounce and condemn,—though it may be the aptest method of securing popular applause in a sophistical age, is cruelty to man, and treachery to heaven." Let us not be guilty of any such treachery, and although we may be condemned by the adherents of this false system which now stands completely accounted in the panoply of darkness—though we may be denounced by many not yet outwardly in its fold, but secretly in sympathy with and in heart of it—though we may be abused by the multitudes, whose dreamy indifference to every thing but the gratification of their passions and appetites, leads them to pronounce a holy regard and zeal for the cause of Christ bigotry and ill-feeling—let us regard not man, but stand up fearlessly and openly for God's truth.

Our judgment is with God, not man, and thanks be unto His name our vindication is in His hands. "If God be for us, who can be against us?" In the name of our God, therefore, let us hang out our banners and strive for His truth. The hour comes when mawkish liberality and indifference and all else, save fidelity to truth, will be consumed with the fires of Almighty justice.

FRED. W. EASON.

Fayetteville, June, 1878.

P. S. I wish it distinctly understood that nothing I have said is directed against *any individual.* I have no denunciations to make against any person in the world; all my opposition is to *false doctrine,* to *false teaching,* and *superstition* and *idolatry.* I cry out against Popery, *not Papists.* For their salvation I earnestly pray.

For the Recorder.

PROGRESS.

The hand of industry is rapidly converting the dense forest and trackless waste into fruitful fields and flourishing gardens. The glittering metal and sparkling gems are eagerly extracted from the cavities of the earth to deckorate the kingly court and enrich the miser's coffer; the lovers of distinction toil incessantly, each to deck his brow with the greenest palm and write his name in indelible characters on the page of history, while the sons of genius each vie to extract from the rich mines of science a diamond of the first water whose effulgent scintillations will reflect a halo of glory around his head and entwine around his name intellectual garlands rich in flowers of every hue. But alas, how little is done for the circulation of gospel truth! Is the individual who has been cradled in luxury and indulged in all the extravagances which vitiate the taste and effeminate the body, prepared to perform the task of a regular laborer? No more is he whose intellectual powers are weakened by long disuse and severe physical toil, prepared to expound those sublime truths which pertain to the ministry. If an individual designs to engage in any of the secular professions, he first appropriates to himself all the advantages arising from the classic hall and college grove. We often see men in the sacred stand who have not even a common school education. Hence they often advance the most sublime ideas, the beauty of which is entirely effaced by the language in which they are clothed. Some even at this enlightened period assert that no intellectual culture is necessary for the ministry. Gross absurdity.

The plow is rendering the rugged soil subservient to the use of man. The spirit of enterprise is advancing with rapid strides towards the goal of perfection. The muse of melody is attuning her lyre to more lofty strains. The votaries of art, science and literature vie with each other to deck their brow with the greenest palm that lie on the very pinnacle of earthly lore. Does not the importance of the gospel demand the same zeal and enterprise? Does not the Bible contain the most comprehensive ideas and important doctrines, expressed in the most concise language? Are not the most favorable circumstances necessary for the exhibition of these in their proper light? Is not the arch fiend transcendently wise? Is he not ever ready to employ the errors which are committed by the uneducated minister, as deadly shot in his own rifle to ward off the soul anxious to come to Christ? Does he not gnash his teeth with rage and writhe in his own shame when he hears the ably qualified ambassadors of Christ expound divine truth in its unsullied purity? Does he not tremble with fear when he sees them rescue, by divine aid, those immortal souls that he is yearning to engulf in his bottomless pit of woe and misery. It is alleged that an education is not necessary for the conversion of the soul, or the understanding of those truths which constitute the basis of the Christian's hope. This we admit; yet we contend that an education is necessary for the true interpretation of these truths so as to produce the happiest effect. We may enwrap a diamond in a coat of clay and it will be a diamond. But would its phosphorescent scintillations ever penetrate this impervious coat to attract the attention of the belated traveler? So we may throw around the truths of the gospel the errors of diction and they will be truths; but these errors are often so numerous that they obscure the truth and prevent it from making any durable impression on the mind. Then let every Church of Christ educate ministers not only to expound the sacred Scriptures within her own domain, but also to bear the glad tidings of the gospel to the perishing heathen who are cringing under the galling yoke of ignorance, superstition and crime.

J. P. L.

For the Recorder.

BRIER CREEK UNION.

The Brier Creek Associational Counsel met with the Shady Grove church, in the county of Wilkes, on Friday before the 5th Lord's day in June, and closed after a session of two days and nights. The churches were generally represented and by their ablest men. The Brushy Mountain Association by brother J. H. Foote.

The questions for debate were as follows: 1st. How many gospel ordinances are there and what are they? 2nd. Has the church ever been extinct since its organization?

The first query was discussed in the forenoon of Saturday, the brethren generally participating.

The arguments pro and con led to a thorough investigation of an unsettled policy among Western North Carolina Baptists of foot-washing in the public congregation. The greater number of the talking brethren filed themselves on the affirmative, while the negative was defended by only three, I believe, J. H. Foot, T. W. Paris, and the writer. Awarding all possible merit to the ability and arguments of the affirmative, I thought the negative won the victory and exhibited the strongest Scriptural proofs. The debate having closed at a late hour of the night a committee was appointed by the Moderator to answer the query, who presented the following:

"There are but two prime ordinances in the church—Baptism and the Lord's Supper."

Bro. Bailey, allow me to say in this connection that I think the abrogation of this so-called ordinance of "foot-washing" from the church would prove a blessing. So-called (there is no real-proof that it is an ordinance to be perpetuated in the church) and therefore what is not plainly taught in the Word of God is of doubtful propriety to say the least. Let us hear from you and Dr. Pritchard on this point.

Saturday afternoon was devoted to the investigation of the second querry, "Has the church been extinct since its organization?" Speeches were made on the above question by brethren Foot and B. P. Johnson, Elders Dowell, Goforth, Paris, Myers, Gwynn. Wooten, and Gray. Bro. Foot being a scholar went far back into the history of the church, proving by both sacred and profane history that the Baptists existed in the days of the French Revolution. This proved upon the whole to be an interesting debate, calling out the learning, eloquence, and historical knowledge of the brethren. A committee being appointed to render an answer presented the following answer:

"No. Referring to Matthew 16: 18, 'And I say unto thee that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it.'" Other Scripture references were also made in the answer.

On Sabbath morning the Council resolved itself into a Sunday School mass meeting.

Remarks on the utility of Sunday Schools were made by brother J. H. Foot, B. P. Johnson and Elders E. N. Gwynn and W. F. Gray.

The speakers gave personal incidents that had come within their own knowledge of the influence of well conducted Sunday Schools.

Next meeting of the Council to be held with the church at New Prospect, in the county of Iredell. Will take the liberty to say that I think great good to our Zion will grow out of these ministers' and deacons' meetings. Though not a prophet, nor the son of one, I venture the statement that the preachers that never fail to attend these meetings, and study the most, will prove the most effective pastors. As a preacher, I believe in the proper use of all human means, because God has ordained them; for when these are prayerfully applied to all christian work, and God co-operates with them, the preacher becomes an invincible host.

As an Association we are sick of two diseases: One is, we lack the ancient custom of liberal apostolic giving; the other, *ignorance*—that mother of almost all sins, has spread her dark mantle over us. I believe as a church we should welcome every ray of light that is emitted, for heaven itself is radiant with the light and glory of God.

It may not be considered popular for one having lately come to the faith, to say these things Popularity I do not seek, but only desire to do right. Roger Williams once said: "In matters of religion I acknowledge no law-giver but God, and no human tribunal but a man's own conscience." The immortal Harry of the West once said: "I had rather be right than be President." I had rather do right than be popular.

Will close these thoughts by a brief reference to Shady Grove church and its surroundings. It is planted in the mountains, where the gorges are deep and the bluffs steep. The roads (if you can follow them) in some places are dangerous and the heights dizzy. The present pastor of Shady Grove is Elder W. A. Myers, a brother of no mean parts. He began here in the mountains a few years ago with his people in an old log cabin, and lately moved out into a large, and when completed, elegant building. This is a live church, live pastor, and live singing choir. We have too many dead churches in our bounds. A little more liberality in giving to God, more light instead of darkness, and the victory (in our territory) belongeth unto Zion's hosts.

I do not like to commend one brother above another, but cannot close this communication without saying a word about brother E. N. Gwynn. This is a little methodic brother, whose head has outgrown his body. That is, his head has filled up faster with divinity and business qualifications than his body with flesh. He has been for years our witty and effective clerk, and is well posted in decorum.

WM. F. GRAY.

For the Recorder.

TEACHING AND GIVING.

There are many pastors who hesitate to declare the whole truth in relation to *giving,* especially when speaking of the pastor's salary. From the teachings of the Divine Word there can be no doubt but what it is the business and duty of the deacons to make this work a specialty, and to engage actively therein, but this does not excuse the minister from declaring the *whole* counsel of God. Brethren in the ministry, let us not flinch or falter in this important duty; we serve a jealous God who declares that He will hold our children responsible for our dereliction of duty; the apostle Paul "shunned not" to declare the whole truth, and was very explicit on this particular subject, declaring that he had a right, not only to his own personal support, but "to lead about a sister or a wife," and it requires no stretch of the imagination to conclude that there may be many under eternal condemnation, mingling with their fruitless cries the declaration that their pastors and teachers never taught them their duty in this all-important particular. Dear reader, this is an awful thought; if you are a minister preach all the truth, tell the story of the cross just as it is, and whether minister or layman, brother or sister, old or young, rich or poor, it is your duty to give. God does not require His servant to whom he has only prospered with dimes to honor Him with dollars, but in proportion to your prosperity, honor the great Giver, relieve His poor, hold up the hands of His ministry, and before an assembled universe the Saviour of the world will say, "Inasmuch as ye did it unto the least of these, ye did it unto me." Let both preachers and people heed the precept "Occupy till I come," let *all* honor the Lord with their substance, be it great or small.

D. K. BENNETT.

Cool Spring, N. C.

SELECTIONS.

From the Christian Repository.

CHRIST'S RESURRECTION BODY.

BY REV. H. A. SAWTELLE, D. D. CHELSEA, MASS.

Orthodox men among us entertain quite a variety of views in regard to our Lord's resurrection body. There are many who hold that Christ was raised in his literal body of flesh and blood; which body undergoing no change for the forty days preceding the ascension, was however then miraculously affected in nature and substance in a manner to fit it for a heavenly instead of an earthly state. There was a change at the ascension, but not before. We also have brethren, respectable in number and critical ability who suppose that the literal earthly body of Jesus was raised from Joseph's tomb, and that the body so raised underwent a gradual change during the forty days, so becoming at last independent of physical supports, and adapted to the conditions of the spiritual world. Dr. Armitage, in his sermon preached recently, seems to maintain the view that not only was the earthly body of Jesus raised up, preserving its identity in every single particular, but that the literal body of flesh and blood remained unchanged through the forty days and through the ascension itself. He argues, first, that the earthly body before the death, and the resurrection body, were exactly the same; and then declares that the resurrection body and the so called "glorified" body were the same. He intimates that the soul of Jesus might as reasonably be changed as his body, in reaching the condition of glory. "A nonsensical idea," he calls it, "that in some way Christ had two bodies, one a little more ethereal than the other." He says that all the body he cares to have in heaven is one like that which his Lord had on earth.

Such are views which largely prevail among our people. But it seems to me that neither one of them meets the requirements or suggestions of the Word of God. We find in all three of the views this principal position held in common, to-wit: that the resurrection body of our Lord, which came forth from Joseph's tomb was the same earthly body which he had before he died, and therefore having the same essential nature and the same natural needs as these present earthly bodies of ours. But was Jesus, when he rose, set back to just where he was in his physical state before He died; with the old body, still susceptible to weariness, still needing sleep, still, so far as its own nature was concerned, liable to die; with a body no way superior to those of the Shunamite's son, the man touched by Elisha's bones, the Nain widow's son, and Martha and Mary's brother, when by miracle they came to life again? Were the Apostles witnesses of only a mortal resurrection? Was Paul? Why should the resurrection of Jesus be so much accounted of in the work of the Apostles, if it were not generically different from that of the many others (including the numbers mention in Matt. 27 ch. 52d, 53d vs) that were raised from the dead before Him.

We believe that the body of Christ, as raised from the tomb, was truly identical with the body that was crucified, as really so as the plant is identical with the seed from whence it comes; but we also believe that it was different, in important respects. That power which raised it from the dead wrought upon it a wonderous change; and that change was evidently coincident with the resurrection itself, and qualified it. The raised body was the same, and it was not the same. It was the same in *materiality, in organization, in general* expression. It was the old body; but the old body renewed, filled in every part with a new life, possessing higher powers, and now imperishable, incorruptible, whereas before it was dying and *corruptible.*

I shall not expect to bring forward all the grounds of this belief; but only some of the more immediate and obvious.

For one proof, there is the significant passage in Rom. 6: 9, 10: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." In reference to these words, Haldane says: "The Apostle states the assumption that as Christ having been raised from the dead, will not die again, so neither will those die again who have died and risen with him. This obviously refers to the resurrection life." Alford remarks: "These verses explain what sort of a life with Christ is meant, by what we know of the resurrection life of Christ Himself? And what does this passage teach of the resurrection life of Christ? It teaches us that it was utterly above the mortal life he had before he died. He rose to a new life as to his body. It was the same Christ that died who rose. It was the same body; but animated by another life, so as now to be undying. He dieth no more. He is durable now in every part of his nature. And why now immortal in body? Because he lives not by the natural life which sustained the body before; but directly by God Himself. His body now has a life from God, and hence is as durable as God Himself. And this durableness begins with the resurrection. The body is in its nature undying from that moment. The present tense in close connection with the aorist participle makes this certain: Having been raised, he dies (not will die) no more. The body has a deathless nature the moment it stirs with the resurrection life. Still possessing an identity in many ways with the old body, it now has the power of an endless life. Before he had a body of death, for His people; now he has a body of life, a resurrection of life, of life indeed, of God's imperishable life. And so that resurrection of a people of whom Christ is the head, is described in John 5: 29 as a resurrection of life.

Referring to our passage, Robinson (the late Prof. E.) maintains that the risen body was such that it might die; but it did not, and was certain not to, simply because God purposed that it should not, and so preserved it from those outward contingencies that might bring on death; on the same principle, as He Himself declares, that John was to be preserved from dying till a certain fixed time! "What difference is there," he says, "in the two cases?" Difference! The cases in our estimation are not to be compared. The explanation to us seems in fact frivolous. The Apostle in our passage is setting forth a life of the new body which in its own nature is imperishable, and this is the strong point in his argument, as well as that which gives perfect assurance to the believer as to the immortality that is for him.

The second line of proof of our position is furnished in the recorded historical facts pertaining to our Lord's resurrection state on earth. Let us begin at the beginning. We have no time for minute exegesis; but put together Matthew's and John's account of what went on at the tomb early the first day of the week, and you can hardly resist the conclusion of the early writers, such as Chrysostom, that Christ rose and left the tomb while it was yet utterly closed, and before the heavy stone was rolled away; that the appearance of the angel and removal of the stone were to announce what had already taken place, and to demonstrate to Mary, then coming to the stone, the angel said: "He is not here: He is risen. Come, see the place where the Lord lay." The stone was rolled away, not for the risen One to go out, but for the women and others to come in, and see that the Lord had really risen. Ellicott says, "The great stone is rolled away from the already empty sepulchre;" and Alford tells us, "It was not for Him, to whom the stone was no hindrance, but for the women and His disciples." According to this view, the body rose and passed out, the rocky tomb being closed. This at once suggests that the risen body had new power in itself: a body, a material body, as subsequent events proved, but with a power, never evidenced before, to penetrate and glide through other matter without displacing it. Jesus before, in his natural earthly state, had indeed walked upon the sea, annulling the power of gravitation; but that did not involve any change in His body. What happened at the tomb implied a change in the body itself. It was not a miracle external to the body; but there was the phenomenon of a miraculous body superseding natural earthly laws. The body of the resurrection was capable of this miraculous transmission, so that no earthly matter, however solid, could shut it in.

This point is strongly confirmed by the statements that twice during the first eight days of the resurrection, Jesus came and stood in the midst of his Apostles in a retired room, the doors being shut. The natural impression on reading these statements is that Jesus came from the outside into the room, while the doors were utterly closed. If the writer wished to express this fact, he could scarcely do it in other language, unless he used more words. The language expresses just that fact. There seems to be no adequate reason for the double mention of the doors being shut, unless it be for this very thing, to show the extraordinary nature of that body in which the Lord was risen. In His earthly state, before His death, Jesus had never done such a thing as to glide with His body through a material obstacle. But in the risen state, He did it repeatedly. And doubtless a body, however material, if animated and filled in every part, not with blood, but by the Holy Spirit, the life of God, has this power.

And then the meditative reader finds the appearances and disappearances of Jesus generally after he was risen, as well as the variableness of His personal expression, in strong contrast with His manner and habit before His death. Before the death, He always goes and comes in a natural way; joins or leaves His disciples just as any man would; and never changes His countenance so as to be unrecognizable, not even, it would seem, at the transfiguration itself. While, having risen from the dead, though proving in many ways His identity with His former self, and the reality of His material bodily organization, He nevertheless flits suddenly here and there, appearing unexpectedly in different parts of the land, living with no one, not even His disciples, abiding in no place, joining His disciples from no explained back-ground, *conversing* with them for hours without being recognized, then suddenly by some familiar act or accent revealing Himself, and then as suddenly vanishing, as the extinguishing of a light.

Another strong proof that the body of Jesus underwent a great change in its resurrection, consistent with its materiality and consistent with its preserved identity, is the record in the 15th chapter of 1st Corinthians. It is granted by almost every one that the resurrection of Christ was the pattern of His people's resurrection. Even Robinson, whom we have cited as an advocate of a mortal resurrection, in the case of Jesus, says "the raising up of Jesus was the earnest, pledge, and pattern of the future resurrection of the saints." Therefore, the description of the resurrection given in the fifteenth chapter of first Corinthians will apply equally to Christ and His people. For the moment, then, consider it as applying to the body that came from Joseph's tomb. "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." That description will not admit of a mortal resurrection either in the case of Christ or of those who are made like Him. The Christian resurrection is the mortal body putting on immortality, imperishableness, power and essential glory, and hence that "better resurrection," significantly named in Heb. 11: 35. And that was Christ's, our head and pattern. Otherwise that resurrection would not animate me with hope.

It should be remarked that if the risen body of Christ was the same in earthly quality and life that it was before death, then you must suppose a new creation of blood in the resurrection, for the body was bloodless, or nearly so, when it was laid in the tomb. But if blood was then created for the body, how could the wounds in the limbs and side be open still, as they were, without anew depleting the life? Ah! that side still open after the resurrection, and admitting an Apostle's hand, suggests the present sustenance of the body by a new principle of life. That Spirit of power and holiness by which it rose, abode with it and in it, filling it, and giving to it its supernatural capabilities, making it, while keeping yet a spiritual body, and angelic in might and motion. A material body, a body of flesh and bones, filled with the Holy Spirit, sustained by the immediate life of God, is a spiritual body, and a body of power. It is a body that is not subject to the laws of gravitation, or of mere earthly matter. And having power to pass through closed tombs or rooms, having power of visibility or invisibility to mortal eyes, having power to come into earthly conditions for the time being, or to glide above them, it has also power to ascend from earth to heaven and shine out in glory when its time comes, without the remotest necessity of change or addition. That body just issuing from the tomb is potential for all that comes after. All the change it ever requires is already wrought, as our hope and pledge. It is henceforth in a resurrection of life. As for a gradual change of the body through the forty days, which Ellicott somewhat favors, there is not the slightest scriptural intimation or evidence of such a thing that we can possibly discover; and as for a change to immortality at the ascension, which Robinson advocates, besides the utter needlessness of the supposition, it would inevitably make the ascension, and not the resurrection, the great hope of the redeemed, and the natural superior subject of Apostolic testimony, contrary to all the tenor of New Testament history.

MR. SPURGEON'S BAPTISM.

Rev. C. H. Spurgeon gives an interesting reminiscence of his baptism in 1850. Little did the good man now gone to his rest know of how great a thing he was doing when he baptized his young friend in the open river. Mr. Spurgeon says:

Many memories were awakened in our mind when we received a letter from the vicar of Isleham, Cambs, to inform us that the venerable W. W. Cantlow, lately the minister of Pound-lane Chapel, had suddenly died. Between himself and us there existed this special bond, that on May 3, 1850, we were baptized by his hands into the name of the sacred Trinity in the River Lark. We shall never forget rising early that morning at break of day for pray, and then walking along the lonely country road in quiet medition from Newmarket to Isleham to the house of Mr. Cantlow. His kindly smile greatly encouraged our trembling spirit. With holy delight he welcomed the youth who desired to confess his Lord in the Scriptural fashion, and with many a loving word he bade him be faithful unto death. In the Isleham vestry for the first time our mouth was opened in prayer in a congregation of adults; and in the extremely gentle and cordial companionship of the pastor we spent a very happy evening.

His death serves as a landmark in our life, reminding us at forty-four that the days are long past since we were generally spoken of as the boy preacher. One correspondent kindly trusts that we shall be *strengthened under the infirmities of our declining years,* which kindly wish we gratefully acknowledge and lay by in store, but we hardly feel that it is quite seasonable at present. Mr. Stevenson, in "The Rev. C. H. Spurgeon, his Life and Work," makes it out that we joined the Baptist church a year before we were baptized; but not so, we never dreamed of entering the church except by Christ's own way; and we wish that all other believers were led to make a serious point of commencing their visible connection with the church by the ordinance which symbolizes death to the world, burial with Christ and resurrection to newness of life. That open stream, the crowded banks, and the solemn plunge have never faded from our mind, but have often operated as a spur to duty and a seal of consecration. From henceforth let no man trouble *me,* for He who first saved me afterwads accepted me, spirit, soul and body, and as his servant, in token whereof this mortal frame was immersed beneath the wave. The outward sign has served to bring vividly before mind and heart the spiritual meaning, and therefore it is dearly loved, for his sake who both ordained the ordinance and himself submitted to it.

Peace does not dwell in outward things, but within *the soul.* We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace is the life spring from acquiescence even in disagreeable things not in exemption from suffering.

"The parent who sends his son into the world uneducated defrauds the community of a lawful citizen and bequeathes it to nuisance."—*Kent.*

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THE BEULAH ASSOCIATION.

The annual session of this body convened with the church at Beaver Island, Rockingham county, on Friday the 9th inst.

Judge Kerr was unanimously re-elected Moderator. Bro. T. B. Lindsay, Clerk. Nearly all of the churches were represented, notwithstanding the session was held in the extreme northwest of its territory, and the long, hilly and bad roads to be traveled.

The meeting was exceedingly harmonious and pleasant. Not a disagreeble word was spoken, and not a single disturbing element appeared in or out of it. Large congregations attended each day. On Sunday about fifteen hundred persons attended the services. All agreed that the perfect order, respectful deportment, and generous hospitality on the part of the crowds gathered, and the citizens of the community, had never been excelled in the history of the Association.

The church at Beaver Island is a small one, far removed from any town or public highway, organized from a mission station only a few years ago. They have nearly completed a nice and convenient house of worship, and are a band of quiet, orderly, devoted servants of God. Rev. Robert Gourley is now their pastor. A majority of the citizens of the section are connected with the Presbyterian and Methodist churches. These brethren cordially entertained the delegates and visitors to the Association, and deserve much praise for their kindly interest.

The upper portion of Rockingham is a comparatively primitive section. The lands are rich and productive; the farmers are thrifty and independent. We found a home with the excelleht family of Capt. John Price, one of the most intelligent farmers of the county. His farm has changed hands but once in the history of the country. Originally taken up by a Mr. Drumgole, of Virginia, and by him sold to a Mr. Dalton, the great grandfather of Mrs. Price, it has remained in possession of the family to the present time. The people of the section are industrious, economical, generous and hospitable—one of the best places we ever saw for one to settle who wished to enjoy good health, romantic scenery, and at the same time retire from the world and attend to his own business.

The business of the meeting was transacted with much spirit, and to the satisfaction of all concerned. The contributions to beneficence were large, considering the stringency of the times: $135.78 were sent up by the churches for State Missions; $42.14 for Foreign Missions; $29.54 for Education; $8.51 for Rome Chapel, and $2.35 for Sunday Schools.

The reports were encouraging. Two of the churches—Yanceyville and Winston—gave evidence of great usefulness and progress. The pastors, Brethren F. H. Jones, J. H. Vernon, P. H. Fontaine, H. A. Brown, P. Oliver and Robert Gourley, are earnest, able men, and are hopeful of still greater things for the Master in their respective fields. God has graciously called to the work of the ministry two or three young men from the very heart of the Association, the point at which they are most needed, who are now arranging to attend the next session of Wake Forest College.

Bro. F. H. Walker, of Virginia, has settled at Pelham. Bro. R. R. Taylor, of Penn's Store, a young brother of great promise, is working within the bounds of the Association. Rev. Julius Terrell, probably the oldest minister of the gospel in the State, was present and delivered an earnest exhortation to his brethren. Bro. Terrell is over 80 years old, is completely deaf, and finds great difficulty in speaking. His mind, however, seems as clear as ever, and he is able to go about with ease and safety.

We greatly enjoyed this meeting with this the first Association we ever attended as editor. It was refreshing to be with the pastors of the churches and such brethren as Newell, Poteat, Graves, Vernon, Stamps, Lindsay, Valentine, Jones, Judge Kerr and others, who have so cheered and encouraged us in our labors. We missed Bro. Marshall, of Stokes, but found his son nobly taking his place among the large number of active young laymen of the body. Quite a number of young men promised to attend the next session of Wake Forest College. Bro. Poteat makes an admirable agent in such work. He knows the advantages of an education, and knows how to recommend it to others.

On our return we spent an evening in Reidsville, with the families of Judge Kerr and pastor Fontaine. It would be hard for a man not to have a pleasant time with such brethren and their splendid families. We greatly enjoyed a chat with Rev. W. S. Fontaine, who is doing a good work preaching at destitute points along the railroad and near Reidsville. Bro. F., sr., keeps an accurate account of each day's events and changes, as well as of his own deeds and feelings. Should it ever be published, the statement that "truth is stranger than fiction," will be illustrated. Reidsville has very much improved within a year. It has a good hotel, well kept, and a large tobacco trade with Richmond and Danville, Va.

The next session of the Association will be held with the church at Clement, in Person county, some ten miles from Hillsboro.

THE ASSOCIATIONS.

The most important of all our meetings are the sessions of the Associations. They represent the churches more directly, they are largely attended, and the rank and file of our people are more interested in them than in the State Convention or even the Southern Baptist Convention.

They, therefore, afford most favorable opportunities for informing our people as to the great enterprises of the denomination, impressing them with a sense of their importance, and so enlist their interest in them as to secure their co-operation and support. The Associations have already begun to meet, and all over the State their sessions will be held till near the middle of November.

Appreciating thus highly these annual gatherings of the churches, I hope I may be pardoned a few suggestions as to the best method of conducting Associations:

1. And first, I would earnestly recommend the selection of a good presiding officer. Nothing adds more to the interest or efficiency of a deliberative assembly than a good moderator. He cannot only keep order, but expedite the business, and greatly enhance the dignity of such a body. There are certain plain rules of parliamentary practice, which should be strictly enforced in an Association, and which can be mastered in an hour by any sensible man. The Manual of the Church of which I am pastor has, within a few pages, a digest of "Mell's Parliamentary Practice," which I will send to any brother who will forward his address and ten cents, the cost of the pamphlet.

2. Make the reports full—don't deal in general statements—but give facts. If you write on Foreign Missions, tell who the missionaries are, and where laboring, and what are the special needs of the cause; give the names of the State missionaries, where they are at work, whether there is an agent in the field; show the good that has been done, and how many fields in town and country are destitute of Baptist preaching. And as to Education, how many young beneficiaries there are, how they are received, how much it takes to support one man, &c. Give the facts that the people may know what is doing, and what needs to be done.

Sometimes one or two resolutions appended to a report, will put before the body the special need of some department of Christian effort.

3. Give full time to the discussion of the great objects of the Convention. Don't be afraid of too much talking, provided it is to the purpose. The object of the Associations is not to hear reports and pass resolutions, eat good dinners and have a season of social enjoyment. We meet on these occasions to hear what the Lord is doing for his kingdom, to learn what he requires at our hands, and to gather inspiration for the more faithful discharge of our duty. Require those who speak to confine themselves to the subject, but don't apply the gag-law of limiting speakers to five or ten minutes, till the last half of the last day of the session. A good stirring speech is sometimes worth to the cause of Christ more than all the other doings of an Association.

4. The ministers of an Association should not monopolize the time and attention of the body. It will be wise in them not only to give place to the laymen, but to urge them to take an active part in all the deliberations of the Association. This a point that I regard as of most serious importance, and every wise man should labor, it seems to me, to get our brethren generally more interested in all our enterprises. One of the best ways to do this is to induce them to speak, and write, and think on these subjects. One of the most encouraging features of our last Convention at Durham was the large number of laymen present, and the active part they took in the business of the body.

5. Don't be afraid of collections at an Association. Bro. Hufham has a theory that there is never a real good time at an Association, till a collection is raised, and I believe he is right about it. The most delightful meetings I have ever attended have been those in which the hearts of the brethren have been opened and warmed and refreshed by *giving liberally*. Some may not understand this, but it is true nevertheless.

6. And lastly, we ought to cultivate a spirit of good fellowship between our Associations by attending as many of them as we can. The general unity of the denomination will thus be promoted, as well as the good things of one body carried to its neighbor, and good thus accomplished.

The Lord grant his gracious benediction upon our Associations this season, that they may be occasions of great interest and power and spiritual profit to the churches.

T. H. P.

NOTES AND COMMENTS

BY T. H. P.

A church has been organized by Rev. R. R. Garrison, one of Mr. Spurgeon's pupils, at Puerto Plato, Brazil.

A lady in Navarro county, Texas, who is mistress of five hundred geese, says she will realize more money from her flock than her husband will from his cotton crop of 130 acres.

It is but a few years since the first Protestant missionary went there, and now nine Protestant denominations have missions in Mexico, employing in the aggregate 98 missionaries.

Mr. S. L. Clemens, better known as Mark Twain, has invited his pastor, Rev. J. H. Twitchell, of Hartford, to spend the summer with him in Germany and Switzerland, and proposes to foot the bills. Such parishioners are desirable.

"Ye men of science, ye men of science," exclaimed the Dean of Chichester in a recent sermon, "leave me my ancestors in Paradise, and I do not grudge you yours in the Zoological Garden."

The Rev. Charles Garrett, Wesleyan, has started a movement for securing "houses of rest" for ministers whose health has given way from overwork and other causes. Liberal subscriptions are forthcoming.

Intelligence from India shows a remarkable increase in the number of converts. The Bishop of Madras reckons about 80,000 baptized natives in his diocese, though there were not 50,000 in 1862. In China some progress is made, but in Japan there are only eighty-eight native Christians.

Here is Mr. Spurgeon's reply to an American's inquiry as to whether he had heard of Col. Robert Ingersoll: "Oh, yes; I have heard of your Robert Ingersoll. I should do nothing to convert him. He is a green watermelon. The more he abounds the sooner the public will turn from him."

Religion and money are more closely related than many think. If your religion makes you feel like giving your money as well as your sympathy, it is safe to conclude that you have been converted, but if it makes you feel like giving your sympathy, and keeping your money, you had better try it again. You haven't got it.

How They Go.

The *Baptist Weekly* reports twelve clergymen who have, *in a month*, withdrawn from the Church of England to join the Romish Church. Hundreds of Episcopalians have gone to Romanism within the past few years, Dr. John Henry Newman and Cardinal Manning among the number. There was certainly a need of the Reformed Episcopal church to check the progress of the High Church party.

The Baptist Quarterly.

The Baptist Publication Society of Philadelphia, *proposes to resume the publication of* the *Quarterly*, if 1,500 subscribers are secured by October 1st. Any less number of subscribers will involve a loss. The *Quarterly* will be issued on this condition in January, and the price will be $3.00. Such a work is greatly needed, and if you want it, write to Dr. B. Griffith, Bap. Pub. Society, Philadelphia.

Dr. D. R. Wallace, L.L. D., Superintendent of Texas Lunatic Asylum at Austin, and a graduate of the class of 1850, says: "Was delighted with the portion of your letter about Wake Forest College—to see it making a new departure in the direction of greater usefulness. Would love to spend a day or two there. Could I be assured of meeting any considerable number of the *alumni*, would attend some commencement, D. V., before I go hence."

"This water salvation is too thin for us," says a writer in the *Baptist Banner*, and yet we have even some Baptists who rely more on their *baptism* for salvation than on their *holy living*. That is, they say by their acts that when they have been baptized and united with the church nothing more is necessary to be done, and consequently they do nothing. Bro. Dodson says we have thousands of baptized *nothings*. They do nothing and they give nothing, and, alas! when they are put in the balances of the judgment, they will *weigh nothing!*

A missionary paper puts this striking contrast: We spend annually in the country $700,000,000 for intoxicating drinks. All the Boards of Missions spend for the salvation of the world is less than $6,000,000. That's what makes the hard times. North Carolina's liquor bill is, according to the reports of the revenue officers, eight millions, and that is the exact worth of her cotton crop. We spend for that which does harm instead of good, the price of our cotton crop and the legal *license system* encourages this worse than waste of money. And yet man is a rational being!

The Seminary.

Our Theological Seminary at Louisville, which is said to have more students than any similar institution in the country, opens on the first day of September. I do hope that several of our young ministers will imitate the example of Bro. C. W. Scarboro, and improve themselves by attending the Seminary, if only for one session. The introductory lecture will be by Dr. J. A. Broadus, and will be delivered on the first day of the session. Such is my appreciation of the advantages of the Seminary, that if I knew how to support my family in the meantime, I would spend one year there, though I have been preaching twenty-four years.

The "Foreign Mission Journal" acknowledges the receipt of the following, under the head of Extra Contributions: "A brother, whose heart is in Foreign Missions, sends us some coin, which belonged to his little boy, who 'will never need them any more.' A devoted sister does the same. These relics seemed almost too sacred to convert into current funds, yet there was no alternative. From the estate of the late Mrs. Ann Edwards, of Washington City, has been received one hundred dollars. Mrs. M. A. Harley, of South Carolina, sends us five hundred dollars. To the dead there is peace: to the living may there be prosperity!"

"A student of Madison University is earning money to pay for his education by sprinkling the streets of Hamilton, New York." That boy will make a man. In the English University of Cambridge there is a class of students, next below the pensioners, who eat at the public table, after the fellows, free of expense. They are called *Sizars*, and used to wait on the table, though this custom is now done away with. Many of these Sizars have become distinguished men.

The boy who is *determined* to secure an education, can do it, in ninety-nine cases out of a hundred, and he should be ashamed of no kind of work that is honorable for the attainment of this end.

Here are golden words from *Zion's Herald*: "Send the children to school, even if the meals are simpler, the garments chesper, and the personal indulgencies more limited. Send them to the academy, even if their absence makes the home lonely and the labor heavier. Send them to college, or ask aid from some society. Let them go to the professional seminaries, even though the sending of them is felt every day in the family treasury. The hour demands the best talent raised to its highest power. You may not be able to perform any marked personal service in the Master's field, or give any great gifts into His treasury; but, if you can give a thoroughly educated Christian youth—young man or woman—to the work of the Lord, the donations of tens of thousands of dollars could not balance such a gift in the scales of Eternal Wisdom."

Encouraging.

Professor W. G. Simmons, in his very interesting letters from Harvard—I wish he would write half a dozen more of the same kind—states that this institution, which now has 124 instructors and 1,344 students, did not have more than 20 students during the first fifty years of its existence. Wake Forest has not been in existence so long, and yet it had over a hundred students last session. He states, moreover, that the expenses at Harvard are two or three times as high as at Wake Forest; even the minimum rates are *more than twice as high as at our College*. Allow ance: minimum, $499.00; economical, $615.00; moderate, $830.00; ample, $1,365.00.

The tuition fees at Harvard amount to $150.00 per year, at Wake Forest to $60.00; room rent at Harvard from $30 to $300.00, at Wake Forest $12.00.

Bro. Purefoy told the brethren of the North that one dollar at Wake Forest would go as far as three dollars at almost any Northern college, and he was correct.

An exchange has the following statement: "Col. Shorter is building a female college in Rome, Ga., to cost seventy-five thousand dollars, which he will present to the Baptists of the State." There are many things about our Northern brethren that I greatly admire, but nothing more than their high appreciation of their institutions of learning. It is a common thing for men to make large donations to schools and colleges in the North, and it is a most hopeful sign that this good habit is finding its way South. We have had some very gratifying exhibitions of this spirit in this State, both in respect to Wake Forest College and Murfreesboro Institute, but there is ample room and urgent need of other acts of like generous munificence. In no way can a man bless his country more signally and permanently than by wisely investing his money in institutions of learning. Would that the Lord would put it into the hearts of our people to foster by their prayers and benefactions our schools and colleges!

Among the most liberal Christians of the country are the Presbyterians. From the following statement, it will be seen that they contributed during the past year nearly ten dollars per member to the cause of Christ in the South and more in the North:

"The Southern Presbyterian Church has just published its statistical report, from which it appears that it has 12 Synods, 65 Presbyteries—an increase of 2; 1,117 ministers and licentiates—an increase of 2; 145 candidates—a decrease of 21; 1,873 churches—an increase of 43, and 114,578 communicants—an increase of 2,028. The number of members added on profession was 6,375. The total of contributions was $1,030,971, a decrease of about $80,000."

Dr. Hatfield publishes, through the *Observer*, statistics of the Presbyterian Church, North, for the last six years. It has now 567,865 communicants, an increase of 50,000 in the six years. The contributions for all objects last year were $8,284,956, which is a slight falling off from the previous year and a great decrease from some years. In 1873 and 1875 the contributions were over $9,600,000. Even this year, considering hard times, the figures indicate a munificence which is an example to all denominations. The benevolent institutions of the church have not suffered so much as domestic affairs.

Join the Church Where You Are.

Bro. A. C. Parham, of the Flat River Association, told me last week that he wished his daughter to be a member of one of the Raleigh churches while she was at school here, and that she would present her letter as soon as she returned to the Seminary. And his son at Wake Forest College would join the church there. There is no surer way for the average professor of religion to damage himself than to live in one place and hold his membership in another. I have seen the evil of this course in many instances. The best of us need the watch care of our brethren, and none of us can afford to do without giving to the cause of Christ.

I hold that if a person goes to the vicinity of another church, if it be for not more than three months, it is his duty to take either a letter of dismission or a letter of commendation, and at once identify himself with the people of God where he abides. And I hold, moreover, that it is the duty of churches to require their members to take letters and join churches contiguous to their places of residence. There are nearly one hundred stray Baptists in Raleigh, who need looking after by their churches. Some of them have been here ten or fifteen years, and do not attend the churches to which they belong once a year.

I believe there never was a great man who did not have a great mother. Certainly, I do not know a great and good man who did not receive his pious impulses from his mother. Paul, Timothy, Augustin, Baxter, Doddridge, Newton, Edwards, and Spurgeon is another case of this blessed maternal influence. From the *Baptist Weekly* I clip the following:

A MOTHER'S PRAYERS.—A mother's prayers were abundantly answered in behalf of Charles H. Spurgeon, the great London preacher. It seems that his father was a Congregational preacher, and as such was obliged to be away from home a great deal of his time. While traveling he came to the conclusion that he was staying away from his family too much for the proper training of his children and resolved to go home and remain there. So he went home, and not seeing his wife and children when he entered the house, he proceeded up stairs, and before entering a room up there he heard a low voice engaged in earnest prayer. It was his wife with the children around her, and she was praying for them, each separately. Her husband stopped to listen. He wished to hear her petitions for Charles, as he was the most wayward of the children. Soon his name was called, and she prayed so earnestly; she wrestled with God for Charles, as the bad boy specially needed prayer, she thought. The good man was delighted, and went out and preached more faithfully, no doubt, than ever to sinners, knowing that his children were well cared for.

Spurgeon says that the Lord more than answered his mother's prayers for him. That she prayed that the Lord would condescend to make him a preacher, and that He had more than answered her prayers, for He had made him a Baptist preacher. He also tells that his mother would often make him cry. She cryed and prayed so earnestly for him that he was forced to cry.

PERSONAL & OTHER ITEMS.

....Rev. J. A. Mundy, of Warrenton, is at Buffalo Springs.

.....The soul that has seen Jesus Christ loathes all pictures of him.

.....Rev. H. H. Banks, late agent of Davidson College, died at Asheville on the 6th instant.

....Mrs. L. G. Crawford, of Oxford, the manager of our Family column, is at the Warm Springs.

.....Rev. F. M. Jordan is expected in Mocksville next week. There is hope for "Telum's" man yet.

....Rev. A. C. Dixon returned from Beaufort on Friday last. Chapel Hill has more attractions for him than Beanfort.

... Pittsboro is the post office of Rev. E. Dodson. Write to him and send him the amount you promised him for Home Missions.

.....Rev. John K. Falkner, of Halifax county, Va., has accepted a call to the pastorate of the Kinston church, and will enter upon its labors the first of October.

..A County Convention of all the Superintendents and teachers in Mecklenburg county, N. C., will be held in Charlotte on the 23rd and 24th inst. Dr. Pritchard of Raleigh will attend it.

....The South Yadkin Association meets with the church at Mocksville, on Thursday before the 2nd Sabbath in September. Visitors and delegates will be met at Salisbury if notice is given to brother W. B. Clements or pastor Conrad in time.

....A letter from Col. Garrett, of Edenton, informs us of the death of Bro. Richard Woodard, on Sunday the 11th. Bro. Woodard had been greatly afflicted for years. He was a good and true man.

... On our last trip we saw an aged Methodist brother who actually believed that it rained on the children of Israel while they were passing through the Red Sea, and that they were baptized by sprinkling!

.....Bro. J. H. Taylor, of Wilmington, says: "I hope no Baptist in North Carolina will curtail by stopping our paper. I trust ere long that every head of a family will take the RECORDER. You ought to have ten thousand subscribers." We think so too—but—well we won't say.

....A brother urges us to call upon all the Associations, the Baptist State Convention, and all other religious bodies in the State, to petition the Legislature to pass a law prohibiting the manufacture and sale of spiritous liquors in the State. We are perfectly willing they should do so.

... The colored Baptists of Nashville have erected the finest church-house ever built by the colored people of the South.—*Courier*. The colored brethren have more money than any other class of people in the South. It takes a large part of all that is made by farmers and housekeepers in cities to pay their laborers.

... For two weeks during the Normal School half-hour prayer meetings were held in the Baptist Church between supper and the lecture in the chapel. Several professed faith in Christ, and two of the Normal pupils were baptized, one from Pitt county the other from beaufort. Is that the old Pamlico section?

....Under date of August 8, in a letter to the Treasurer of the Convention, containing $4.35 for Rome Chapel, (the acknowledgment of which will be found in this issue of our paper) Rev. Isaac Oxford, of Downesville, Caldwell county, says: "We have a very interesting meeting in progres. Some 16 professors and about 20 enquirers. The work is deep and earnest."

.....Rev. B. T. Barber says: "We had a glorious meeting at old Sandy Run. I baptized 30. At Republican, the following week, brother Cohen baptized 19 and restored 4; with all a blessed time our way. Pleasant weather, good rains, and crops growing after a long dry spell. Brother Cohen and myself, with many others, say away with Smith's articles. We think he could have spent his time more profitable. If I had the chance I would tell him something."

.....Rev. D. B. Dow held a meeting with the church at Gap Way, Horry county, S. C., the last of July, assisted by brother John Cain. The meeting resulted in the addition of nine members to the church by baptism. "Six of them from the Methodists, one a class leader and another an exhorter" Bro. Dow thinks that if the church at Gap Way had a good house and a suitable pastor the cause would greatly prosper.

.....Rev. G. W. Harman requests us to state "that the Brown Creek Association will meet with the church at Meadow Branch on Thursday before the second Sunday in October. The church is about four miles east of Monroe on the Carolina Central Railway. We hope that Wake Forest College, and the BIBLICAL RECORDER, will be represented."

.....Rev. Geo. S. Best sends us the following revival news: "The church at Island Creek, Duplin county, has had 16 additions recently. Held prayer meetings at first, then preaching, and the meetings increased in numbers and became more interesting up to Tuesday after the first Sunday in August. I commenced preaching on Friday before. Bro. Duke had been at work here several days before I came. This was a good meeting, and you will think so after awhile."

....."Moores Swamp will give ten dollars to the Rome chapel."—*J. W. Ward, Smithfield, Va.* We have never seen a set of people who seemed to enjoy giving as do the Moore Swamp Baptists. It is worth a trip to the Swamp to see them give."—*Religious Herald.* With Moores Swamp church, Surry county, Va., was our first pastorate. They are a patient, generous band, and have greatly prospered by giving liberally. Bro. Ward knows how to cultivate and develope a church.

A committee of the Board of Trustees of the General Theological Seminary (Episcopalian) has been investigating the titles of the clergy and report that "every sixth ecclesiastic in the church has a degree of Doctor of Divinity or Doctor of Laws." Some of these brethren have "scant scholastic and theological knowledge." The reason of this is the members of "*the Church* are too formal to say brother, and therefore petition some college to doctor their pastor that they may say Doctor.

.....Rev. Wm. Turner, Moderator of the Liberty Association, is anxious for a number of brethren from a distance to attend the meeting at Abbott's Creek. He wants preaching every day and at night. He says: "Please say in the BIBLICAL RECORDER that those coming to the Liberty Association on the train will stop at High Point, and if they will inform brother J. M. Raper, by mail, addressing him at High Point, in time for him to make the necessary arrangements, they will be met at the depot on Friday, August 23rd, in the morning, with conveyance and taken to Abbott's Creek."

.....A good brother who wishes to be ordained writes us the following letter for publication. We know that its publication will do him no good, but as he threatens to drop the paper unless we comply with his request, *we do so to save a subscriber, &c.*:

"My church has given me lisons to preach the gospel nearly four yeares a goo sense that time the church has cald a Presbewry three difrent dayes and but one minister came to attend to that important matter Woe be unto mea if i preach not the gospel ithink that woe will not bea put on me as i am wiling at Preach the gospel god will attend to this matter.

Post Scrip irote you these lines a few weakes ago but if you do not want them in your paper please drop my name from your paper."

....Rev. Lansing Burrows, pastor of the North Baptist church, Newark, N. J., is preaching a summer course of Sunday evening sermons on minor characters in the New Testament, such as Onesimus, the fugitive; Pebe, "the servant of the church;" Jairus, the ruler; Joanna and her ministry; Simon of Cyrene; "The Elect Lady."—*Examiner and Chronicle.* We had the fortune or misfortune to be a schoolmate of Rev. Howard Lansing Burrows. He may know a great deal about the "minor characters in the New Testament" and "The Elect Lady," but we are opposed to preachers of the gospel changing their names. The man who has two names, or has changed his name, is as a general rule a legitimate object of suspicion.

... Rev. C. Durham reports: "We have had baptism for three successive Sunday nights. Every one thus baptized has been a father or a mother. No 'protracted meetings.' Let no one suppose, however, that we have any sympathy with those who oppose, misrepresent and ridicule Evangelists, and protracted, 'periodical' or 'August' meetings. We have no religious dyspeptics, hence we can all see some difference between the 'anxious seat' and a Catholic Priest. We think we have never seen 'so much contemptible clap-trap and nonsence' (I use the author's own coarse and ugly language) from any one writer as from that brother who writes about 'anxious seats.' In our opinion 'Theophilus' is next to him."

.....The editor of the Richmond *Christian Advocate* has been for years greatly exercised on the mode of baptism. On a late visit to the mountains of Virginia he ventured into a pool just to see if he could stand immersion. Here is what he says of it: "The Goodloes, who have this noted summer resort at Afton, up in the clouds, are Baptists. A mountain spring feeds two pools of the size of city baptistries with icy water. At sunrise Col. Allen and this writer stirred out from the ball room, where we had been napping, and plunged into the shivering tanks. Cinders, chigres, and sleep vanished from this itinerant. It was a bath fit for the "gods on high Olympus." On our return to the hotel the 'visiting Statesmen' were up and in great glow of spirits."

LETTER FROM DR. TAYLOR.

ROME, Italy, June 8th, 1878.

Troubles.

I regret to say that in the construction of our chapel, we have encountered and are encountering difficulties, delays, and opposition, and as a consequence, expenses which could not be foreseen. It is some comfort that we are only having the experience of all who have bought or built *Protestant chapels in Rome.* Perhaps, indeed, in the condition of things here, moral and material, it is inevitable; still my soul has been sorely tried, and I have suffered vexation and anxiety greater than I can describe.

Protest and Appeal.

The immediate matter which principally troubles us now is the protest of parties joining our cortile against the recess or apside which we are seeking to erect. After getting our work suspended, they offered to allow us to proceed if we would pay them 1500 francs, and costs of the injunction. To avoid delay and trouble, I was strongly inclined to pay it, though utterly unjust. But it was believed by our lawyer, who is an honest old man, always preferring compromises, and by other advisers, that this would be a dangerous precedent, as we have other *neighbors* who would be encouraged to prefer some fictitious claim in order to be bought off with the foreign Protestant gold which they covet. Accordingly, we have decided to appeal against the sentence of the Praetor suspending our work. Brother Harris favored this course under the circumstances.

Work goes on.

We have not yet obtained the necessary permission from the municipality for our facade, though I trust there will be no difficulty, and moreover, a tenant over head refuses to leave according to agreement, but meantime the builder goes on with the labors in the hall, which, by the way, will exceed what had been supposed, as it now seems well, in order to prevent dampness, to do what corresponds to stripping in America, only here it is done with a thin lining of bricks laid on edge. I still hope we may be able to get into the chapel in October, but we have "many adversaries" who will hinder us all they can. The purchase of such a site as ours for such an object, and indirectly from such proprietors, created much stir in Rome. Several of the secular papers spoke of it.

Prayer asked.

My hope is in God. Continually do I cry to Him to defend our cause and let not man prevail; and one motive in writing this letter is to beg the prayer of yourself and other praying ones. We need them just as much as we need the money. When I saw the good beginning at the Southern Baptist Convention, and the prospect of raising the needed funds, I thanked God, and took courage.

Visiting Stations.

Brother Harris and I spent several days in Naples, seeing something of the work of Columbo and Papen gouth. But for the failure to receive a letter, we would have gone also to Bari and Barletta. We now hope to spend a week or so visiting our stations at Modena, Carpi, Venice, Milan, and, possibly, Torre Pellice. I am comforted by his presence in this crisis. He sends love. I have talked very freely to him of everything, and he will be able to tell you all. I have not wished to trouble you too much with details, but have thought it right to give you a general idea of matters. If I am spared to see our enterprise completed, I wish to write a full account of it. Our late news, specially from Milan, is rather encouraging—they had several baptisms there. We had one here. See my letter to *Index*.

Very affectionately,
GEO. B. TAYLOR.

[From our Traveling Correspondent.]

WAYSIDE JOTTINGS.

Dear Recorder:

On our knee, near Meadow Branch church, Union county, N. C., waiting for the up train which is to be down in a few moments, we pen these hasty lines. A protracted meeting is going on here, which we attended on Saturday, Sunday, and till about one o'clock Monday, making our headquarters with Bro. J. C. Mullis, a good and true worker for Christ. We met here our esteemed brother, Rev. A. E. Bennett, who during our stay preached three able and awakening sermons. Also, our dear brethren Rev. A. P. Stoker, Rev. E. L. Davis and his son, also an able minister. Preaching Saturday and Monday was in the church, and on the Sabbath at the stand under a shady arbor. On this day the congregation was very large, the brethren estimating it at about two thousand. On Saturday and Monday it was also large. Elder Davis, a promising young minister, preached an excellent sermon on Saturday, and Elder A. P. Stoker warmed the hearts of the congregation with a feeling discourse.

The indications, at our departure, were very favorable to a genuine revival of religion. A deep interest and solemnity pervaded the congregation, and several came forward for prayer. We hope for good results from this meeting. Bro. Stoker came fifty miles to attend this meeting, and will preach at Red Hill, Anson, on his return to his home in Liberty Association. He is an earnest worker, and greatly loved through this section. Bro. Culpepper Davis, son of that noble old minister, E. L. Davis, bids fair for great usefulness. Wish he could take a Theological course.

Our heart goes out in thankfulness for favors to brethren Col. Mullis, Huntly, Elder Bennett, and others. We did what we could for the meeting. In haste,

D. MCN.

REVIVAL NEWS.

Cary.

Dear Recorder:

I have just closed an interesting meeting of eight days at Cary. Bro. W. R. Gwaltney was with me five days and Bro. G. J. Dowell three days. They preached the truth with great earnestness and acceptance. The church was greatly revived. Six made a public profession of faith in Christ. Some others entertained hopes but were not satisfied. Two were received into the church by letter. Seven were received as candidates for baptism but the administration of the ordinance was posponed *until next meeting. To God be* all the praise.

A. D. BLACKWOOD.

Pleasant Grove.

Dear Recorder:

I commenced a meeting at Pleasant Grove church, in Anson county on Saturday before the first Sabbath in August. Rev. J. J. McLendon aided me on Sabbath, after which Rev. G. W. Harman and A. C. Davis did the preaching. The meeting was protracted till Friday following. The word was preached with power and effect—very few who were not christians failed to ask an interest in the prayers of God's people. Six or seven professed conversion, three of whom followed Christ in baptism at the close of the meeting. Quite a number of backsliders claimed to be restored to the joys of salvation. Christians were strengthened and built up. It was quite affecting to hear Bro. Harman's last words to the penitents. The brethren feel sure of reaping yet more abundantly of seed sown during this meeting. To God be all the glory.

G. O. WILHOIT.

Salem, Lincoln County.

The Lord has blessed the church at Salem, Lincoln county, with a gracious revival. The meeting commenced on Saturday, the 3d of August, and continued ten days. We had invited some ministerial aid, but upon failing to get any, we decided to protract any way and trust in the Lord for his blessing; and we can safely say that he did bless us abundantly. On the last day of the meeting I baptized 9—3 young ladies and 6 young men—one of which was the leader of our church choir. The attendance throughout was large, and every one present manifested the most profound interest, and yet there was not a particle of excitement in any shape or form.

We were all made to feel that the Lord was present, and that in the still small voice of his Spirit he was doing a mighty work. We expect to gather in more of the fruits of this meeting in days to come.

Salem is one of the oldest, and used to be one of the most important churches in this section of country. But when I took charge of it on the first of this year, I found that the membership had dwindled down, and was scattered and disorganized to a great extent. Now we are rejoiced to know that there is a spirit of christian sympathy and co-operation among the members, and a manifest readiness to work for the Lord. They are going forward with their effort to build a new house of worship, which will commence to be built as soon as the funds are raised, and judging from what is already subscribed, the necessary amount will soon be secured. So we believe that a brighter day is dawning upon old Salem.

J. H. BOOTH.

Denver, N. C., Aug. 14, 1878.

THE DEATH OF ELDER AARON JOHNSON.

Bro. Johnson was born in Wilkes county, N. C., April 5, 1808, and died in Ashe county, N. C., July 31, 1878, aged 70 years and nearly four months. He had been a member of the Baptist church about 46 years, and had been a minister of the gospel about 31 years. His disease was "Heart-dropsy." He suffered intensely before his death, but bore his sufferings with great patience and resignation.

His greatest desire to be restored to health seemed to be that he might look after the interest of his two churches (Bethel and Buffalo) over which he had had the watch care from their organization, to which he was devotedly attached, and for which he had spent the best part of his ministerial life. Three weeks before his death, in answer to his prayers and the prayers of the church, the Lord gave him relief from his sufferings, and he went to Bethel church and administered the Lord's Supper, and exhorted the members to do their duty; for a few days after which he seemed to be getting well, but soon relapsed and grew worse until death released him from his intense pain. Bro. Johnson was not an educated man, but he was a good minister of the gospel, because he was earnest and faithful in the discharge of every duty. He always had words of encouragement and consolation for God's people and words of solem warning for the unconverted. He was a zealous advocate of Missions and Temperance, and was surrounded by a strong and bitter opposition to these two grand objects of his life; but he was instrumental in building up the first Missionary Baptist church in Ashe county and the two churches he has left without a pastor will compare favorably with any in this or the adjoining counties. He was very punctual in fulfilling all his appointments.

He was pastor of Bethel church 17 years, and missed only ten meetings during that time. He was universally beloved, and by living near Jesus, he exemplified the beauty and reality of the christian religion, and gained "a good report of them that are without." I don't think he had an enemy. An immense crowd followed his remains to their last resting place. According to his request, his coffin was placed in front of the pulpit in Bethel church, and I tried to preach a sermon from II Cor. 5: 1. He was a good citizen, a good neighbor, a good husband and father, a good minister of the gospel and a good christian. We shall miss him so much! His place will be hard to supply; but we must try to be resigned to Him "who giveth and who tak ti away."

"Servant of God, well done";
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

A WORD FOR THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

Now that Associations are about to meet, I beg leave to remind the churches of the wants of this Board.

Since the meeting of the Convention, at Nashville, the Board has increased its force, both in the domestic and Indian fields.

These appointments are chiefly at points, important as growing centres, but from which little or no returns can be expected for some time to come. Many applications for assistance must lie over for the present.

Brother Holt writes encouragingly of his mission among the wild tribes, notwithstanding serious embarrassments by which he has been surrounded. A lady of piety and culture, recently converted to Baptist principles, is anxious to devote herself to missionary labors among the women of the uncivilized tribes of the Wichita Agency. She is now upon the ground, and the Board only awaits information that she has joined a Baptist church to give her an appointment. While we were impressed with the importance of such laborers in this great harvest field, but knew not where to find them, God has provided one at the very place where she was most needed.

Rev. A. Frank Ross, a late student in our Seminary at Louisville, has been commissioned to the Choctaw Indians; another student, Rev. G. T. Gresham, and Rev. H. M. King, to interesting fields in Florida.

Brethren, pray for us, and help us.

W. H. MCINTOSH,
Cor. Secretary.

Marion, Ala.

The Biblical Recorder,

—A—

Religious and Family Newspaper,

PUBLISHED WEEKLY BY

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Rev. C. T. BAILEY, Editor.

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Marriage and Obituary Notices must be sent early enough to be a matter of news.

No communication will be read, unless accompanied by the *name and address* of the writer of it. If the writer wishes to be unknown to any person but the Editor, such wish shall be scrupulously regarded. But *both name and post office address* must come with the communication.

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

Bound Volumes of Minutes of 1877.

We have recently sent out to Clerks of the Associations who sent in their minutes to print bound copies of the same. They make a neat volume of about 400 pages, and will enable Clerks to see what is being done in other Associations.

We make the same offer to Clerks this year, to send them bound copies of all the minutes sent us to print if they favor us with their orders.

ASSOCIATIONS.

Time and Places of Meeting.

BRIER CREEK, with Oak Grove church, in Yadkin county, on Saturday, September 21st.
BROWN CREEK,..... ....
BRUSHY MOUNTAIN, near Moravian Falls, October 18th.
CAPE FEAR, with White Marsh church in Columbus county, on Thursday, October 24th.
CATAWBA RIVER,.....
CEDAR CREEK, with White Lake church, Bladen county, on Thursday, October 17th.
CENTRAL, with Franklinton church, on R. & G. R. R., on Thurday, September 26th.
EASTERN, at Newbern, on Tuesday, October 8th.
GREEN RIVER,.....
KING'S MOUNTAIN, with Boiling Springs church, near Shelby, on Friday, September 20th.
LIBERTY, with Abbott's Creek church, near High Point on Friday, August 23rd.
LITTLE RIVER, with Juniper Springs church, Harnett county, on Thursday, November 14th.
MOUNT ZION, with Bethel church, Orange county, on Thursday, August 27th.
PEE DEE, with Mt. Gilead church, Montgomery county, on Thursday, October 17th.
RALEIGH, with White Stone church, Wake county, on Thursday, October 24th.
ROCKY RIVER, with Corinth church, Rowan county, on Friday, October 25th.
SANDY CREEK, with Emmaus church, Chatham county, on Thursday, October 3rd.
SOUTH RIVER, with PineGreen church, Sampson county, on Thursday, November 14th.
SOUTH YADKIN, Mocksville, Davie county, on Thursday, September 5th.
TAR RIVER, with Conoconary church, Halifax county, on Thursday, October 10th.
WACCAMAW, with Buck Creek church, Horry county, S. C., on Thursday, November 14th.
YADKIN,.....

The above is as nearly a correct statement as it is possible for us to make up from the minutes which we have on hand. Any corrections will be gladly received. Will not the Clerks in each of the Associations left blank in this list, send us a copy of their last year's minutes.

JOHN E. RAY.

ROCKY RIVER, Chatham Co., N. C.

On the first Sunday in August our pastor, Bro. J. L. Smith, met at the river and baptized two happy converts, who had been members of the Methodist church for years. Bro. S. being a fisher of men, baits with such strong Baptist doctrine that he will catch them whether they bite or not. We then assembled at the church and gave the right hand of fellowship to the newly baptized, whose countenances indicated that they felt at home.

Bro. S. then preached the funeral sermon of Miss Sarah M. J. Johnson, dearly loved by all who knew her, and will be missed unspeakably by the sick, the Sabbath School, and the community. Bro. S. preached to a large congregation an excellent sermon, after which he administered the Lord's Supper.

Bro. S. has been on a missionary tour of 18 days in the western part of this State. He preached 12 sermons, visited 63 families, read and prayed, &c. There were six converts under one sermon. He found a section of country from ten to twenty miles wide and twenty-five long destitute of Baptist preaching, yet large congregations assembled on short notice to hear the Word of God. He thinks these people ought to be pitied. On one occasion he inquired for the most wicked man in the neighborhood, but his friend advised him not to go to see him. But he did go, and when he told his business, tears came in his eyes, and he said: "My day of grace is gone!"

Bro. S. says he had many solicitations to come back, and that soon. Will our Association overlook this people? To help Bro. Smith, they should have the RECORDER, for it is an every day preacher, and few of us can read it and feel that we are what we ought to be.

I say push forward the Sabbath School Convention, and the old brethren with it. BUCK.

DALLAS AS A MISSIONARY POINT.

Having just seen Dr. Pritchards article in the RECORDER calling attention to certain points needing missionary work on the Western N. C. R. R., and the Chester and Lenoir Narrow Guage Rail Road, and as he did not call attention to the Town of Dallas, I will. This is a growing little Court House Town, but has no Baptist church. The Presbyterians and Methodists each have a small church, though the people are to a great extent Baptist in sentiment. I have recently been calling there and preaching in the Court House, and have found that some of the most prominent business men there are Baptists, and that there are enough Baptists in and around the town to start a respectable church. I think all that is needed is a start. Can't the State Mission Board send a voluntary Missionary to help me in a protracted meeting there some time during the month of October? Some of the people have expressed a desire for Bro. A. C. Dixon to come. I have no idea that it will cost the Board anything in the end. Further information may be had by addressing me at Denver, N. C. J. H. BOOTH.

Dear Recorder:

For about two weeks during the Normal School at Chapel Hill, half-hour prayer-meetings were held in the Baptist church between supper and the lecture in the Chapel. Several professed faith in Christ, two of the Normal students were baptized, one from Beaufort county, the other from Pitt. Is that in the "old Pamlico section?" We thank God, and take courage to work at all times for the salvation of souls, no matter how pressing other things may be upon the attention of the people.

A. C. D.

TWO QUESTIONS FOR THE SENIOR EDITOR OF THE RELIGIOUS HERALD.

1. Are we "not authorized by any law of God" "to condemn a man," (meaning by "*condemn*" to pronounce our personal judgment upon his conduct, as morally wrong,) who lives in the habitual indulgence of a practice that is "fraught with peril to health, morals, happiness, reputation and salvation?"

2. If not, in what case are we "authorized by any law of God" "to condemn a man?"

By reference to "The Recollections of a Long Life," in the *Herald* of the 8th inst., the "Senior" may see the reason for asking these questions.

AMICUS.

EASTERN ASSOCIATION.

The attention of the churches of this Association is respectfully called to the subject of raising means for the putting of a Sunday School Missionary and Colporteur in the field to labor within our bounds. That our churches need awakening to the importance of this great subject, none can doubt. And if we had the means to put a Colporteur at work whose business it should be to visit the weak churches, and extend his labors into the destitute parts of our bounds, to organize Sunday Schools and supply a suitable Sunday School literature for all our Schools, we think that great and lasting good might be done. The Sunday School Committee of the Association would respectfully call the attention of the churches to this subject and would ask our pastors to bring the matter before their brethren and let the churches speak out through their letters to the Association. Will not the State Board co-operate with us in this good work? Let me hear from you, Bro. Ray. In behalf of the Committee on Sunday Schools.

W. M. KENNEDY.

Magnolia, N. C.

ANNUAL S. S. CONVENTION.

The Cape Fear Sunday School Convention will commence according to previous notice at Spring Branch church, five miles from Fair Bluff, N. C., on Friday before the second Sunday in September next. Visiting Sunday School workers are invited and all subordinate Schools are expected to send letter and delegates, as heretofore conforming to Baptist usage, the letter should be read in public and have the signature of Superintendent and Secretary; any delegation failing to secure transportation can forward their statistical letter enclosing minute fund to the Convention or to the Secretary, Bro. J. C. Carroll, Cerro Gordo, N. C. Hoping to avoid the meagerness of last years report, we appeal to the friends of the cause, ministers and laymen for immediate action.

J. F. HARRELL.

Whiteville, N. C., August 12th, '78.

LETTER FROM ELDER E. DODSON.

I hope all our ministers who preach the Introductory sermons at the Associations of 1878 will preach on consecration.

The want of this arrests the gospel and shuts the gates of mercy on mankind and gives aid and comfort to the devil.

I expect to preach at Mt. Olive, in Chatham county, Monday, August 26th; Tuesday August 27th, Mt. Zion, in Alamance; Wednesday, August 28th, Mt. Pleasant, in Randolph; Thursday, August 29th; Cedar Falls, Randolph; Friday, August 30th, Columbia, Randolph; Saturday August, 31st, Moon's Chapel.

E. DODSON.

S. S. PIC-NIC AT EAGLE ROCK.

Last Thursday we attended a Sabbath School Pic-nic at Eagle Rock, in Wake county. This School, under the supervision of brother Geo. W. Scarboro, has been in successful operation for the past eight or ten years without cessation for winter or summer, heat or cold, rain or shine; which is a sufficient test of Bro. Scarboro's competency as a Superintendent. The audience was large, being estimated at about six hundred, and all seemed anxious to hear what the speakers had to say, and you know speakers always like attention; which they are sure to get here. Speeches were made by Messrs. B. F. Montague, Westley Stell, A. J. Nowell and C. W. Scarboro; after which they gave us a most excellent dinner, both as to quality and quantity. Nothwithstanding the inclement weather we had an excellent time and came away impressed with the idea that this School was doing its duty.

VISITOR.

NEWS OF THE WEEK.

STATE.

—There are about 1,300 post offices in N. C.

—Heavy rains are reported in all parts of the State.

—The Democratic majority on joint ballot is sixty.

—Forty-eight vessels are under sail for Wilmington.

—Col. Yeates was renominated for Congress in the 1st District.

—The Supreme Court closed its term last week. *Vale, vale, &c.*

—Senator A. G. Thurman is expected to attend the next State Fair.

—Six schooners, carrying 40,000 watermelons, sailed from one section of Carteret county last week.

—Mr. Willie Pool, son of Col. S. D. Pool, formerly of Raleigh, died of Yellow Fever in New Orleans last week.

—Messrs. Dortch, Scales and Richardson have resigned their positions as Directors of the Western N. C. R. R.

—Col. Clinton L. Cobb, Republican M. C. from the 1st District in 1870, has announced himself for Congress against Col. Yeates.

—The *National*, the new Greenback paper, made its appearance in Raleigh last week. It supports Hon. Josiah Turner for Congress.

—A Mexican dollar in North Carolina now needs a ten cent postage stamp, or shinplaster attached to the back of the eagle to make it *par-i-pass-u.—Farmer and Mechanic.*

There is a big speculation somewhere in this coin. Many thousands of Mexican dollars are in circulation in and around Rockingham county.

—A little child of John Howard, of Oak Grove Township, Wake county, was instantly killed by the turning over of a wardrobe on the 8th inst.

—Crop reports show a great improvement in cotton and tobacco for the month. The cotton crop will be a large one. Corn promises well. Tobacco under average.

—A gang of four burglars, 2 colored and 2 white, has been arrested at Chapel Hill and committed to Hillsboro jail. They had committed several depredations, and were well organized in their midnight work. One of them confessed and exposed their plans.—*Charlotte Democrat.*

—RIGHTS OF SUITORS.—The Supreme Court of North Carolina, in Coble v. Coble, holds that suitors and witnesses have some rights which lawyers are bound to respect. They held that where the Judge permitted the plaintiff's council in a civil case to *wantonly* berate and villify a defendant in his speech to the jury, it was sufficient ground to give the defendant a new trial.—*Ral. News.*

—THE HOMESTEAD.—By reference to the digests of the Supreme Court opinions (Withers v. Stinson), it will be seen that the Court has decided that a docketed judgment on a debt contracted before 1868 is not a lien upon the homestead assigned in bankruptcy to the debtor. Bankruptcy homesteaders, therefore, in the poetic language of the Court, have homes for their wives and children—homes to adorn and love—*their* homes, their *castles*, "from turret to foundation stone."—*Raleigh Observer.*

—The following distressing report is going the rounds of the press. We saw it for the first time in the Raleigh *Observer* of the 17th. We have no means as yet of ascertaining the facts. The Rev. Wade Hill is one of the most useful and influential Baptist ministers in the State. His character for all the years of his long and useful life has been above suspicion. Indeed, he is widely known as a man of meekness, gentleness and piety:

"A MINISTER SHOOTS AND KILLS HIS SON-IN-LAW.—*Charlotte, N. C., Aug.* 15.—Information reaches this city to-night of a sad tragedy which occurred a few days ago in Rutherford county, in this State, in which the Rev. Wade Hill shot and killed his son-in-law, Andy Scroggins.

"It appears that Scroggins had maltreated one of Mr. Hill's daughters, and when Mr. Hill spoke to him about it a difficulty ensued, in which the fathe-in-law got the best of his son. A few days afterwards the two men met again, and Scroggins drew a pistol and fired twice in rapid succession, neither shot, however, taking effect. Mr. Hill then, acting on the defensive, drew a pistol and fired once, killing his antagonist instantly. Mr. Hill is a Baptist minister, and is very popular in his section of the State. He gave himself up." —*Richmond Dispatch.*

GENERAL.

—The Potter committee is still at work.

—Train robbers are again at work in Kansas.

—The reports from the East are confined to a few lines only.

—Goods purchased for Louisiana have all been countermanded.

—The sale of the White Sulphur Springs has been indefinitely postponed.

—The Catholics and Orangemen had a row in Ottawa, Ont., on the 14th.

—Prof. Baxter, of Harvard College, was drowned while bathing at Cape May.

—The official report of the famine in India gives 1,300,000 as the number of deaths.

—Gov. Hampton has made a requisition on the Governor of Ohio for ex-Governor Scott.

—A fight occurred at Edgefield, S. C., on the 10th inst., in which three men were killed. Gov. Hampton has 1,000 just such constituents to spare.

—A man named Tannerhill, in Pennsylvania, shot and instantly killed a man named McNatt for eating some of his fruit. Tramps would fare badly in that section.

—*Gen. Howard is in telegraphic* distance of the Indians. We hoped he would hold a prayer meeting with Sitting Bull, or get up a Young Warriors Association with them.

—Yellow fever feeds on malaria, and neither latitude nor atitude seems to be any bar to its approach. The cause of the rapid spread of the disease in the South *is the neglect of proper sanitary regulations.—Star.*

—The weekly list of crimes, murders and suicides published by the New York papers has greatly lengthened of late. It now takes about a page of the *Herald* to give an account of these shameless and disgraceful occurrences. Robbery has become a fine art in Brooklyn and New York, and is practiced by parties in the highest circles of society.

—Yellow fever is reported at Winona and Canton, Mississippi. At Grenada there are about 700 white citizens left. Up to Tuesday 125 had the fever and 26 had died. It is steadily increasing in New Orleans.

Subscriptions are being made in Charlotte, Raleigh and Wilmington to send nurses and food to the sufferers. The disease is prevailing to a fearful extent, and will in all probability extend to all the towns and cities along the Mississippi. The following dispatch was sent to Gov. Vance:

"GRENADA, Miss., Aug. 14, 1878.

"Our town is a grave yard. Two-thirds of our citizens are down with the fever. The Mayor is dying, and all the Aldermen are sick. I am the only officer in the town. We need money to pay nurses and bury the dead. This town is composed of North Carolinians. Help us.

E. A. MILTON, City Marshal."

Our readers will see in another column the Advertisement of the Mayland Life Insurance Company of Baltimore. Messrs. Hay & Gray of this city have the management of this Company for the States of North and South Carolina. The "Mayland" is a substantial Company and we do not hesitate to recommend it to our patrons as entirely worthy of confidence. The officers of the Company are men of large wealth and experience in the business, and it is conducted in every respect as so important an institution as a Life Insurance Company should be conducted. We hope the Company will succeed in building up an extensive business in North Carolina.

In great variety and good styles of Neckties, Bows, Fancy Silk Hankerchiefs, Scarfs, Linen Collars and Cuffs, Linen and Cambric Hankerchiefs, Hosiery, Gloves, &c., at D. S. Waitt & Bro's.

ACKNOWLEDGMENTS.

Education:
Beulah Association, per C. T. Bailey, $29 54

State Missions:
Currituck and Camden Union Meeting, per John S. Waugh, clerk,... 2 00

Sunday Schools:
Balance due on Certificate of Life Membership, pledged at Convention for Forestville Sunday School by Dr. A. R. Vann,..... 10 00
Beulah Association per C. T. Bailey, 2 35

Foreign Missions:
Currituck and Camden Union Meeting, per Jno. S. Waugh, clerk,... 2 00
Beulah Association, per C. T. Bailey, 40 39
Franklinton ch., per J. B. Hartwell, 3 48
Ladies Mission Society, Franklinton church mite boxes, per do,..... 6 35
Women's Missionary Society, New Hope church, Sampson county, per L. R. Carroll,..... 4 92

Rome Chapel:
Miss Clara Bowden, Treasurer Women's Mission Society, Johnson M. H., Duplin county, per W. M. Kennedy,..... 6 23
Amount collected by Rev. Isaac Oxford, Downesville, Caldwell county,..... 4 35
Beulah Association per C. T. Bailey, 8 51
Apex church, Raleigh Association per Rev. T. Harrison,..... 5 00
Cool Springs, Sandy Creek Asso. do. 5 00
Carthage, do., per do.,..... 5 00

JORDAN WOMBLE, JR.,
Treas. Bap. State Convention.

Raleigh, N. C., August 17, 1878.

Appointments of Rev. R. H. Griffith in Liberty Association.

Thomasville, August 21st, 8 p. m.
Liberty ch., " 22nd, 11 a. m.
High Point, " " 8 p. m.
Abbotts Creek, " 23rd, and 25th.
Waughtown, " 26th, 8 p. m.
Friendship, " 27th, 11 a. m.
Clemmonsville, " 28th, "
Piney M. H., " 29th, "
Reids X Roads, " 30th, "
Jersey September 1st, "
Holloways, " 2nd, "

Pastors please publish.

J. B. RICHARDSON.

Appointments.

Rev. J. B. Hartwell, Missionary and Agent F. M. B. S. B. C., will preach in the King's Mountion Association at the following time and places:

August 15th, Shelby.
" 16th, New Prospect.
" 17th, Capernium.
" 18th, Pleasant Hill.
" 19th, Bethlehem.
" 20th, Buffalo.
" 21st, New Hope.
" 22nd, Zoar.
" 23rd, Boiling Springs.
" 24th, Sandy Run.
" 25th, High Shoales.
" 26th, Concord.
" 27th, Sandy Plains.
" 28th, Double Springs.
" 29th, Zion.
" 30th, New Bethel.
" 31st, Beaver Dam.

September 1st, Shelby.

G. M. WEBB.

MARRIED.

YARBROUGH—LEONARD.—On the 11th inst, at the residence of the bride's father, by Elder Wm. Turner, Mr. Walter W. Yarbrough to Miss M. Alice Leonard, both of Davidson county, N. C.

DIED.

CHERRY.—At her residence in Bertie county, on the 1st day of August, 1878, LENNA M. CHERRY, wife of W. J. *Cherry, Esq.*, in her 70th year. She was a member of the Baptist church at Republican. She was a faithful and consistent member, leaving traces of her faithfulness behind. In her last illness, no murmur, but as a saint of God, while she had the strength she would sing, "How happy is every child of Grace," &c.

She was a good mother, a faithful wife, a kind neighbor. She left a good husband and five children with many relatives and friends to mourn the loss of one they loved so much, but they mourn not as they that have no hope, but are conscious that their loss is her eternal gain.

Sister CHERRY was a daughter of Elder Stephen Bazemore, that faithful man of God who did a great deal to honor Jesus; now their work is done and they have met over in Glory Land. The Lord grant we may all meet with them by and by.

B. F. BARBER.

CORBETT.—In Pender county, on the morning of the — inst., MRS FANNY M. CORBETT, in the 70th year of her age. Deceased was for 45 years an exemplary member of the Baptist church, having been baptized by that mighty man in Zion, Elder George Pennell, in the year 1833. The leading characteristic of the departed saint was the possession of that "charity which suffereth long and is kind, which seeketh not its own, but another's good," and it is easy to comprehend how a life regulated by this spirit would make her beloved of all who knew her. Furthermore, it explains the universal sympathy and solicitude of the entire community, shown by word and deed throughout her long and painful illness. It is pleasant to this age of selfishness to see instances of true and tender affection, and most certainly I have never seen greater devotion than her immediate family displayed, and now that her pure spirit is done with earth it will be a comfort to her children, and most especially to her only son, to reflect that every care and attention was bestowed upon her.

"Why weep ye then for her who, having won
The bound of man's appointed years, at last,
Life's blessing all enjoyed, life's labors done,
Serenely to her final rest has passed;
While the soft memory of her virtues yet,
Lingers like twilight hues when the bright sun is set.

I am glad that she has lived this long,
And glad that she has gone to her reward;
Nor do I deem that nature did her wrong,
Softly to disengage the vital cord;
For when the hand grew palsied, and her eye
Dark with the mist of age, it was her time to die." S.

Overtasking the Energies.

It is not advisable for any of us to overtask our energies, corporeal or mental, but in the eager pursuit of wealth or fame or knowledge, how many transgress this salutary rule. It must be a matter of great importance to all who do so to know how they can regain the vigor so recklessly expended. The remedy is neither costly or difficult to obtain. Hostetter's Stomach Bitters is procurable in every city, town and settlement in America, and it compensates for a drain of bodily or mental energy more effectually than any invigorant ever prescribed or advertised. Laboring men, athletes, students, journalists, lawyers, clergymen, physicians, all bear testimony to its wondrously renovating powers. It increases the capabilities for undergoing fatigue, and counteracts the injurious effects upon the system of exposure, sedentary habits, unhealthy or wearying avocations, or an insalubrious climate, and is a prime alterative, diuretic and blood depurent.

Ladies will find relief from their headache, costiveness, swimming in the head, colic, sour stomach, restlessness, etc., etc., by taking Simmons' Liver Regulator.

Persons living in unhealthy localities may avoid all billious attacks by taking a dose of Simmons' Liver Regulator occasionally to keep the Liver in healthy action. It should be used by all persons, old and young. It is not unpleasant, is a purely vegetable compound, is not injurious to the most delicate constitution, and will keep the liver in healthy action.

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The implements for the Calisthenic Exercise consist of Wands, Rings and Dumb Bells. This exercise insures physical development.

Add the advantages derived from the location of the Seminary, and there will not be found in North Carolina a school offering superior facilities to young ladies who desire a finished education.

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THE next regular session of this Institution will begin on MONDAY, the 2nd of September next, and continue till the 1st of June following. Applicants will, however, be received at any time, and Lectures delivered during vacation to those remaining in the city and wishing it. Occasional lectures will be delivered to the school by distinguished members of Raleigh bar.

The advantages which this city offers in the convenience of access to the best libraries, in opportunities for attending the courts which are in session more than half the year, and in meeting members of the bar and other prominent gentlemen, surpasses those of any other locality in the State.

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Session Opens September 1st, on which day Introductory Lecture by Prof. Broadus. Prompt attendance is important.
47.4m.

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RALEIGH & AUGUSTA AIR-LINE RAILROAD.

TIME TAB

The Biblical Recorder,

HOME CIRCLE.

MY MOTHER'S PICTURE.

BY ELLEN M. H. GATES.

How many times, as through the room I hasten,
Without a thought of other days at all,
I lift my eyes, and straightway I am standing
Before her picture hanging on the wall!

Almost it seems her pleasant voice is calling,
And I am fain to answer, Yes, I hear;
All earthly sounds shall be to me as silence
If you will speak, oh, mother, mother dear!

No answer comes. I hush my breath to listen;
But still the eyes, with patient steadfast gaze,
Look into mine; they pierce through flesh and spirit;
I bow my head, and blush beneath their rays.

For she is wise with wisdom that appalls me;
The solemn secrets of the grave she knows;
And high o'er me, by God's own hand uplifted,
Through wondrous ways of His great heaven she goes.

Beyond all change, and safe from Time's mutations,
And grieved no more by Earth's forlorn complaints,
Thou, pictured face! dim semblance of my mother,
How dost thou look among the crowned saints?

So far! so far! once if I faintly called you,
Or laughed, or wept, you were so quick to know!
All else might fail, my mother's love was certain;
Now, dying e'en, your touch I must forego.

Thou there, I here, and I know not what spaces
Beyond the grave's green width divide us two;
Nor of the times, uncounted and unmeasured,
That must go o'er me ere I look on you.

But I shall find you; I am coming, mother!
Sometime, somewhere, when His great will is done,
And I am fit to stand once more beside you,
To your high place I shall have leave to come.

"UNDERNEATH, THE EVERLASTING ARMS."

BY T. C. JOHNSON.

The Angel of the Lord encampeth round,
And all about my soul is guarded ground;
Above is God's own smile, with all its charms,
And "underneath, the everlasting arms."

I have a sure abiding place, e'en here,
'Mid sinking sands and direful deserts drear;
Th' Eternal God my refuge from all harms!
And "underneath, the everlasting arms."

I'll cast my burden ever on the Lord,
And peace of soul shall be my blest reward;
For God is ever near to still the storms,
And "underneath, the everlasting arms."

And when draws near my longing soul's release,
God will be present still, to give me peace,
With grace sufficient for all Death's alarms,
And "underneath, the everlasting arms."

KEEP YOUR EYE ON THE MARK.

A light snow had fallen, and the boys of L——desired to make the most of it; and it was too dry for snowballing, and not deep enough for coasting, they thought it would do very well to make tracks in. Near by there was a large meadow, and it was proposed they should go to a tree which stood near the centre of the meadow, and that each one should start from the tree to the boundaries of the meadow. The proposition was assented to, and they were soon at the tree. They ranged themselves around the tree with their backs toward it, and started, each one retracing his steps to the tree. After they had returned, they each looked back to see how straight the tracks were.

"Whose is the straightest?" said James Allison to Thomas Sanders, who was first at the tree.

"Henry Armstrong's is the only one that is straight at all," said Thomas.

"Why," says Jacob Small, "how could we all contrive to go so crooked when the meadow is so smooth, and nothing to turn us out of the way?"

"How happened you to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine-tree on the hill yonder, and never looked away from it till I reached the fence," answered Henry.

"I went as straight as I could without looking at anything but the ground," says James.

"So did I," said another.

"So did I," replied several voices at once.

It appeared that no one but Henry had aimed at a particular object.

They attempted to go straight without any definite aim, but they failed. Men cannot succeed in anything good without a definite aim. General purposes, general resolutions will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily toward it.—*Young Pilgrim.*

SMALL COURTESIES.

Civility costs nothing, and is often productive of good results. Here is an instance. A local doctor of medicine at Bath, England, has just had a legacy of $20,000 and a comfortable house left him by a lady who was only known to him by his once offering her a seat in the carriage. A gentleman known to the writer, once assisted a very old and feeble man to cross from London Mansion House to the Bank of England. This crossing is a very dangerous one, especially at mid-day, when the city is full of cabs, omnibuses, drays and other pouderous vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend; and there the matter rested. Some four or five years after this incident occurred, a firm of London solicitors wrote to the young gentleman who had taken pity on the old man, informing him that a legacy of $5,000 and a gold watch and chain had been left to him by a gentleman who "took the opportunity of again thanking him in his will for an act of unlooked-for civility." It is not likely that all will have gold watches and chains left to them, or neat little bundles of crisp notes; but it is certain that acts of civility are productive of sufficient results to our inner selves to make it worth our while to practice them whenever we have an opportunity.—*Household Words.*

THE FARM.

FACTS FOR FARMERS.

Two hundred and nine feet on each side will make a square acre.

Leaves have 170 months in a square inch under suface.

An old cow for milk, and a young hen for eggs.

Five pounds of potash in a bushel of ashes.

The chemical composition of hoofs, hair, wool and feathers is substantially the same.

It requires but seventy days to grow a crop of Hungarian. It can follow a crop of clover the same season, the right time to sow it being after the clover is harvested. About three pecks of seed to an acre is required.

Most of farmers have noticed that in fattening swine, especially when they are crowded rapidly, they always appear weak in their hind legs, and sometimes lose the use of them entirely. An intelligent farmer says that he and his neighbors have made a practice of feeding bone meal in such cases, and find that a small quantity mixed with the dailey feed will prevent any weakness and strengthen the animal so as to admit of the most rapid foreing. As bone-meal is known to be a preventive of cripple tail and weakness in cows, it looks reasonable that it should also be a benefit to hogs, which are often confined to a diet containing but little bone-making material.

AGRICULTURAL ITEMS.

It is found that 1550 pounds of potatoes are required in cattle feeding to form the same quantity of flesh that 100 pounds of beans would do.

Los Angels County, Cal., has some farmers who conduct their operations on a pretty extensive scale. Lankershin and Van Nuys have seeded 10,000 acres of wheat. One farmer has 5,000 acres of barley, another 4,000, while scores have planted over 100 acres with grain.

The Bulletin of the N. H. State Board of Agriculture says a few farmers in the State are growing sugar-beets Mr. Curtis, at East Concord, is making the experiment, and will attempt to make sugar from them.

A large owl was caught in a singular manner at Manchester, Vt., the other day. He entered a hen coop in which was a hen and a brood of chickens, the structure being propped up with a stick to allow the fowls free ingress and exit. As soon as the owl came to the hen and chickens, they ran out in such a hurry as to knock out the prop and bring the coop over the owl, holding him prisoner until the next morning.

SIX ACRES BETTER THAN FIFTY.

All over our country we are raising pitifully small crops from large fields. Time, labor and capital are sunk in fruitless toil. Is there not a better way? An extract from a letter to the editor from the Rev. J. N. Glenn, Rockdale county, Georgia, suggests the answer. Mr. Glenn says:

"In 1827-32 I was intimate in the family of Mr. William Hudson, Hancock county, Georgia. I often observed a six acre lot upon which he raised every year, a fine crop of wheat. The crop of 1832 was the very best wheat I ever saw. Enquiring into the secret of his success he told me in substance, that he had sown wheat in that lot for over twenty one years in succession. When he began with it the land was worn and thin. The secret of its redemption and surprising productiveness was, that he began by spreading over it, in June, a heavy coating of manure from his gin and horse lot, preparatory to sowing peas. Having broken the ground deep the peas were soon growing luxuriantly. When the peas were about fifteen inches high the first of October, he turned them under and sowed two bushels of wheat to the acre, harrowed and rolled the ground. The first year he made a good crop. When it was harvested he sowed peas as before—turning the heavy stubble deep under. Again in October he turned his peas under—sowing wheat and treating the ground as before. And so with a few interruptions he had been doing for twenty-one years. He never failed to make a good crop and used no fertilizers except what was furnished by his lots, the stubble and the peas. He told me that he never had flour to buy when he concentrated in the six acres; when he trusted to fifty or a hundred acres on the common plan, he had flour to buy."

Are there not many such experiences and observations, showing that six may be better than fifty? We invite communications from our farming friends—giving facts, experiments and results. We suggest two rules only: *Be brief; be accurate.*—*Monroe Enquirer.*

NATURAL RAIN vs. IRRIGATION.

It is truly worthy a careful study by our farmers to watch the different effect a natural rain has upon all vegetation as contrasted with any plan of irrigation invented by man; the very plants seem to know the difference, and they manifest it by their looks. Let any one examine a field of grain, or a garden of plants after a goodly rain, and they will find the rain drops hanging upon buds, blades and flowers like gems, sparkling in the light of day, but try any plan of irrigation by artificial means and there are no such appearances, the plants or flowers showered by hose seem beaten down in a measure, and although benefitted, the contrast between nature and art is easily seen—and this is worthy of special notice—*Cal. Farmer.*

"A man that hath friends must shew himself friendly: and there is a friend that sticketh c'oser than a brother."

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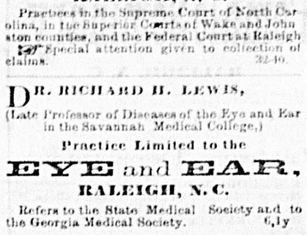
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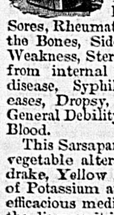
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